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A NEW AND GENERAL
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CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES and WRITINGS
OF THE

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V O L. XI.

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BIOGRAPHICAL DICTIONARY

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE LIVES AND WRITINGS
OF THE MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
FROM THE REMOTEST ACCOUNTS OF TIME TO THE PRESENT PERIOD.

THE FIRST VOLUME, CONTAINING THE LIVES AND WRITINGS
OF THE MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
FROM THE REMOTEST ACCOUNTS OF TIME TO THE PRESENT PERIOD.

THE SECOND VOLUME, CONTAINING THE LIVES AND WRITINGS
OF THE MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
FROM THE REMOTEST ACCOUNTS OF TIME TO THE PRESENT PERIOD.

THE THIRD VOLUME, CONTAINING THE LIVES AND WRITINGS
OF THE MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
FROM THE REMOTEST ACCOUNTS OF TIME TO THE PRESENT PERIOD.

A

UNIVERSAL, HISTORICAL, and LITERARY

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R.

RABELAIS (FRANCIS), a celebrated French wit, Niceron, T. XXXII. was the son of an apothecary; and born about 1483, at Chinon, in the province of Touraine. — Life of Rabelais, prefixed to an English translation of his works by Mr. Motteux, Lond, 1708, in two vols. 8vo.

He was bred up in a convent of Franciscan friars in Poictou, the convent of Fontenoy le Comé; and received into their order. His strong inclination and taste for literature and the sciences made him transcend the bounds which restrained the learned in his times; so that he not only became a great linguist, but an adept in all branches of knowledge. His uncommon capacity and merit soon excited the jealousy of his brethren. Hence he was envied by some; others, through ignorance, thought him a conjurer; and all hated and abused him, particularly because he studied Greek; the novelty of that language making them esteem it not only barbarous, but antichristian. This we collect from a Greek epistle of Budæus to Rabelais, in which he praises him highly for his great knowledge in that tongue, and exclaims against the stupidity and malice of the friars.

Having endured their persecutions for a long time, he obtained permission of pope Clement VII, to leave the society of St. Francis; and to enter into that of St. Bennet; but, his mercurial temper prevailing, he did not

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RABELAIS.

find any more satisfaction among the Benedictines, than he had found among the Franciscans, so that after a short time he left them also. Changing the regular habit for that which is worn by secular priests, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in physic, and practised with great reputation. He was infinitely admired for his great wit and great learning, and became a man of such weight and estimation, that the university of that place deputed him to Paris upon a very important errand. His reputation and character were spread through the kingdom; so that, when he arrived at Paris, the chancellor du Prat, moved with the extraordinary accomplishments of the man, easily granted all that he solicited. He returned to Montpellier; and the service he did the university upon this occasion is given as a reason, why all the candidates for degrees in physic there are, upon their admission to them, formally invested with a robe, which Rabelais left: this ceremony having been instituted in honour of him.

In 1532, he published at Lyons some pieces of Hippocrates and Galen, with a dedication to the bishop of Maillezais; in which he tells him, that he had read lectures upon the aphorisms of Hippocrates, and the *ars medica* of Galen, before numerous audiences in the university of Montpellier. This was the last year of his continuance in this place; for the year after he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years following. John du Bellay, bishop of Paris, going to Rome in 1534, upon the business of our Henry VIII's divorce from Catherine of Spain, and passing through Lyons, carried Rabelais with him, in quality of his physician; who returned however home in about six months. He had quitted his religious connexions, for the sake of leading a life more suitable to his taste and humour: but he afterwards renewed them, and in a second journey to Rome obtained in 1536, by his interest with some cardinals, a brief from pope Paul III, to qualify him for holding ecclesiastical benefices. John du Bellay, made a cardinal in 1533, had procured the abbey of St. Maur near Paris to be secularized; and into this was Rabelais, now a Benedictine monk, received as a secular canon. Here he is supposed to have begun his famous romance, intituled, "The lives, heroic deeds, and sayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when the cardinal du Belley, his friend

friend and patron, nominated him to the cure of Meudon, which he is said to have filled with great zeal and application to the end of his life. His profound knowledge and skill in physic made him doubly useful to the people under his care; and he was ready upon all occasions to relieve them under bodily indispositions, as well as to consult and provide for the safety of their souls. He died in 1553. As he was a great wit, many witticisms and facetious sayings are laid to his charge, which he knew nothing of; and many ridiculous circumstances related of his life and death, which it is but justice to him to omit as fabulous.

He published several things, but his *Chef d'Oeuvre* is "The History of Gargantua and Pantagruel;" a rough satire, in the form of a romance, upon monks, priests, popes, and fools and knaves of all kinds; where wit and learning are scattered about with great profusion, but in a manner wild and irregular, and with a strong mixture of obscenity, coarse and puerile jests, prophane allusions, and low raillery. Hence it has come to pass, that, while some have regarded it as a prime effort of the human wit, and, like Homer's poems, as an inexhaustible source of learning, science, and knowledge; others have affirmed it to be nothing but an unintelligible rhapsody, a heap of foolish conceits, without meaning, without coherence; a collection of gross impieties and obscenities. Both parties have reason for what they say; that is, the truth lies between them both. Rabelais certainly intended to satirise the manners of his age, as appears plainly enough from the general turn and nature of his work; but, from a certain wildness and irregularity of manner, what he alludes to or means in some particular passages does not appear so plain. They must be greatly prejudiced against him, who will not allow him to have wit, learning, and knowledge of various kinds; and so must they who cannot see that he is oftentimes low, coarse, prophane, and obscene.

The monks, who are the chief object of his satire, gave some opposition to it when it first began to be published, for it was published by parts in 1535. but this opposition was soon overruled by the powerful patronage of Rabelais among the great. The best edition of his works is that with cuts, and the notes of Le Duchat and Da Monnoye, 1741, in 3 vols. 4to. Mr. Motteaux published an English translation of it at London 1708, in 2 vols. 8vo; with a preface and notes, in which he endeavours to shew;

that Rabelais has painted the history of his own time, under an ingenious fiction and borrowed names. Ozell published afterwards a new translation, with Duchat's notes, 5 vols. 120.

Bayle's
Dict. in
voce.—
Baillet's
Jugemens
des Scavans,
Tom. V.

Boileau,
Sat. IX. &
Lettre a
Mr. Mau-
croix.

RACAN (HONORAT de BEVIL, Marquis of), a French poet, was born at Roche Racan in Touraine, 1589. At sixteen, he was made one of the pages to Henry IV; and, as he began to amuse himself with writing verses, he got acquainted with Malherbe, from whom he learned all the skill he had in French poetry. Malherbe reproached him with being too negligent and incorrect in his versification; and Boileau has passed the same censure on him, yet affirms him to have had more genius than his master; and to have been as capable of writing in the Epic way, as he was in the Lyric, in which he particularly excelled. Menage has also spoken highly of Racan, in his additions and alterations to his "Remarques sur les Poësies de Malherbe." What is most extraordinary in this poet is, that he acquired perfection in his art by mere dint of genius; for, as some relate, he had never studied at all, but even shewn an incapacity for attaining the Latin tongue. Upon quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own: and therefore, after two or three campaigns, he returned to Paris, where he married a wife, and devoted himself to books and poetry. His works consist of sacred odes, pastorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was chosen one of the members of the French academy, at the time of its foundation. He died in 1670, aged 81. He had so low a voice, that he could scarcely be heard.

Niceron,
T. XVIII.

RACINE (JOHN), an illustrious French poet, was born at la Ferté-Milon in 1639, and educated at Port-Royal; where he gave the greatest proofs of uncommon abilities and genius. During three years continuance there, he made a most rapid progress in the Greek and Latin tongues, and in all polite literature. His genius lying towards poetry, made him particularly fond of Sophocles and Euripides; insomuch that he is said to have learned these two great authors by heart. He happened upon the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea," and was reading it very greedily;

greedily ; when his director surprizing him took the book, and threw it into the fire. Racine found means to get another copy, which also underwent the same fate ; and after that a third, which, having a prodigious memory, he got by heart : and then, carrying it to his director, said, “ You may now burn this, as you have burned the two former.”

Leaving Port-Royal, he went to Paris, and studied logic some time in the college of Harcourt. The French poetry had taken his fancy, and he had already composed some little pieces in it ; but it was in 1660, when all the poets were making their efforts upon the marriage of the king, that he first discovered himself to the public. His “ *La Nymphe de la Seine*,” written upon that occasion, was highly approved by Chapelain ; and so powerfully recommended by him to Colbert, that the minister sent Racine a hundred pistoles from the king, and settled a pension on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowness of his circumstances had put him upon a design of retiring to Uzes ; where an uncle, who was canon regular and vicar general of Uzes, offered to resign to him a priory of his order which he then possessed, if he would become a regular ; and he still wore the ecclesiastical habit, when he wrote the tragedy of “ *Theagenes*,” which he presented to Moliere ; and that of the “ *Freres Ennemis*” in 1664, the subject of which was given him by Moliere.

In the mean time, the success of his ode upon the king’s marriage spurred him to attempt higher things, and carried him at length entirely to the service of the theatre. In 1666, he published his tragedy of “ *Alexandra* ;” concerning which Mr. de Valincour relates a fact, which he had from Racine himself. Reading this play to Corneille, he received the highest encomiums from that great writer ; but at the same time was advised by him to apply himself to any other kinds of poetry, as more proper for his genius, than dramatic. “ *Corneille*,” adds de Valincour, “ was incapable of low jealousy : if he spoke so to Mr. Racine, it is certain that he thought so. But we know, that he preferred Lucan to Virgil ; whence we must conclude, that the art of writing excellent verse, and the art of judging excellently of poets and poetry, do not always meet in the same person.”

Une Lettre de Mr. de Valincour inserée dans l’Histoire de l’Academie Françoise de Mr. l’Abbé d’Olivet, avec les additions de ce Savant.

Racine’s dramatic character embroiled him at this time with the gentlemen of Port-Royal. Mr. Nicole, in his

"*Visionnaires, & Imaginaires*," had thrown out occasionally some poignant strokes against the writers of romance and poets of the theatre, whom he called the public poisoners, not of bodies, but of souls: "*des empoisonneurs publics, non des corps, mais des ames.*" Racine, taking himself to be included in this censure, was somewhat provoked, and addressed a very animated letter to Nicole; in which he did not so much concern himself with the subject of their difference, as endeavour to turn into ridicule the solitaires and religious of the Port-Royal. M. du Bois and Barbier Daucour having each of them replied to this letter, Racine opposed them in a second as sprightly as the first. These letters, published in 1666, are to be found in the edition of Racine's works 1728, and also in the last editions of the works of Boileau. In 1668, he published "*Les Plaideurs*," a comedy; and "*Andromache*," a tragedy; which, though it had great success, was a good deal criticised. The character of Pyrrhus was thought overstrained and too violent; and the celebrated actor Montfleuri had certainly reason to think that of Orestes so, since the efforts he made in representing it cost him his life. He continued to exhibit from time to time several great and noble tragedies: "*Britannicus*," in 1670; "*Berenice*," in 1671; "*Bajazet*," in 1672; "*Mithridates*," in 1673; "*Iphigenia*," in 1675; "*Phædra*," in 1677. During which time, he met with all that opposition, which envy and cabal are ever ready to set up against a superior genius; and one Pradon, a poet whose name is not worth remembering, was then employed by persons of the first distinction to have a "*Phædra*" ready for the theatre, against the time that Racine's should appear.

After the publication of "*Phædra*," he took a resolution to quit the theatre for ever: although he was still in full vigour, being not more than thirty-eight; and the only person, who was capable of consoling Paris for the old age of Corneille. But he had imbibed in his infancy a deep sense of religion: and this, though it had been smothered for a while by his connections with the theatre, and particularly with the famous actress Champmélé, whom he greatly loved, and by whom he had a son, now at length broke out, and bore down all before it. In the first place, he resolved, not only to write no more plays, but to do a rigorous penance for those he had written; and actually formed a design of becoming a Carthusian

friar. Had not Voltaire good reason to say, that “ he was by far a greater poet, than philosopher ? ” His religious director, however, not so mad, but a good deal wiser than he, advised him to think more moderately, and to take measures more suitable to his character. He put him upon marrying, and settling in the world, with which proposal this humble and tractable penitent complied ; and immediately took to wife the daughter of a treasurer of France for Amiens, by whom he had seven children. His next concern was to reconcile himself, as he did very sincerely, with the gentlemen of Port-Royal, whose censures on dramatic writers he acknowledged to be most just. He made peace at first with Nicole, who received him with open arms ; and Boileau introduced him to Arnaud, who also embraced him tenderly, and forgave all his satire.

S^ecle de
Louis XIV.
tom. ii.

He had been admitted a member of the French academy in 1673, in the room of la Mothe le Vayer, deceased ; but spoiled the speech he made upon that occasion, by pronouncing it with too much timidity. In 1677, he was nominated with Boileau, with whom he was ever in strict friendship, to write the history of Lewis XIV ; and the public expected great things from two writers of their distinction, but were disappointed. “ Boileau and Racine,” says de Valincour, “ after having for some time laboured at this work, perceived that it was entirely opposite to their genius ; and they judged also, with reason, that the history of such a prince neither could nor ought to be written in less than an hundred years after his death, unless it were to be made up of extracts from Gazettes, and such like materials.”

Though Racine had made it a point of religion, never to meddle any more with poetry, yet he was again drawn, in spite of all the resistance he could make, to labour for the theatre. Madam de Maintenon intreated him to compose some tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine composed “ Esther ; ” which, being first represented at St. Cyr, was afterwards acted at Versailles before the king in 1689. “ It appears to me very remarkable,” says Voltaire, “ that this tragedy had then universal success ; and that two years after ‘ Athaliah,’ though performed by the same persons, had none. It happened quite contrary, when these pieces were played at Paris, long after the death of the author ; and when prejudice and partiality had ceased, ‘ Athaliah,’ repre-

Ibid.

“ sented in 1717, was received, as it deserved to be, with
 “ transport; and ‘*Esther*,’ in 1721, inspired nothing
 “ but coldness, and never appeared again. But at that
 “ time there were no courtiers who complaisantly ac-
 “ knowledged ‘*Esther*’ in Madam de Maintenon, and
 “ with equal magnanimity saw ‘*Vashti*’ in Madam de Mon-
 “ tespan; ‘*Haman*’ in M. de Louvois; and, above all,
 “ the persecution of the Hugonots by this minister, in
 “ the proscription of the Hebrews. The impartial public
 “ saw nothing in it, but an uninteresting and improbable
 “ story: a stupid prince, who had lived six months with
 “ his wife without knowing what she was; who, with-
 “ out the least pretence for it, commanded a whole nation
 “ to be murdered; and with as little reason afterwards
 “ hanged his favorite. But, notwithstanding the bad-
 “ ness of the subject, thirty verses of ‘*Esther*’ are of more
 “ value than many tragedies, which have had great success.”

Offended with the ill-reception of “*Athaliah*,” he was
 more disgusted than ever with poetry, and now renounced
 it totally. He spent the latter years of his life in com-
 posing a history of the house of Port-Royal, the place of
 his education; which, however, though finely drawn up,
 as many have asserted, has not been published. Too great
 sensibility, say his friends, but more properly an im-
 potency of spirit, shortened the days of this poet.
 Though he had conversed much with the court, he had
 not learned the wisdom, which is usually learned there,
 of disguising his real sentiments. Having drawn up a
 well-reasoned and well-written memorial upon the miseries
 of the people, and the means of relieving them, he one
 day lent it to Madam de Maintenon to read; when the
 king coming in, and demanding what and whose it was,
 commended the zeal of Racine, but disapproved of his
 meddling with things that did not concern him: and said
 with an angry tone, “Because he knows how to make
 “ good verses, does he think he knows every thing?
 “ And would he be a minister of state, because he is a
 “ great poet?” These words hurt Racine greatly: he
 conceived dreadful ideas of the king’s displeasure; and,
 indulging his chagrin and fears, brought on a fever, which
 surpassed the power of medicine: for he died of it, after
 being sorely afflicted with pains, in 1699. The king, who
 was sensible of his great merit, and always loved him,
 sent often to him in his illness; and finding, after his
 death, that he had left more glory than riches, settled a
 handsome

handsome pension upon his family. He was interred at Port-Royal, according to his will; and, upon the destruction of the monastery, his remains were carried to St. Stephen du Mont at Paris. He was middle-sized, and of an agreeable and open countenance: was a great jester, but was restrained by piety in the latter years of his life from indulging this talent; and, when warmed in conversation, had so lively and persuasive an eloquence, that he himself often lamented his not having been an advocate in parliament. His works are supremely excellent, and will be immortal in the judgement of all. The parallel between him and Corneille has been often made: it may be seen in Baillet's "Jugemens de Savans." We shall content ourselves with saying, after Perrault, that, "if Corneille surpassed Racine in heroic sentiments and the grand character of his personages, he was inferior to him in moving the passions and in purity of language."

Tom. v.

Eloges,

tom. II.

There are some pieces of Racine of a smaller kind, which have not been mentioned: as, "Idylle sur la Paix, 1685;" "Discourse prononce à la reception de T. Corneille & Bergeret, à l'Academie Française, en 1685;" "Cantiques Spirituelles, 1689;" "Epigrammes Diverses." The works of Racine were printed at Amsterdam 1722, in 2 vols. 12mo; and the year after at London, very pompously, in 2 vols. 4to.

RADCLIFFE (ALEXANDER), an officer of the army, devoted to Parnassus, and of strong propensity to mirth and pleasure. His poetical performances abound in low humour. The principal of them were published in 8vo. 1682, under the title of "The Ramble, an Anti-heroick Poem, together with some Terrestrial Hymns and Carnal Ejaculations, by Alexander Radcliffe, of Gray's-Inn, esq." inscribed to James Lord Annesley. He had published in 1680 "Ovid Travestie, a Burlesque upon Ovid's Epistles;" with a satirical introduction occasioned by the "Preface to a late Book, called, The Wits paraphrased." Mr. Tonson printed a third edition of this Travestie in 1696. The Dedication "To Robert Fairbeard, of Gray's-Inn, esq." is no bad specimen of the author's humour. "Having committed these Epistles to the press, I was horribly put to it for a patron. I thought of some great Lord, or some angelic Lady; but then again considered I should never be able to

Nichols's
Select Col-
lection of
Poems,
vol. I. p.
141.
vol. III. p.
163.

adorn

RADCLIFFE.

“ adorn my Dedication with benign beams, cor-
 “ ruscant rays, and the Devil and all of influence.
 “ At last I heard my good friend Mr. Fairbeard was
 “ come to town—nay then—all’s well enough. To
 “ you therefore I offer this English Ovid, to whom you
 “ may not be unaptly compared in several parcels of your
 “ life and conversation, only with this exception, that
 “ you have nothing of his Tristibus. It is you who
 “ burlesque all the foppery and conceited gravity of the
 “ age. I remember you once told a grave and affected
 “ Advocate, ‘ that he burlesqued God’s image, for God
 “ had made him after his own likeness, but he made him-
 “ self look like an afs,’ Upon the whole matter, I am
 “ very well satisfied in my choice of you for a judge; if
 “ you speak well of the book, it is all I desire, and the
 “ bookseller will have reason to rejoice: though by your
 “ approbation you may draw upon yourself a grand in-
 “ convenience; for perhaps you may too often have
 “ songs, sonnets, madrigals, and an innumerable army of
 “ stanzas obtruded upon you by, Sir,

“ Your humble servant, ALEX. RADCLIFFE.”

Amongst his other poems, is one under the title of “ News
 “ from Hell;” another, “ On the Monument at Lon-
 “ don;” a facetious one, “ On the Memory of Mr. John
 “ Sprat, late Steward of Gray’s-Inn;” another, “ On the
 “ Death of Edward Story, esq. Master of the Pond, and
 “ Principal of Bernard’s-Inn;” and, “ The Sword’s
 “ Farewell upon the Approach of Michaelmas-term.”

Some me-
 moirs of the
 life of John
 Radcliffe,
 M. D. 1715,
 in 8vo;
 compared
 with later
 publica-
 tions.

RADCLIFFE (Dr. JOHN), an English physician of
 uncommon eminence, was born at Wakefield in Yorkshire,
 where his father possessed a moderate estate, in 1650. He
 was taught Greek and Latin at a school in the same town;
 and, at 15 years of age, sent to university college in Ox-
 ford. In 1669, he took his first degree in arts; but no
 fellowship becoming vacant there, he removed to Lincoln
 college, where he was elected into one. He applied him-
 self to physic, and ran through the necessary courses of
 botany, chemistry, and anatomy; in all which, having
 excellent parts, he quickly made a very great progress. He
 took the degree of M. A. in 1672, and then enrolled him-
 self upon the physic line. It is remarkable, that he re-
 commended himself more by ready wit and vivacity, than
 by any extraordinary acquisitions in learning: and in the
 prosecution of physic, he rarely looked farther than to the
 pieces.

pieces of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Bathurst, head of Trinity college, asked him once in a surprize, "where his study was?" Radcliffe, pointing to a few phials, a skeleton, and an herbal, replied, "Sir: this is Radcliffe's Library." In 1675, he proceeded M. B. and immediately began to practise. He never paid any regard to the rules universally followed, but censured them, as often as he saw occasion, with great freedom and acrimony; and this drew all the old practitioners upon him, with whom he waged an everlasting war. Nevertheless, his reputation increased with his experience; and before he had been two years in the world, his business was very extensive, and among those of the highest rank. About this time, Dr. Marshall, rector of Lincoln college, did him an unkind office, by opposing his application for a faculty-place in the college; to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms, which Radcliffe, according to his manner, had launched at the doctor: however, such a step being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marshall not being at all disposed to be civil to him, he quitted the college, and took lodgings elsewhere. In 1682, he went out M. D. but continued two years longer at Oxford, growing equally in wealth and fame.

In 1684, he went to London, and settled in Bow-street Covent-Garden. Dr. Lower was there the reigning physician; but his interest then beginning to decline on account of his whig-principles, as they were called, Radcliffe had almost an open field; and, in less than a year, got into prime business. His conversation contributed as much to make his way, as his reputed skill in his profession; for, having much pleasantry and readiness of wit, he was a most diverting companion. In 1686, the princess Anne of Denmark made him her physician. In 1687, wealth flowing in upon him very plentifully, he had a mind to testify his gratitude to University-college, where he had received the best part of his education; and, with this intent, caused the East window over the altar to be put up at his own expence. It is esteemed a beautiful piece, representing the nativity of our Saviour painted upon

upon glass; and appears to be his gift by the following inscription under it: "D. D. JOAN. RADCLIFFE, M. D. " *hujus Collegii quondam Socius, A. D. MDCLXXXVII.*" He is called "Socius," not that he was really a fellow; but, being senior scholar, had the same privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange, and the princess his consort retired to Nottingham, the doctor was pressed by bishop Compton to attend her in quality of his office, she being also big with child of the duke of Gloucester; but, not chusing to declare himself in that critical state of public affairs, nor favouring the measures then in agitation, he excused himself, on account of the multiplicity of his patients.

After the Revolution, he was often sent for to king William, and the great persons about his court; which must have been owing to his vast reputation and credit, for it does not appear that he ever inclined to be a courtier. In 1692, he ventured 5000*l.* in an interloper, which was bound for the East-Indies, with the prospect of a large return; but lost it, the ship being taken by the French. When the news was brought him, he said, that "he had " nothing to do, but go up so many pair of stairs to " make himself whole gain." In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a consummation; when it was discovered, that the young lady had already consummated with her father's book-keeper. This disappointment in his first amour would not suffer him ever after to think of the sex in that light: he even grew to a degree of insensibility, if not aversion for them; and often declared, that "he wished for an act of parliament, " whereby nurses only should be entitled to prescribe to " them." In 1694, Queen Mary caught the small-pox, and died. "The physicians part," says bishop Burnet, "was universally condemned; and her death was im- " puted to the negligence or unskilfulness of Dr. Rad- " cliffe. He was called for; and it appeared, but too " evidently, that his opinion was chiefly considered, and " most depended on. Other physicians were afterwards " called, but not till it was too late."

Hist. of his
own time,
vol. II. p.
136, fol.

Soon after he lost the favour of the princess Anne, by neglecting to obey her call, from his too great attachment to the bottle; and another physician was elected into his place. About this time, happened his remarkable visit to
madam

madam d'Urfley at Kenfington; when this lady was pleased to be very free, in putting some queries to him concerning the pleasures of Venus. The Doctor gaye her full scope by a reply, which produced a well-known witty epigram, too licentious to be here transcribed.

In 1699, king William returning from Holland, and, being much out of order, sent for Radcliffe; and, shewing him his swollen ancles, while the rest of his body was emaciated and skeleton-like, said, "What think you of these?" "Why truly," replied the physician, "I would not have your majesty's two legs for your three kingdoms:" which freedom so lost the king's favour, that no intercessions could ever recover it. When queen Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief physician; but she would not be prevailed upon, alledging, that Radcliffe would send her word again, "that her ailments were nothing but the vapours." Nevertheless, he was consulted in all cases of emergency and critical conjuncture; and, though not admitted in quality of the queen's domestic physician, received large sums of secret-service-money for his prescriptions behind the curtain.

In 1703, Radcliffe was himself taken ill (on Wednesday March 24) with something like a pleurisy; neglected it; drank a bottle of wine at Sir Justinian Isham's on Thursday, took to his bed on Friday; and on the 30th was so ill that it was thought he could not live till the next day. Dr. Stanhope Dean of Canterbury; and Mr. Whitfield (then queen's chaplain and rector of St. Martin, Ludgate, afterwards vicar of St. Giles, Cripplegate), were his confessors. He sent for them, and desired them to assist him. By a will, made the 28th, he disposed of the greatest part of his estate to charity; and several thousand pounds in particular for the relief of sick seamen set ashore. Mr. Bernard the serjeant-surgeon took from him 100 ounces of blood; and on the 31st he took a strange resolution of being removed to Kenfington, notwithstanding his weakness, from which the most pressing entreaties of his friends could not divert him. In the warmest time of day he rose, and was carried by four men in a chair to Kenfington, whither he got with difficulty, having fainted away in his chair. "Being put to bed," says Atterbury's Epistolary Correspondence, vol. III. p. 77. Dr. Atterbury, on whose authority we relate these particulars, "he fell asleep immediately, and it is concluded now [April 1] that he may do well; so that the town physicians,

Epistolary
Correspondence, vol.
III. p. 81.

“ physicians, who expected to share his practice, begin
“ now to think themselves disappointed.” Two days
after, the same writer adds; “ Dr. Radcliffe is past all dan-
“ ger; his escape is next to miraculous. It hath made
“ him not only very serious, but very devout. The per-
“ son who hath read prayers to him often (and particu-
“ larly this day) tells me; he never saw a man more in
“ earnest. The Queen asked Mr. Bernard how he did;
“ and when he told her, that he was ungovernable, and
“ would observe no rules; she answered, that then no-
“ body had reason to take any thing ill from him; since
“ it was plain he used other people no worse than he used
“ himself.”

Swift's
Works,
vol. XIX.
p. 49.

He continued, however, in full business, increasing in wealth and insolence, to the end of his days; waging all along, as we have before observed, a perpetual war with his brethren the physicians, who never considered him in any other light, than that of an active, ingenious, adventuring empiric, whom constant practice brought at length to some skill in his profession. One of the projects of “ Martin Scriblerus” was, by a stamp upon blistering-plasters and melilot by the yard, to raise money for the government, and give it to Radcliffe and others to farm. In Martin's “ Map of Diseases,” which was “ thicker set with
“ towns than any Flanders map,” Radcliffe was painted at the corner, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs with a project of a treaty of partition to settle peace.

In 1713 he was elected into parliament for the town of Buckingham.

Ibid. p. 92.

In the last illness of queen Anne, he was sent for to Carshalton about noon, by order of the council; he said, “ he had taken physic, and could not come.” Mr. Ford, from whose letter to Dr. Swift this anecdote is taken, observes, “ In all probability he had saved her life, for I
“ am told the late Lord Gower had been often in the
“ same condition, with the gout in his head.” In the account that is given of Dr. Radcliffe in the “ Biographia
“ Britannica,” it is said, that the queen was struck with death the twenty-eighth of July: that Dr. Radcliffe's name was not once mentioned, either by the queen or
“ any lord of the council;” only that lady Masham sent to him, without their knowledge, two hours before the queen's death. In this letter from Mr. Ford to Dean Swift, which is dated the thirty-first of July, it is said, that the queen's disorder began between eight and nine

the morning before, which was the thirtieth; and that about noon, the same day, Radcliffe was sent for by an order of council. These accounts being contradictory, the reader will probably want some assistance to determine what were the facts. As to the time when the queen was taken ill, Mr. Ford's account is most likely to be true, as he was upon the spot, and in a situation which insured him the best intelligence. As to the time when the doctor was sent for, the account in the "Biographia" is manifestly false; for if the doctor had been sent for only two hours before the queen's death, which happened incontestably on the first of August, Mr. Ford could not have mentioned the fact on the thirty-first of July, when his letter was dated. Whether Radcliffe was sent for by lady Masham, or by order of council, is therefore the only point to be determined. That he was generally reported to have been sent for by order of council, is certain; but a letter is printed in the "Biographia," said to have been written by the doctor to one of his friends, which, supposing it to be genuine, will prove, that the doctor maintained the contrary. On the fifth of August, four days after the queen's death, a member of the house of commons, a friend of the doctor's, who was also a member, and one who always voted on the same side, moved, that he might be summoned to attend in his place, in order to be censured for not attending on her majesty. Upon this occasion the doctor is said to have written the following letter to another of his friends:

" Dear Sir,

Carlshilton, Aug. 7, 1714.

" I COULD not have thought, that so old an acquaintance, and so good a friend, as Sir J——n always professed himself, would have made such a motion against me. God knows my will to do her majesty any service has ever got the start of my ability; and I have nothing that gives me greater anxiety and trouble than the death of that great and glorious princess. I must do that justice to the physicians that attended her in her illness, from a sight of the method that was taken for her preservation by Dr. Mead, as to declare nothing was omitted for her preservation; but the people about her (the plagues of Egypt fall on them!) put it out of the power of physic to be of any benefit to her. I know the nature of attending crowned heads in their last moments too well to be fond of waiting upon them,
" without

“ without being sent for by a proper authority. You
 “ have heard of pardons being signed for physicians, be-
 “ fore a sovereign’s demise: however, ill as I was, I
 “ would have went to the queen in a horse-litter, had
 “ either her majesty, or those in commission next
 “ to her, commanded me so to do. You may tell Sir
 “ J——n as much, and assure him, from me, that his
 “ zeal for her majesty will not excuse his ill usage of a
 “ friend, who has drunk many a hundred bottles with
 “ him; and cannot, even after this breach of a good under-
 “ standing that ever was preserved between us, but have
 “ a very good esteem for him. I must also desire you to
 “ thank Tom Chapman for his speech in my behalf,
 “ since I hear it is the first he ever made, which is taken
 “ more kindly; and to acquaint him, that I should be
 “ glad to see him at Carshalton, since I fear (for so the
 “ gout tells me) that we shall never more sit in the
 “ house of commons together. I am, &c.

“ JOHN RADCLIFFE.”

But, whatever credit may now be paid to this letter, or
 however it may now be thought to justify the doctor’s
 refusal to attend her majesty, he became at that time so
 much the object of popular resentment, that he was ap-
 prehensive of being assassinated; as appears by the follow-
 ing letter, directed to Dr. Mead, at Child’s coffee-house,
 in St. Paul’s-church-yard:

“ Dear Sir,

Carshalton, Aug. 3, 1714.

“ I GIVE you, and your brother, many thanks, for the
 “ favour you intend me to-morrow; and if there is any
 “ other friend that will be agreeable to you, he shall meet
 “ with a hearty welcome from me. Dinner shall be on
 “ the table by two, when you may be sure to find me ready
 “ to wait upon you. Nor shall I be at any other time
 “ from home, because I have received several letters,
 “ which threaten me with being pulled to pieces, if
 “ ever I come to London. After such menaces as these,
 “ it is easy to imagine, that the conversation of two such
 “ very good friends is not only extremely desirable, but
 “ the enjoyment of it will be a great happiness and satis-
 “ faction to him, who is, &c. JOHN RADCLIFFE.”

Radcliffe died on the first of November the same year,
 having survived the queen just three months; and it is said,
 that the dread he had of the populace, and the want of
 company

company in the country village, which he did not dare to leave, shortened his life, when just sixty-four years old. He was carried to Oxford, and buried in St. Mary's church in that city.

He had a great respect for the clergy; and shewed much judgement in bestowing his patronage. He gave the rectory of Headbourne-worthy, Hants, to the learned and pious Dr. Bingham; and it was through his sollicitation that the headship of St. Mary Hall, at Oxford, was conferred on the celebrated Dr. Hudson; whom he so much esteemed, that it has been generally supposed it was to the persuasion of Dr. Hudson that the university was indebted for the noble benefactions of Dr. Radcliffe; for the Library [A] and Infirmary which bear his name; and for an annual income of 600 l. for two travelling fellowships. To University college also he gave, besides the window at the altar-piece already mentioned, the money which built the master's lodge there, making one side of the Eastern quadrangle.

We do not find that he ever attempted to write any thing, and probably he would not have succeeded as an author. He was believed to have been very little conversant in books; which made Dr. Garth say, humourously

[A] Dr. Radcliffe's idea, in December 1712, was to have enlarged the Bodleian Library. "The intended scheme was," as we learn from Dr. Atterbury's "Epistolary Correspondence," vol. III. "to build out from the middle window of the Selden part a room of ninety feet long, and as high as the Selden part is, and under it to build a library for Exeter College, upon whose ground it must stand. Exeter College has consented, upon condition that not only a library be built for them, but some lodgings also, which must be pulled down to make room for this new design, be rebuilt. The University thinks of furnishing that part of the charge; and Dr. Radcliffe has readily proffered to furnish the rest; and withall, after he has perfected the building, to give 100 l. for ever to furnish it with books." This scheme not having been adopted, the Doctor left 40,000 l. for building a new Library; with 150 l. a year for the librarian, and 100 l. a year to buy

books. The foundation stone was laid June 16, 1737, with the following inscription on a plate of copper:

"Quod felix faustumque sit
Academix Oxoniensi,
Die xvi kalendarum Junii
Anno m^occxxxvii,
Carolo Comite de Arran Cancellario,
Stephano Niblet, S. T. P.
Vice-cancellario,
Thomas Paget & Johanne Land A. M.
Procuratoribus,
Plaudente unigue rogata gente,
Honorabilis admodum
L^ous L^ous Carolus Noel Somerset,
Honorabilis Johannes Verney,
Gualterus Wagstaff Bagot Baronettus,
Edwardus Harley } Armigeri,
et Edwardus Smith }
Radclivii munificentissimi Testamenti,
Curatores, P. P.
Jacobus Gibbs Architecto."

The whole building was completed in 1747; and on the 12th of April 1749 it was opened with great solemnity; of which see a particular description in Gent. Mag. vol. XlX. pp. 165. 459. and see vol. Ll. p. 75.

Pope's
Works,
Vol. VII.

enough, that "for Radcliffe to leave a library, was as if
" an Eunuch should found a Seraglio." A most curious
but ungracious portrait is given of him by Dr. Mandeville,
in his " Essay on Charity-Schools," subjoined to his
" Fable of the Bees : " it is too long to be inserted here.

Preface to
his " Trea-
" rise on the
" Small-
" Pox."

What, however, the late Dr. Mead has recorded of him,
is no small testimony in his favour; namely, that " he
" was deservedly at the head of his profession, on account
" of his great medical penetration and experience."

Atterbury's
Epistolary
Correspon-
dence,
vol. III.
p. 204.

Some remarkable traits in his character may be dis-
covered in the following detached remarks and extracts :

Ibid. p. 205.

His caprice in his profession seems to have been un-
bounded. When the Lady of Sir John Trevor the Master
of the Rolls was dying, in the summer of 1704, she was
given over by Radcliffe as incurable. The Master, think-
ing it a compliment to Radcliffe not to join any of the
London physicians with him, sent to Oxford for Dr.
Breach, an old crony, to consult on that occasion; which
made such a *breach* with Radcliffe, that he set out in a
few days for Bath; where he is represented " as delight-

Ibid. p. 214.

" ing scarce in any other company but that of Papists."

Swift's
Works,
vol. XIX.
p. 383.

The lady of Sir John Holt he attended, in a bad ill-
ness, with unusual diligence, out of pique to the husband,
who was supposed not to be over-fond of her.

Ibid. vol.
XXI. p.
269.

When Mr. Harley was stabbed by Guiscard, Swift com-
plains, that, by the caprice of Radcliffe, who would admit
none but his own surgeon, he had " not been well looked
" after ; " and adds, in another place, " Mr. Harley has
" had an ill surgeon, by the caprice of that puppy
" Dr. Radcliffe ; which has kept him back so long."

Ibid. p. 291.

May 26, 1704, he carried some cause against an apothecary,
by the aid of the solicitor-general Harcourt; and
" two days before," Atterbury says, " a play was acted,
" wherein the Doctor was extremely ridiculed upon that
" head of his quarrel with the apothecary *. A great num-
" ber of persons of quality were present; among the
" rest, the Dutchess of Marlborough and the maids of
" honour. The passages where the Doctor was affronted
" were received with the utmost applause."

Atterbury's
Epistolary
Correspon-
dence, vol.
III. p. 186.

* Q. What
was this
play?

No 44.

In 1709, he was ridiculed by Steele, in the " Tatler,"
under the title of " the Mourning Æsculapius, the lan-
" guishing hopeless lover of the divine Hebe, emblem of
" youth and beauty." After curing the lady of a severe
fever, he fell violently in love with her; but was rejected.
The story is thus related in the " Biographia Britannica : "

" The

“ The Lady, who made the Doctor at this advanced
 “ age stand in need of a physician himself, was, it is said,
 “ of great beauty, wealth, and quality; and too attractive
 “ not to inspire the coldest heart with the warmest sen-
 “ timents. *After he had made a cure of her*, he could not
 “ but imagine, as naturally he might, that her ladyship
 “ would entertain a favourable opinion of him. But
 “ the lady, however grateful she might be for the care
 “ he had taken of her health, divulged the secret, and
 “ one of her confidants revealed it to Steele, who, on
 “ account of party, was so ill-natured as to write the
 “ ridicule of it in the Tatler. The Doctor had a sort See above,
 “ of antipathy to women; and, being unfortunate in his P. 12.
 “ only attempt to marry, he grew to a degree of insen-
 “ sibility for the sex; and often declared that he wished
 “ for an act of parliament, whereby nurses only should be
 “ entitled to prescribe to them.”

This article shall be closed with an extract from
 the Richardsoniana: “ Dr. Radcliffe told Dr. Mead,
 “ ‘ Mead, I love you, and now I will tell you a sure
 “ secret to make your fortune; use all mankind ill.’
 “ And it certainly was his own practice. He owned he
 “ was avaricious, even to spunging, whenever he any
 “ way could, at a tavern reckoning, a sixpence or shilling,
 “ among the rest of the company, under pretence of
 “ ‘ hating (as he ever did) to change a guinea, because
 “ (said he) it slips away so fast.’ He could never be
 “ brought to pay bills without much following and im-
 “ portunity; nor then if there appeared any chance of
 “ wearying them out.—A paviour, after long and fruit-
 “ less attempts, caught him just getting out of his chariot
 “ at his own door, in Bloomsbury-square, and set upon
 “ him. ‘ Why, you rascal,’ said the Doctor, ‘ do you
 “ pretend to be paid for such a piece of work? why you
 “ have spoiled my pavement, and then covered it over
 “ with earth to hide your bad work.’ ‘ Doctor,’ said
 “ the paviour, ‘ mine is not the only bad work that the
 “ earth hides!’ ‘ You dog you,’ said the Doctor, ‘ are
 “ you a wit? you must be poor, come in;’ and paid
 “ him. Nobody,” adds Mr. Richardson, “ ever practised
 “ this rule, ‘ of using all mankind ill,’ less than Dr.
 “ Mead (who told me himself the story, and) who, as
 “ I have been informed by great physicians, got as much
 “ again by his practice as Dr. Radcliffe did.”

Prince's
Worthies of
Devonshire.
—Athen.
Oxon.

RAINOLDS (JOHN), an eminent English divine, was born at Pinto in Devonshire in 1549, and sent to Merton-college, Oxford, in 1562. He removed to Corpus Christi-college, of which he became first scholar, and then fellow. He took both the degrees in arts and divinity. In 1598, he was made dean of Lincoln; but, being unwilling to quit an academical life, he exchanged his deanery the year following, for the presidentship of Corpus Christi-college. Queen Elizabeth offered him a bishopric; but he modestly refused it, and said *Nolo Episcopari* in good earnest. He died in 1607, after having published a great number of books. The learned have bestowed most uncommon praises upon this divine. Bishop Hall, a very competent judge, observes, that “he alone was a well-furnished library, full of all faculties, of all studies, of all learning. The memory, the reading of that man, were to a miracle.” Dr. Crakanthorp says, that “for virtue, probity, integrity, and piety, he was so eminent, that, as Nazianzen speaks of Athanasius, to name him is to commend virtue itself.” He had a hand in translating part of the Old Testament, by command of James I. He was inclined to Puritanism, but with such moderation, that he continued a conformist to the church of England. He was thought to shorten his life by too severe application to his studies; but, when his friends urged him to desist, he used to reply, that he would “not lose the end of living for the sake of life;” *non propter vitam vivendi perdere causas.*

Epistle 7.
Decad. 1.

Defens. Ec-
cles. Anglic.
c. 69.

RALPH (JAMES), a writer in poetry, politicks, and history, was born we know not where, nor of what family. His descent was mean; but he raised himself from obscurity by his merit. He was a schoolmaster at Philadelphia in North America; which remote situation not suiting his active mind, he came to England about the beginning of the reign of George II. and by his attendance and abilities recommended himself to the patronage of some great men. He published a poem, intituled “Night,” of which Pope thus takes notice in the Dunciad:

Silence, ye wolves! while Ralph to Cynthia howls,
And makes night hideous—answer him, ye owls!

He wrote some pieces for the stage, of which an account may be seen in the “Biographia Dramatica.” Though he did not succeed as a poet, he was a very ingenious prose writer. His “History of England,” commencing with
the

the reign of the Stuarts, is much esteemed, as were his political pamphlets; some of which were looked upon as master-pieces. He was concerned in writing essays in several periodical papers, particularly "Old England; or, Jeffery Broadbottom's Journal," and "The Remembrancer." His last publication, intituled, "The Case of Authors by Profession," is esteemed an excellent and entertaining performance. He lost all hopes of preferment by the death of Frederic prince of Wales; and died at Chiffwick, after a long suffering from the gout, Jan. 24, 1762.

RAMAZZINI (BERNARDIN), an Italian physician, was born of a good family at Carpi near Modena, in 1633. When he had laid a foundation in grammar and classical literature in his own country, he went to Parma to study philosophy; and, afterwards applying himself to physic, took a doctor's degree there in 1659. Then he went to Rome, for the sake of penetrating still further into his art; and afterwards settled in the duchy of Castro. After some time, ill health obliged him to return to Carpi for his native air, where he married a wife, and followed the business of his profession; but in 1671, at the advice of some friends, he removed to Modena. His brethren of the faculty here conceived at first but meanly of his learning and abilities; but, when he had undeceived them by publications, their contempt, as is natural, was changed into jealousy. In 1682, he was made professor of physic in the university of Modena, which was just founded by duke Francis II.; and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, of which he was always fond. In 1700, he went to Padua upon invitation, to be a professor there: but the infirmities of age began now to come upon him. He lost his sight, and was forced to read and write with other people's eyes and hands. Nevertheless, the senate of Venice made him rector of the college in 1708, and also raised him from the second professorship in physic to the first. He would have refused these honourable posts; but, being overruled, performed all the functions of them very diligently to the time of his death. He died in 1714 upon his birthday, Nov. 5, aged 81. He composed many works upon medical and philosophical subjects: his book "De morbis artificum" will always be useful. His works were collected and published at London, 1716, in 4to; which is

Niceron,
tom. vi.

a better edition than that of Geneva the year after, because more correct.

Hawkins's
History of
Music,
v. 384.

RAMEAU (JOHN PHILIP), an illustrious musician, styled by the French the Newton of harmony, was born at Dijon, Sept. 25, 1683. After having learned the rudiments of music, he left his native country, and wandered about with the performers of a strolling opera. At eighteen, he composed a musical entertainment, which was represented at Avignon: afterwards, travelling through part of France and Italy, he corrected his ideas of music by the practice of the harpsicord; and then went to Paris, where he perfected himself under John Lewis Marchand, a famous organist. He became organist of the cathedral church of Clermont in Auvergne, and in this retirement studied the theory of his art with the utmost assiduity. His application gave birth to his "*Traité de l'Harmonie*, Paris, 1722;" and to his "*Nouveau Système de Musique Theorique*, Paris, 1726." But the work, for which he is most celebrated, is his "*Démonstration du Principe de l'Harmonie*, Paris, 1750;" in which, as his countrymen say, he has shewn, that the whole depends upon one single and clear principle, viz. the fundamental bass: and it is in this respect that he is by them compared to Newton, who, by the single principle of gravitation, explained the phenomena of the Physical World.

With such extraordinary talents as these, and a supreme style in musical composition, it had been a national reproach, had Rameau been suffered to remain organist of a country cathedral. He was called to Paris, and appointed to the management of the opera: his music was of an original cast, and the performers complained at first that it could not be excused; but he asserted the contrary, and evinced it by experiment. By practice he acquired a great facility in composing, so that he was never at a loss to adapt sounds to sentiments. It was a saying of Quinault, that "the Poet was the Musician's servant;" but Rameau would say, "Give me but a Holland Gazette, and I will set it to music:" and we are almost ready to concur with him, inasmuch as we have known the London Cries of "The last dying speech of the malefactors who were executed this morning at Tyburn," &c. to be set and sung most harmoniously. The king, to reward his extraordinary merit, conferred upon him the ribband of the order

order of St. Michael; and, a little before his death, raised him to the rank of Nobles. He was a man of good morals, and lived happily with a wife whom he tenderly loved. He died at Paris, Sept. 12, 1764; and his exequies were celebrated with great musical solemnity.

As a theorist, the character of Rameau stands very high, and Handel always spoke of him with great respect; but as a musical composer, his merit (it seems) remains to be settled. Besides the tracts abovementioned, there are extant of his, "Generation Harmonique, Paris, 1737;" and "Nouvelles Reflexions sur la Démonstration," &c. Hawkins's History of Music, p. 386.

RAMSAY (ANDREW MICHAEL), frequently styled the chevalier Ramsay, a polite writer, was a Scotlman of an ancient family; and was born at Ayre in that kingdom, June 9, 1686. He received the first part of his education at Ayre, and was then removed to Edinburgh; where, distinguishing himself by good parts and uncommon proficiency, he was sent for to St. Andrew's, in order to attend a son of the earl of Weems in that university. After this, he travelled to Holland, and went to Leyden: where falling into the acquaintance of Poiret, a celebrated mystic divine, he became tinctured with his doctrines; and resolved for further satisfaction to consult Fenelon, the famed archbishop of Cambray, who had long imbibed the fundamental principles of that theology. Before he left Scotland, he had conceived a disgust to the religion in which he was bred; and in that ill-humour, casting his eye upon other Christian churches, and seeing none to his liking, he became displeased with all, and gave into Deism. During his abode in Holland, he grew more confirmed in that way of thinking; yet without coming to any fixed determination. In this unsettled state of mind, he arrived at Cambray in 1710, and was received with great kindness by the archbishop, who took him into his family, heard with patience and attention the history of his religious principles, entered heartily with him into a discussion of them, and, to be short, in six months time made him as good a Catholic as himself. Biographia Britannica.

The subsequent course of his life received its direction from his friendship and connections with this prelate. Fenelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France; yet neither of them came to the possession of it, being survived by Lewis XIV. who was succeeded

succeeded by his great grandson, son to the duke of Burgundy, and now Lewis XV. Ramsay, having been first governor to the duke de Chateau-Thierry and the prince de Turenne, was made knight of the order of St. Lazarus; and afterwards sent for to Rome by the chevalier de St. George, styled there James III. king of Great Britain, to take the charge of educating his children. He went accordingly to that court, in 1724; but the intrigues and dissensions, which he found on his arrival there, gave him so much uneasiness, that, with the pretender's leave, he presently returned to Paris. Then he crossed the water to his own country, and was kindly received by the duke of Argyle and Greenwich; in whose family he resided some years, and employed his leisure there in writing several ingenious pieces. We are told, that in the mean time he had the degree of doctor of law conferred on him at Oxford; that he was admitted for this purpose of St. Mary Hall in April 1730; and that he was presented to his degree by Dr. King, the principal of that house. After his return to France, he resided some time at Pontoise, a seat of the prince de Turenne, duke de Bouillon; with whom he continued in the post of intendant till his death. This happened on the 6th of May 1743, at St. Germain-en-Laye, where his body was interred; but his heart was deposited in the nunnery of St. Sacrament at Paris.

His works are, 1. "Discours sur le Poëme Epique;" prefixed to the later editions of Telemachus. 2. "La Vie de Mr. Fenelon." 3. "Essai sur le Gouvernement Civil." 4. *Le Psychometre, ou Reflexions sur les differens caracteres de l'esprit, par un Milord Anglois.* These are remarks upon lord Shaftesbury's Characteristics. 5. "Les Voyages de Cyrus," in French; and, in English, "The Travels of Cyrus." This is his *Chef d'Oeuvre*, and hath gone through several editions in both languages. 6. "L'Histoire de M. de Turenne, in French and English." 7. "Several small pieces of poetry, in English." 8. "Two Letters in French, to M. Racine the son, upon the true sentiments of Mr. Pope, in his Essay on Man." These were printed after his decease, in "Les Oeuvres de M. Racine le fils," tom. II. 1747. In the former of these, he calls Locke *genie superficial*, "a superficial genius;" and has shewn by this, that whatever ingenuity and polite literature he might possess (and he possessed a very considerable portion of both), he

See art.
HOOKE.

was not qualified in any degree to judge of philosophers. Two posthumous works of his were also printed at Glasgow. 9. "A plan of education:" and, 10. "Philosophical Principles of natural and revealed Religion, explained and unfolded in a geometrical Order. 1749." in 2 vols. 4to.

RAMUS (PETER) a most famous professor of France, was born in 1515, in a village of Vermandois in Picardy. His family was good, but had suffered great hardships and injuries from the wars. His grandfather, having lost all his possessions, was obliged to turn collier for a livelihood. His father followed husbandry; and himself was not happier than his father and grandfather, his life being, says Bayle, the sport of fortune, or one continued vicissitude of good and ill fortune. He was scarce out of the cradle, when he was twice attacked with the plague. At eight years of age, a thirst after learning prompted him to go to Paris; but poverty forced him to leave that city. He returned to it as soon as he could; but, being unable to support himself, he left it a second time: yet his passion for study was so violent, that, notwithstanding his ill fortune in two journeys, he ventured upon a third. He was maintained there some months by one of his uncles, after which he was obliged to be a servant in the college of Navarre. He spent the day in waiting upon his masters, and the greatest part of the night in study. What is related in the first Scaligerana, of his living to nineteen without learning to read, and of his being very dull and stupid, is not credible.

After having finished classical learning and rhetoric, he went through a course of philosophy, which took him up three years and a half in the schools. The thesis, which he made for his master of arts degree, offended all the world: for he maintained in it, that "all which Aristotle had advanced was false;" and he answered extremely well the objections of the professors. This success inclined him to examine the doctrine of Aristotle more closely, and to combat it vigorously: but he confined himself principally to his Logic. The two first books he published, the one intituled, "Institutiones Dialecticæ," the other, "Aristotelicæ Animadversiones," occasioned great disturbances in the university of Paris. The professors there, who were adorers of Aristotle, ought to have refuted Ramus's books by writings and lectures; but, instead

instead of confining themselves within the just bounds of academical wars, they prosecuted this anti-peripatetic before the civil magistrate; as a man who was going to sap the foundations of religion. They raised such clamours, that the cause was carried before the parliament of Paris: but the moment they perceived it would be examined equitably, and according to the usual forms, they by their intrigues took it from that tribunal, and brought it before the king's council; and Francis I. was obliged to interfere in it. The king ordered, that Ramus and Antony Govea, who was his principal adversary, should chuse two judges each, to pronounce on the controversy, after they should have ended their disputation; while he himself appointed a deputy. Ramus, in obedience to the king's orders, appeared before the five judges, though three of them were his declared enemies. The dispute lasted two days, and Govea had all the advantages he could desire; Ramus's books being prohibited in all parts of the kingdom, and their author sentenced not to teach philosophy any longer. His enemies discovered a most surprising joy on that account; they made a greater noise in proportion, than the proudest princes for the taking of a considerable city, or the winning of a very important victory. The sentence of the three judges was published in Latin and French in all the streets of Paris, and in all parts of Europe, whither it could be sent. Plays were acted with great pomp, in which Ramus was mocked and abused a thousand ways, in the midst of the applauses and acclamations of the Aristotelians. This happened in 1543.

The year after, the plague made great havoc in Paris, and forced most of the students in the College of Prele to quit it; but Ramus, being prevailed upon to teach in it, soon drew together a great number of auditors. The Sorbonne attempted to drive him from that college, but to no purpose; for he held the headship of that house by arret of parliament. Through the patronage and protection of the cardinal of Lorraine, he obtained in 1547 from Henry II. the liberty of speaking and writing, and the royal professorship of philosophy and eloquence in 1551. The parliament of Paris had, before this, maintained him in the liberty of joining philosophical lectures to those of eloquence; and this arret or decree had put an end to several prosecutions, which Ramus and his pupils had suffered: for they had been prosecuted several ways, both before the university-judges and the civil magistrates.

gistrates. As soon as he was made regius professor, he was fired with a new zeal for improving the sciences; and was extremely laborious and active on this occasion, notwithstanding the hatred of his enemies, who were never at rest. He bore at that time a part in a very singular affair, which deserves to be mentioned. About 1550, the royal professors corrected, among other abuses, that which had crept into the pronunciation of the Latin tongue. Some of the clergy followed this regulation; but the Sorbonnists were much offended at it as an innovation, and defended the old pronunciation with great zeal. Things at length were carried so far, that a minister, who had a good living, was very ill treated by them; and caused to be ejected from his benefice for having pronounced *Quisquis*, *Quanquam*, according to the new way, instead of *Kiskis*, *Kankam*, according to the old. The minister applied to the parliament; and the royal professors with Ramus among them, fearing he would fall a victim to the credit and authority of the faculty of divines, for presuming to pronounce the Latin tongue according to their regulations, thought it incumbent on them to assist him. Accordingly, they went to the court of justice; and represented in such strong terms the indignity of the prosecution, that the person accused was cleared, and every body had the liberty of pronouncing as they pleased.

Ramus was bred up in the Catholic religion, but afterwards deserted it. He began to discover his new principles, by removing the images from the chapel of his college of Prele. This was in 1552; when such a prosecution was raised against him by the Religionists, as well as Aristotelians, that he was not only driven out of his professorship, but obliged to conceal himself. For that purpose, he went with the king's leave to Fontainebleau; where, by the help of books in the king's library, he pursued geometrical and astronomical studies. As soon as his enemies knew where he was, he found himself no where safe: so that he was forced to go and conceal himself in several other places. During this interval, his excellent and curious collection of books in the college of Prele was plundered; but, after a peace was concluded in 1563, between Charles IX. and the Protestants, he again took possession of his employment, maintained himself in it with vigour, and was particularly zealous in promoting the study of the mathematicks. This lasted till the second civil war in 1567, when he

was

was forced to leave Paris, and shelter himself among the Huguenots, in whose army he was at the battle of St. Denys. Peace having been concluded some months after, he was restored to his professorship; but, foreseeing that the war would soon break out again, he did not care to venture himself in a fresh storm, and therefore obtained the king's leave to visit the universities of Germany. He accordingly undertook this journey in 1568, and received very great honours wherever he came. He returned to France, after the third war in 1571; and lost his life miserably, in the massacre of St. Bartholomew's day, 1572. It is said, that he was concealed in a cellar during the tumult; but dragged thence at the instigation of some peripatetic doctors who hated him. He gave a good quantity of money to the assassins, in order to procure his escape, but in vain: for, after wounding him in many places, they threw him out of a window; and, his bowels gushing out in the fall, some Aristotelian scholars, encouraged by their masters, spread them about the streets; then dragged his body in a most ignominious manner, and threw it into the Seine.

He was a great orator, a man of universal learning, and endowed with very fine qualities. He was free from avarice, sober, temperate, chaste. His temperance was very exemplary. He contented himself with only boiled meat, and eat but little at dinner: he drank no wine for twenty years, and would never have drunk any, if the physicians had not prescribed it. He lay upon straw; used to rise very early, and to study all day; and led a single life with the utmost purity. He was zealous for the Protestant religion, but at the same time a little obstinate, and given to contradiction. The Protestant ministers did not love him much, for he made himself a kind of head of a party, to change the discipline of the Protestant churches; that is, he was for introducing a democratical government in the church: but his design was traversed and defeated in a national synod. He published a great number of books; but mathematics was chiefly obliged to him. His writing was scarce legible, and gave the printers prodigious trouble. His sect flourished pretty much for some time: it was not known in Spain and Italy, made little progress in France, but spread very much in Scotland and England, and still more in Germany; as appears from many books, which several German Aristotelians published against the Ramists.

RANDOLPH

RANDOLPH (THOMAS), an English poet, was the ^{Athen.} son of a steward to Edward lord Zouch; and born in ^{Oxon.—} Northamptonshire, (Wood says, at Newnham near Dain- ^{Langbaine's} try; Langbaine, at Houghton) in 1605. He was edu- ^{Account of} cated at Westminster-school, and thence elected in 1623, ^{the drama-} as one of the king's scholars to Trinity-college in Cam- ^{tic poets.} bridge; of which he became fellow, and took a master of arts degree. He was accounted one of the most pregnant wits of his time, and greatly admired by all the poets and men of parts. He was distinguished early for an uncommon force of genius; having, when he was not more than ten years old, written "The History of the Incarnation of our Saviour," in verse. Ben Jonson was so exceedingly fond of him, that he adopted him one of his sons; on which account Randolph wrote a gratulatory poem to him, which is printed among his works. Like a true poet, Randolph had a thorough contempt for wealth, and as hearty a love of pleasure; and this drew him into excesses, which made his life very short. He died in 1634, when he had not compleated his 30th year. His "Muse's Looking-Glass," a comedy, is well known: he was the author of other dramatic performances, which with his poems were collected, and published in one volume, by his brother Robert Randolph; the fifth edition of which, with several additions, corrected and amended, was printed in 1664, 8vo. Robert was also a good poet, as appears from several copies of his verses printed in various books. He was a student of Christ-Church in Oxford, where he took a bachelor of arts degree in 1627; and afterwards became vicar of Donnington in Lincolnshire, where he died in 1671, aged about 60.

Wood gives an account of another THOMAS RANDOLPH, a Kentish gentleman, who was made student of Christ-Church, when Henry VIII. turned it into a cathedral; and principal of Broadgate-hall in 1549, being then a doctor of law. In the reign of queen Elizabeth, he was employed in several embassies to Scotland, France, and Russia; and not only knighted, but preferred to some considerable places. He died in 1590, aged 60. We have of his, "An Account of his Embassage to the Emperor of Russia, anno 1568;" remitted into the first volume of Hakluyt's "Voyages, Lond. 1598," and, "Instructions given to, and Notes to be observed by, certain persons, for the searching of the sea and border of the coast, from the River Pechora to the Eastwards, anno 1588."

RAPHAEL,

RAPHAEL, an illustrious painter of Italy, was born at Urbino, on Good Friday 1483. His father was an ordinary painter: his master, Pietro Perugino. Having a penetrating understanding, as well as a fine genius for painting, he soon perceived that the perfection of his art was not confined to Perugino's capacity; and therefore went to Siena, in order to advance himself. Here Pinturichio got him to be employed in making the cartoons for the pictures of the library; but he had scarcely finished one, before he was tempted to remove to Florence by the great noise which Leonardo da Vinci's and Michael Angelo's works made at that time. As soon as he had considered the manner of those illustrious painters, he resolved to alter his own, which he had learned of Perugino. His pains and care were incredible; and he succeeded accordingly. He formed his gusto after the ancient statues and bas reliefs, which he designed a long time with extreme application; and, besides this, he hired people in Greece and Italy, to design for him all the antique pieces that could be found. Thus, he raised himself presently to the top of his profession. By the general consent of mankind, he is acknowledged to have been the prince of modern painters, and is oftentimes styled "the divine Raphael;" as if, for the inimitable graces of his pencil, and for the excellence of his genius, he had something more than human in his composition. "He surpassed," says a connoisseur, "all modern painters, because he possessed more of the excellent parts of painting than any other; and it is believed that he equalled the ancients, excepting that he designed not naked bodies with so much learning as Michael Angelo; but his gusto of design is purer, and much better. He painted not with so good, so full, and so graceful a manner, as Corregio; nor has he any thing of the contrast of the lights and shadows, or so strong and free a colouring, as Titian; but he had without comparison a better disposition in his pieces, than either Titian, Corregio, Michael Angelo, or all the rest of the succeeding painters to our days. His choice of attitudes, of heads, of ornaments, the suitableness of his drapery, his manner of designing, his varieties, his contrasts, his expressions, were beautiful in perfection; but, above all, he possessed the graces in so advantageous a manner, that he has never since been equalled by any other."

Du Fresnoy's Art of Painting, p. 225. Lond. 1716.

Raphael

Raphael was not only the best painter in the world, but perhaps the best architect also: he was at least so admirable a one, that Leo X. charged him with the building of St. Peter's church at Rome. He was one of the handsomest and best-tempered men living: so that, with all these natural and acquired accomplishments, it cannot be wondered, that he was not only beloved in the highest degree by the popes Julius II. and Leo X. at home, but admired and courted by all the princes and states of Europe. He lived in the greatest state and splendor imaginable, most of the eminent masters in his time being ambitious of working under him; and he never went out without a crowd of artists and others, who attended and followed him purely through respect. Cardinal Bibbiano offered him his niece in marriage, and Raphael engaged himself; but, Leo X. having given him hopes of a cardinal's hat, he made no haste to marry her. His passion for the fair sex destroyed him in the flower of his age: for one day, after he had abandoned himself to excessive venery, he was seized with a fever; and, concealing the true cause of his distemper from his physicians, he was supposed to be improperly treated, and so carried off. He died upon his birth-day in 1520. Cardinal Bembo wrote his epitaph, which is to be seen upon his tomb in the church of the Rotunda at Rome, where he was buried. Here are two lines of it:

See CAS-
TIGLI-
ONE.

Ille hic est Raphael, timuit quo sospite vinci
Rerum magna parens, et moriente mori.

Raphael had many scholars; but Julio Romano was his favourite, because he did him most credit. Poussin used to say of Raphael, that "he was an angel compared with the modern painters, but an ass in comparison of the ancients:" but all such sayings are extravagant, and unmeaning.

RAPIN (RENATUS), a French jesuit, famous for his skill in classical learning, was born at Tours in 1621, and entered into the society at eighteen. He taught polite literature for nine years: he made it his particular study, and shewed by some Latin productions, that he was able to write on the finest subjects with great art and eloquence. He excelled in Latin poetry, and published various pieces in it: the principal of which was, "Hortorum libri quatuor;" a work, which has been much admired and applauded. It was first printed at Paris 1665, and afterwards

Bayle's
Dict. art.
RAPIN.

terwards re-printed with alterations and corrections by the author. An English version of it was made and published at London in 1673, 8vo, by John Evelyn, esq. and again, in 1706, by Mr. James Gardiner of Jesus-college in Cambridge. All his Latin poems, consisting of odes, epitaphs, sacred eclogues, and these four books upon Gardens, were collected and published at Paris 1681, in 2 vols. 12mo. He applied himself afterwards to write in French, and succeeded very well in that language. He wrote in it several treatises upon polite literature, and upon pious subjects, which met with a good reception from the public. The treatises on polite literature, having been published at various times, were collected and published, 1684, in 2 vols. 4to, at Paris; and at Amsterdam, in 2 vols. 8vo. They were translated into English by Basil Kennet and others, and published in 1705, in 2 vols. 8vo, under the title of "The Critical Works of Monsr. "Rapin." The first volume contains a comparison between Demosthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for history, Plato and Aristotle for philosophy: the second, are reflections on eloquence, on Aristotle's poetry, on history, on philosophy. Rapin's general design in this work was, as he tells us himself, to restore a good taste among the ingenious, which had been somewhat corrupted by a spirit of profound erudition, that had reigned in the preceding age; and indeed he was not altogether unqualified for the attempt; for he is a writer, as Bayle observes, who seems to have had more good taste and delicacy, than depth of erudition. He was not, however, wanting in learning; and, though many things are loosely said by him, and some that may deserve critical animadversion, yet his work abounds with excellent materials, and upon the whole is both useful and entertaining.

In the Preface.

He died at Paris in 1687; and his elogium, written by father Bouhours, was published soon after. He is there represented, and there is reason to think deservedly, as possessed of the finest qualities, that can adorn a man of probity and a good Christian. We find there, among other particulars, that zeal for the honour of his society made him undertake, above twenty years before, an History of Jansenism. He was a dangerous adversary of that party, and attacked them on their weakest side in a Latin work, published in 1658, under the title of, "Dissertatio de nova doctrina, seu Evangelium Jansenistarum."

“senistarum.” He had a great quarrel with father Vavassor, who wrote against his “Reflections on Aristotle’s Poetics;” yet pretended to be ignorant, as there was no name to them, that Rapin was the author. Rapin had said, in those Reflections, that “it is so unusual a thing for an author to write good epigrams, that any person may be satisfied with making a few in his whole life.” Now, says Menage, who relates this anecdote, “as Vavassor had wrote two large books of epigrams, he was not pleased with Rapin for this saying; and this prompted him to write against that father: I had this,” adds Menage, “from himself.”

Anti-Baillet, ch. 84.

RAPIN DE THOYRAS (PAUL de), an eminent historiographer and Frenchman, was born at Castres in Languedoc in 1661. His family was originally from Savoy, and is supposed to have removed into France, upon embracing the Protestant religion. Philibert de Rapin, his great grandfather, fell a martyr to his zeal for Protestantism; which exposed him so much to the indignation of the Roman catholics, and particularly to that of the parliament of Toulouse, that his head was struck off in 1568 by a sentence of theirs, at the very time that he came by the king’s order to have the treaty of peace registered there. Father Daniel indeed passes over this fact in silence; and his reason is supposed to have been, that he might make the more odious the disturbances raised by the Huguenots afterwards in the country about Toulouse: whereas what they did was in revenge of Philibert’s death; as appeared from the soldiers writing with coals, on the ruins of the houses they had burned, “Vengeance for Rapin’s death.” James de Rapin, lord of Thoyras, was our author’s father. He applied himself to the study of the law, and was an advocate in the chamber of the edict of Nantes above fifty years. These chambers were courts of judicature erected in several towns of France, in behalf of the Huguenots; the judges whereof were half of the Reformed, and half of the Roman catholic, religion. Jane de Pelisson, his wife, was daughter to a counsellor of the chamber of Castres, and sister to George and Paul Pelisson: which lady, after having been confined a good while to a convent, was at last sent by the king’s order to Geneva, where she died in 1705.

From his life prefixed to Tindal’s translation of his History of England.

Mezeray, &c.

Our Rapin was their youngest son. He was educated at first under a tutor in his father’s house, afterwards sent

to Puylaurens, and thence to Saumur. In 1679, he returned to his father, with a design to apply himself closely to the law: but, before he had made any great progress, he was obliged, with other young gentlemen, to commence advocate, upon report of an edict soon after published, in which it was ordered, that no man should have a doctor's degree without having studied five years in some university. The same year the chamber of the edict was suppressed, which obliged Rapin's family to remove to Toulouse: and the state of the Reformed growing every day worse, with his father's leave he quitted the profession of advocate for that of arms. He had before given proofs of a military disposition: for he had fought a duel or two, in which he had acquitted himself very gallantly. His father at first did not grant his request, but gave him such an answer, as served to prolong the time. However, he pleaded one cause, and one only; and then applied himself heartily to mathematics and music, in both which he became a good proficient.

In 1685, his father died; and two months after, the edict of Nantes being revoked, Rapin with his mother and brothers retired to a country-house; and, as the persecution in a short time was carried to the greatest height, he and his youngest brother, in 1686, departed for England. He was not long in London, before he was visited by a French abbé of distinguished quality; a friend of Pellisson, who introduced him to Barrillon the French ambassador. These gentlemen persuaded him to go to court, assuring him of a favourable reception from the king; but he declined this honour, not knowing what the consequences might be in that very critical state of affairs. His situation indeed was not at all agreeable to him: for he was perpetually pressed, upon the subject of religion, by the French Catholics then in London; and especially by the abbé, who, though he treated him with the utmost complaisance, always turned the discourse to controversy. Having no hopes of any settlement in England at that time, his stay there was but short: he went over to Holland, and lifted himself in a company of French volunteers, that was at Utrecht under the command of Mr. Rapin, his cousin-german. Pellisson, the same year, published his "Reflections on the difference of Religions," which he sent to his nephew Rapin, with a strict charge to give him his opinion impartially of the work: and this was accordingly done, although nothing of this kind

kind was found among his papers. He did not quit his company, till he followed the prince of Orange into England; where, in 1689, he was made an ensign, and went to Ireland with that commission. He distinguished himself so at the siege of Carrick-fergus, that he was the same year promoted to a lieutenancy. He was present at the battle of the Boyne; and, at the siege of Limerick, was shot through the shoulder with a musket-ball. This wound, which was cured very slowly, proved very detrimental to his interest; for it prevented him from attending general Douglas into Flanders, who was very desirous of having him, and could have done him considerable service: however, he had a company given him.

He continued in Ireland till the end of 1693; when he was ordered for England without any reason assigned: but a letter informed him, that he was to be governor to the earl of Portland's son. Having never had any thoughts of this nature, he could not imagine to whom he owed the recommendation, but at last found it to be lord Galway. He immediately went to London, and entered upon this charge; but quitted all hopes of those preferments in the army, which several of his fellow-officers soon after attained. All the favour shewn him was, that he had leave to resign his commission to his younger brother, who died in 1719, after having been made lieutenant-colonel in a regiment of English dragoons. Indeed the king gave him a pension of 100*l.* per annum, "till such time as he should provide for him better," which time never came: so he enjoyed this pension during the king's life, after which it was taken from him, and a post of small value given him in its stead.

While the earl of Portland was ambassador in France, Rapin was obliged to be sometimes in that kingdom, sometimes in England, and often in Holland: but at length he settled at the Hague, where the young lord Portland was learning his exercises. While he resided here in 1699, he married: but this marriage neither abated his care of his pupil, nor hindered him from accompanying him in his travels. They began with a tour through Germany, where they made some stay at Vienna: hence went into Italy by the way of Tirol, where the marshal de Villeroy, at that time prisoner, gave Rapin a letter for the cardinal d'Etrées, when at Venice. Their travels being finished, which put an end to his employment, he returned to his family at the Hague, where he continued some

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years;

years ; but, as he found it increase, he resolved to remove to some cheap country ; and accordingly retired in 1707 to Wezel, in the duchy of Cleves in Germany, where he employed the remaining years of his life in writing the “ History of England.” Though his constitution was strong, yet seventeen years application (for so long he was in composing this history) entirely ruined it. About three years before his death, he found himself exhausted, and often felt great pains in his stomach : and at length a fever, with an oppression in his breast, carried him off, after a week’s illness, in 1725. He left one son and six daughters. He was naturally of a serious temper, although no enemy to mirth : he loved music, and was skilled, as we have said, in mathematics, especially in the art of fortification. He was master of the Italian, Spanish, and English languages : and had also a very competent knowledge of the Greek and Latin. He spent all his leisure-hours, in reading, and conversing with such as led a regular life, and loved to reason and reflect on things.

He lived to publish the eighth volume of history which ends with the death of Charles I. The two remaining volumes, which bring the history down to the proclamation of William and Mary, came out in 1724. They were printed at the Hague in 4to. and have twice been translated into English ; by the Rev. Nicholas Tindal, M. A. first in 8vo, then in folio ; and by John Kelly of the Inner Temple, esq. in 2 vols. folio. Tindal has given a Continuation of Rapin’s history to 1760, and added useful notes to the whole. When Rapin first set about this work, he did not think of writing a complete history of England : but curiosity and much leisure led him on from one step to another, till he came to the reign of Henry II ; and then, when he was upon the point of stopping, an unexpected assistance came forth, which not only induced him to continue his history, but to do it in a more full and particular manner than at first he intended. This was Rymer’s “ Collection of Public Acts,” which began to be published at the expence of the government about 1706. In 1708, six volumes in folio were completed, which were afterwards increased to seventeen, and then to twenty. Lord Halifax, a great promoter of this noble work, sent the volumes, as they came out, to John Le Clerc ; who generously lent them our author, as long as he had occasion for them. That he did actually use this collection, appears from the pains he took to abridge the whole seventeen volumes, except the first, which

which was done by Le Clerc: in which abridgement we have all the important acts pointed out, a well-connected series of events to which they relate, and the use to be made of them in clearing up the history of England. This Abstract lies scattered up and down in the several volumes of Le Clerc's "Bibliothèque Choisie;" and has thence been translated and published in English. Rapin also, to let us see what a thorough knowledge he had of our parties and factions in England, published in 1717 a little treatise, intituled, "A Dissertation on the Whigs and the Tories;" which is subjoined to his History, and has likewise been translated and published in English.

Voltaire has observed, that "England is indebted to Rapin for the best history of itself which has yet appeared; and the only impartial one of a nation, wherein few write without being actuated by the spirit of party."

It was easy to exceed all the historians before him; since, besides the advantages in common with them, which he did not fail to make the strictest use of, he was supplied with a new and rich fund of materials from Rymer's "Fœdera." Nevertheless, his spirit of moderation has made him obnoxious to the intolerant party: and the men of wit and vivacity are apt to complain of him, for being sometimes rather tedious and dull.

RAWLEIGH (Sir WALTER), or, as he himself spelt his name, RALEGH, an illustrious Englishman, was descended from an ancient family in Devonshire, and was the son of Walter Raleigh, esq. of Fardel, near Plymouth, by a third wife. Mr. Raleigh, upon his last marriage, had retired to a farm called Hayes, in the parish of Budley; and there Sir Walter was born in 1552. After a proper education at school, he was sent to Oriel-college in Oxford about 1568, where he soon distinguished himself by great force of natural parts, and an uncommon progress in academical learning; but, ambition prompting him to pursue the road to fame in an active life, he made a short stay only at Oxford. Queen Elizabeth sending forces to assist the persecuted Protestants of France in 1569, Sir Walter went among them a gentleman volunteer; and was engaged for some years doubtless in military affairs, of which however we do not know the particulars. In 1576, we find him in London, and exercising his poetical talents; for we have of his a commendatory poem prefixed among others to a satire, called "The Steel Glass,"

Siccle de Louis XIV. tom. ii.

Oldys's Life of Sir W. R. — Athen. Oxon. — Birch's Life of Sir W. R. prefixed to his Miscellaneous Works, Lond. 1748. in 2 vols. 8vo.

published this year by George Gascoigne, a poet of those times. He resided in the Middle-Temple, but with no view of studying the law; for he declared expressly at his trial, that he had never studied it. On the contrary, his mind was still bent on military glory; and he had opportunities enough of indulging his ruling passion. He went in 1578 to the Netherlands with the forces which were sent against the Spaniards. In 1579, when Sir Humphry Gilbert, who was his brother by his mother's side, had obtained a patent of the queen, to plant and inhabit some northern parts of America, he engaged in that adventure; but returned soon after, the attempt proving unsuccessful. In 1580, he was a captain in the wars of Ireland; and, the year after, one of the commissioners for the government of Munster in the absence of the earl of Ormond.

Fuller's
Worthies of
England, in
Devonshire.

At his return home, he was introduced to court; and, as Fuller relates, upon the following occasion. Her majesty, taking the air in a walk, stopped at a plashy place, in doubt whether to go on; when Raleigh, dressed in a gay and genteel habit of those times, immediately cast off and spread his new plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Raleigh always made a very elegant appearance, as well in the splendor of attire, as the politeness of address; having a good presence, in a handsome and well-compacted person; a strong natural wit, and a better judgement; with a bold and plausible tongue; whereby he could set out his parts to the best advantage: and these being all very engaging advocates for royal favour, especially in a female sovereign, it is no wonder that he advanced apace in it. In 1583, he set out with Sir Humphry Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper: and Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions, however, being things that Raleigh had a strong passion for, nothing discouraged him; and in 1584, obtaining letters patents for discovering unknown countries, he set sail to America, and discovered the country of Wigandacoa, which queen Elizabeth changed into that of Virginia.

Upon his return, he was elected member of parliament for Devonshire, and soon after knighted. In 1585, he

appears

appears several ways engaged in the laudable improvements of navigation : for he was one of the colleagues of the fellowship for the discovery of the North-west passage. The same year, he sent his own fleet upon a second voyage to Virginia, and then upon a third. We must not forget, that it was his colony in Virginia, who first brought tobacco to England ; and that it was he himself, who first brought this herb in request among us. Queen Elizabeth was not backward in promoting the advantages which were promised by the traffic of this herb ; but her successor James I, held it in such abomination, that he used his utmost endeavours to explode the use of it. About the same time, our knight was made seneſchal of Cornwall, and lord warden of the Stannaries. In effect, ^{King James's} "Counter-blast to Tobacco," 4to. and his warrant in 1604, for laying a duty upon it at 6s. 8d. per lb. he was now grown such a favourite with the queen, that they who had at first been his friends at court began to be alarmed ; and, to prevent their own supplantation, resolved to project his. This, however, was little regarded by him ; and he constantly attended his public charge and employments, whether in town or country, as occasions required. Accordingly, we find him, 1586, in parliament ; where, among other weighty concerns, the fate of Mary queen of Scots was determined, in which he probably concurred. But the stream of his affection ran towards Virginia ; and, in 1587, he sent three ships upon a fourth voyage thither. In 1588, he sent another fleet upon a fifth voyage to Virginia ; and the same year did great service in destroying the Spanish Armada, sent to invade England. He thought proper now to make an assignment to divers gentlemen and merchants of London, for continuing the plantation of Virginia to Englishmen. This assignment is dated March 7, 1588-9.

April 1589, he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent to restore him ; and, in his return to England the same year, touched upon Ireland, where he visited Spenser the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage, himself being no inconsiderable poet. Spenser has described the circumstances of Sir Walter's visit to him in a pastoral, which about two years after he dedicated to him, and intituled "Colin Clout's come home again." In 1592, he was appointed general of an expedition against the Spaniards at Panama. We find him soon after this very active in the house of

commons, where he made a distinguished figure, as appears from several of his printed speeches. In the mean time, he was no great favourite with the people; and somewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but because he possessed some lands which had been taken from the Church. His enemies, knowing this, ventured to attack him; and, in 1593, he was aspersed with Atheism, in a libel against several ministers of state, printed at Lyons with this title, “Elizabethæ Reginae Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; & Andr. Philopatris ad idem responsio.” In this piece the writer, who was the jesuit Parsons, inveighs against Sir Walter Raleigh’s “School of Atheism;” insinuating, that he was not content with being a disciple, but had set up for a doctor in his faculty. Osborn accounts for this aspersion thus: “Raleigh,” says he, “was the first, as I have heard, who ventured to tack about, and sail aloof from the beaten track of the schools; and who, upon the discovery of so apparent an error as a torrid zone, intended to proceed in an inquisition after more solid truths: till the mediation of some, whose livelihood lay in hammering shrines for this superannuated study, possessed queen Elizabeth, that such a doctrine was against God no less than her father’s honour; whose faith, if he owned any, was grounded upon school divinity. Whereupon she chid him, who was, by his own confession, ever after branded with the title of Atheist, though a known assertor of God and providence.” That he was such an assertor, has been universally allowed; yet Wood not only comes into the unfavourable opinion of his principles, but pretends to tell us from whom he imbibed them.

Miscellany
of sundry
Essays, in
the preface.

See HARI-
OT.

About the same time, 1593, Raleigh had an amour with a beautiful young lady, Elizabeth, daughter of Sir Nicholas Throgmorton, an able statesman and ambassador; and won her heart, even to the last favour. This offending the queen terribly, Raleigh was confined for several months; and, when set at liberty, forbidden the court. However, he afterwards made the most honourable reparation he could, by marrying the object of his affection; and he always lived with her in the strictest conjugal harmony. While he lay under this disgrace at court, he projected the discovery and conquest of the large, rich, and beautiful empire of Guiana in South America; and, sending

sending first an old experienced officer to take certain informations concerning it, he went thither himself in 1595, destroyed the city of San Joseph, and took the Spanish governor. Upon his return, he wrote a discourse of his discoveries in Guiana, which was printed in 1596, 4to, and afterwards inserted in the third volume of Hakluyt's voyages. The same year, he was appointed one of the chief commanders in the expedition to Cadiz; and was afterwards rear-admiral in the island voyages. He had a great share in defeating the treasonable designs of the earl of Essex, with whom he had long been at variance; and lived in full happiness and honour during queen Elizabeth reign's: but his fun set at her death, which happened March 24, 1602-3.

Upon the accession of king James, he lost his interest at court; was stripped of his preferments; and even accused, tried, and condemned for high treason. Various causes have been assigned for this strange reverse of fortune. In the first place, it has been observed, that the earl of Essex infused prejudices against him into king James; and, after the earl's death, there were circumstances implying, that secretary Cecil did the like. For though Cecil and Raleigh joined against Essex; yet, when he was overthrown, they divided. Thus, when king James came to England, Sir Walter presented to him a memorial, wherein he reflected upon Cecil in the affair of Essex; and, vindicating himself, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concerning Mary queen of Scots, his majesty's mother; and charged the death of that unfortunate princess on him: which, however, had no effect upon the king, and only irritated Cecil the more against Raleigh. But what seems alone sufficient to have incensed the king against Raleigh was, his joining with that party of Englishmen, who, in regard to the inveterate feuds between England and Scotland, desired the king might be obliged to articles, in relation to his own countrymen. However, we are told, that the king received him for some weeks with great kindness; but it could only be for some weeks; for, July 6, 1603, he was examined before the lords of the council at Westminster, and returned thence a private prisoner to his own house. He was indicted at Staines, Sept. 21, and not long after committed to the Tower of London; whence he was carried to Winchester, tried there, Nov. 17, and condemned to die. That there
was

was something of a treasonable conspiracy against the king, was generally believed; yet it never was proved that he was engaged in it: and perhaps the best means to clear him may be the very trial upon which he was condemned; wherein the barbarous partiality and foul language of the attorney-general Coke broke out so glaringly, that he was exposed for it, even upon the public theatre. After this, Raleigh was kept near a month at Winchester, in daily expectation of death; and that he expected nothing less, is plain from a letter he wrote to his wife, which is printed among his works.

Being reprieved, he was committed prisoner to the Tower of London, where he lay many years; his lady living with him, and bringing him another son, named Carew, within the year. His estate was at first restored to him, but taken again, and given to the king's minion Robert Car, afterwards earl of Somerset. Raleigh found a great friend in Henry, the king's eldest son, who laboured to procure him his estate, and had nearly effected it; but, that hopeful and discerning prince dying in 1612, all his views were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement, he devoted the greatest part of his time to reading and writing; and indeed the productions of his pen at this time are so many and so weighty, that one is apter to look on him as a collegian, than a captive; as a student in a library, than a prisoner in the Tower. His writings have been divided into poetical, epistolary, military, maritimal, geographical, political, philosophical, and historical. But how elaborately soever many of these pieces are allowed by others to be written, he looked on them only as little excursions or sallies from his grand work, "The History of the World;" the first volume of which was published in 1614, folio, and deduces things to the end of the Macedonian empire. As to the story of the second volume of this history, which, it is said, he burned because the first had sold so slowly that it had ruined his bookseller, it is scarcely worth notice; since it does not appear true that the first part did sell so slowly, there being a second edition of it printed, by that very bookseller, within three years after the first. Besides, Sir Walter himself has told us, that, though he intended and had hewn out a second and third volume, yet he was persuaded to lay them aside by the death of prince Henry, to whom they were directed;

rected: and, if we should allow his mind might change,
 yet the course of his life afterwards left no room for
 any such performance. The merit of this work is too
 well known, to need any enlarging upon here: and
 therefore let the judgement of a polite writer upon it serve
 for, what it really is, the judgement of mankind in ge-
 neral. “ Sir Walter Raleigh’s ‘ History of the World’ is
 “ a work of so vast a compass, such endless variety, that
 “ no genius but one adventurous as his own durst have
 “ undertaken that great design. I do not apprehend,” ^{Felton’s}
 says he, “ any great difficulty in collecting and common- ^{Dissertation}
 “ placing an universal history from the whole body of ^{on the Claf-}
 “ historians; that is nothing but mechanic labour; but ^{ices, p. 216.}
 “ to digest the several authors in his mind, to take in all
 “ their majesty, strength and beauty, to raise the spirit of
 “ meaner historians, and to equal all the excellences of
 “ the best, is Sir Walter’s peculiar praise. His style is
 “ the most perfect, the happiest, and most beautiful, of
 “ the age he wrote in, majestic, clear, and manly; and
 “ he appears every where so superior, rather than un-
 “ equal, to his subject, that the spirit of Rome and Athens
 “ seems to be breathed into his work.—To conclude, his
 “ admirable performance in such a prodigious under-
 “ taking sheweth, that, had he attempted the history of
 “ his own country or his own times, he would have
 “ equalled even Livy and Thucydides: and the annals of
 “ queen Elizabeth by his pen had been the brightest
 “ glory of her reign, and would have transmitted his
 “ history as the standard of our language even to the
 “ present age.”

Some have fancied, that the merit of this work pro-
 cured his releasement from the Tower; but there seems
 little foundation for that opinion, since king James is
 known to have expressed some dislike to it. But what-
 ever procured it, as no doubt it was his money that did,
 the mine-adventure to Guiana was made use of to the
 king; and we find him actually abroad March 25,
 1616. In August, he received a commission from the
 king to go and explore the golden mines at Guiana;
 but did not set off from Plymouth till July 1617. In the
 mean time his design, being betrayed to the Spaniards,
 was defeated; and, his eldest son Walter being killed by
 the Spaniards at St. Thome, the town was burnt by cap-
 tain Keymis, who, being reproached by Sir Walter for his
 ill conduct in this affair, killed himself. Upon this, the
 Spanish

Spanish ambassador Gundamor making heavy complaints to the king, a proclamation was published immediately against Raleigh and his proceedings, and threatening punishment in an exemplary manner. Raleigh landed at Plymouth in July 1618; and, though he heard the court was exasperated by the Spanish ambassador, firmly resolved to go to London. He was arrested on his journey thither; and finding, as he approached, that no apology could save him, repented of not having made his escape while he had it in his power. He attempted it, after he was confined in the Tower, but was seized in a boat upon the Thames. It was found, however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy seal was sent to the judges, forthwith to order execution, in consequence of his former attainder. This manner of proceeding was thought extra-judicial at first; but at length he was brought, Oct. 28, to the King's bench bar at Westminster, and there asked, if he could say any thing, why execution should not be awarded! To this he said, that "he hoped the judgement he received
 " to die so long since, could not now be strained to take
 " away his life; since, by his majesty's commission for
 " his late voyage, it was implied to be restored, in giving
 " him power as marshal upon the life and death of
 " others:" and of this he had been assured by Sir Francis Bacon, then lord keeper, when he expressed some solicitude for a pardon in form, before he set sail for Guiana. This notwithstanding, sentence of death was passed upon him; and he was beheaded the next day in Old Palace-yard, when he suffered his fate with great magnanimity. His body was interred in St. Margaret's Westminster; but his head was preserved by his family many years. The putting this great and uncommon man to death thus injuriously, to please the Spaniards, gave the highest offence then; and has been mentioned with general indignation ever since. Burnet, speaking of certain errors in James I's reign, proceeds thus: " Besides these public
 " actions, king James suffered much, in the opinion of all
 " people, by his strange way of using one of the greatest
 " men of that age, Sir Walter Raleigh; against whom
 " the proceedings at first were censured, but the last part
 " of them was thought both barbarous and illegal." And a little farther: " the first condemnation of him was very
 " black; but the executing him after so many years, and
 " after an employment that had been given him, was
 " counted a barbarous sacrificing him to the Spaniards."

Hist. of his
 own time,
 p. 16, 1724.

Sir

Sir Walter was tall, to the height of six feet, well shaped, and not too slender; his hair of a dark colour, and full; and the features and form of his face such as they appear before the last edition of his history in 1736. His taste, in dress, both civil and military, was magnificent. Of the latter sort, his armour was so rare, that we are told, part of it was for its curiosity preserved in the Tower; and his civil wardrobe was richer, his cloaths being adorned with jewels of great value. The truth is, the richness of his apparel was made matter of reproach to him; but, though he was undoubtedly pleased with the distinction, he was far from making it the end of his ambition: for, how much he excelled in arms abroad, counsel at home, and letters in general, history and his own writings have made sufficiently notorious.

The best edition of his "History of the World" is that published by Oldys, in 2 vols. folio. A collection of his smaller pieces were collected and printed together, in 2 vols. 8vo, in 1748.

RAWLEY (Dr. WILLIAM), the learned chaplain of the celebrated Sir Francis Bacon, and editor of his Works, was born at Norwich about the year 1588. He was of Benet-college in Cambridge; took a bachelor of arts degree in 1604, a master's in 1608, a bachelor of divinity's in 1615, and a doctor's in 1621. About Lady-day 1609, he was chosen fellow of his college, took holy orders in 1611, and was instituted to the rectory of Landbeach near Cambridge in Jan. 1616. Landbeach is a living in the gift of Benet-college; nevertheless, as my account says, he was presented to it "per hon. virum Franciscum Baconum Mil. Reg. Maj. Advocatum Generalem, ejusdem Rectoriæ, pro hac unica vice, ratione concessionis Magistri et Sociorum Coll. C. C. (ut) asserebatur) patroni." He held this living till his death, which happened June 18, 1667; nor does it appear that he had any other preferment, which may seem somewhat marvellous, when it is considered, that he was not only domestic chaplain to Lord Verulam, who had the highest opinion of his abilities, as well as the most affectionate regard for his person, but chaplain also to the kings Charles I. and II.

On a flat marble near the communion-table, in the church of Landbeach, there is the following inscription over him: "Hic jacet Gulielmus Rawley, S. T. Doctor,

" vir

Collections relating to Lord Verulam, prefixed to Black-bourne's edition of his Works, 4 vols. folio, Lond. 1730. p. 217, 218.

“ vir Gratiis et Musis ex æquo charus, fereniff. regibus
 “ Car. I. & II. a sacris, D. Fran. Verulamio facellanus
 “ primus atque ultimus, cujus opera summa cum fide edita
 “ ei debent literæ. Uxorem habuit Barbaram, ad latus
 “ mariti positam, Jo. Wixted aldermanni nuper Cantabr.
 “ filiam : ex ea filium suscepit unicum Gulielmum, in cu-
 “ jus cineribus salis haud parum latet. Ecclesiam hanc
 “ per annos quinquaginta prudens administravit. Tandem
 “ placide, ut vixit, in Domino obdormivit, A. D. 1667,
 “ Jun. 18 ; ætat. 79.”

Ray's Life
 by Derham,
 prefixed to
 “ Select re-
 “ mains of
 “ the learn-
 “ ed John
 “ Ray,”
 1760, 8vo.

R A Y, or W R A Y (JOHN), an eminent English na-
 tural philosopher, was the son of a blacksmith at Black-
 Notley, near Braintree, in Essex ; and was born there in
 1628. He was bred a scholar at Braintree school ; and
 sent thence, in 1644, to Catherine Hall in Cambridge.
 Here he continued about two years, and then removed,
 for some reason or other, to Trinity-college : with which,
 says Derham, he was afterwards much pleased, because in
 Catherine Hall they chiefly addicted themselves to dis-
 putations, while in Trinity the politer arts and sciences
 were principally minded and cultivated. He took the
 degrees in arts, and was chosen fellow of his college ;
 and the learned Duport, famous for his skill in Greek,
 who had been his tutor, used to say, that the chief of all
 his pupils, and to whom he esteemed none of the rest
 comparable, were Mr. Ray and Dr. Barrow, who were
 of the same standing. In 1651, he was chosen the Greek
 lecturer of the college ; in 1653, the mathematical lec-
 turer ; in 1655, humanity reader : which three appoint-
 ments shew the reputation he had acquired in that early
 period of his life, for his skill in languages, polite litera-
 ture, and the sciences.

During his continuance in the university, he acquitted
 himself honourably as a tutor and preacher : for preaching
 and common placing, both in the college and in the uni-
 versity-church, were then usually performed by persons
 not ordained. He was not affected with the fanaticism of
 the times, but distinguished himself by preaching sound
 and sensible divinity, while the generality filled their ser-
 mons with enthusiasm and nonsense. His favourite study,
 and what indeed made the chief business of his life, was
 the universal history of nature, and the works of God :
 and in this he acquired great and exact skill. He pub-
 lished, in 1660, a “ Catalogue of the Cambridge Plants,”

in order to promote the study of botany, which was then much neglected; and the good reception this work met with encouraged him to proceed further in these studies and observations. He no longer contented himself with what he met with about Cambridge, but extended his pursuits throughout the greatest part of England and Wales, and part of Scotland. In these journies of sampling, though he sometimes went alone, yet he had commonly the company of other curious gentlemen, particularly Mr. Willoughby, his pupil Mr. afterwards Sir Philip Skipton, and Mr. Peter Courthope. At the restoration of the king, he resolved upon entering into holy orders; and was ordained by Sanderson, bishop of Lincoln, Dec. 23, 1660. He continued fellow of Trinity-college, till the beginning of the Bartholomew act; which, requiring a subscription against the solemn league and covenant, occasioned him to resign his fellowship, he refusing to sign that declaration.

Having now left his fellowship, and visited most parts of his own country, he was minded to see what nature afforded in foreign parts; and accordingly, in April 1663, himself, with Mr. Willoughby, Mr. Skippon, and Mr. Nathanael Bacon, went over from Dover to Calais, and thence through divers parts of Europe: which however it is sufficient just to mention, as Mr. Ray himself, in 1673, published the "Observations" they made in that tour. Towards the end of their journey, Mr. Willoughby and Mr. Ray parted company; the former passing through Spain, the latter from Montpellier through France, into England, where he arrived in March, 1665-6. He pursued his philosophical studies with his usual attention, and became so distinguished, that he was imported to come into the Royal Society, and was admitted fellow thereof in 1667. Being then solicited by dean, afterwards bishop, Wilkins, to translate his "Real Character" into Latin, he consented; and the original manuscript of that work, ready for the press, is still extant in the library of the Royal Society.

In the spring of 1669, Mr. Ray and Mr. Willoughby entered upon those experiments about the tapping of trees, and the ascent and descent of their sap; which are published in the Philosophical Transactions, and may be met with together in Lowthorp's "Abridgement." About this time, Mr. Ray began to draw up his Observations for public use; and one of the first things he set upon was, his

“Philosophical
letters between
Mr. Ray and his
learned friends,”
published in
8vo, by
Derham.

his “Collection of English Proverbs.” This book, though sent to Cambridge to be printed in 1669, yet was not published till 1672. He also prepared his “Catalogue of English Plants” for the press, which came out in 1670: his humble thoughts of this and his other book, for his nature was modest and amiable in the highest degree, may be seen in a Latin letter of his to Dr. Lister, Aug. 22, 1670. In the same letter, he also takes notice of the altering his name, by leaving out the W in the beginning of it; for, till 1670, he had always wrote his name *Wray*: but this being, he says, contrary to the way of his forefathers, he therefore reassumed the name of *Ray*. In the same letter, he mentions another thing relating to himself, which was an offer of 200 l. per annum, to travel with three young noblemen into foreign parts: but the acceptance of this proposal not being consistent with his infirm state of body, he thought it prudent to decline it.

Philosophical Letters
to Dr. Lister,
June 28,
1671.

In 1671, he was afflicted with a feverish disorder, which ended in the yellow jaundice: but he was soon cured of it, as he tells us himself, by an infusion of stone-horse dung with saffron in ale. The year after, his beloved friend Mr. Willoughby died in his 37th year, at Middleton Hall, his seat in Yorkshire; “to the infinite and unspeakable loss and grief,” says Mr. Ray, “of myself, his friends, and all good men.” There having been the sincerest friendship between Mr. Willoughby and Mr. Ray, who were men of similar natures and tastes, from the time of their being fellow collegians, Mr. Willoughby not only confided in Mr. Ray in his life-time, but also at his death: for he made him one of the executors of his will, and charged him with the education of his sons, Francis and Thomas, leaving him also for life 60 l. per annum. The eldest of these young gentlemen not being four years of age, Mr. Ray, as a faithful trustee, betook himself to the instruction of them; and for their use composed his “*Nomenclator Classicus*,” which was published this very year 1672. Francis the eldest dying before he was of age, the younger became lord Middleton. Not many months after the death of Mr. Willoughby, Mr. Ray lost another of his best friends, bishop Wilkins; whom he visited in London, Nov. 18, 1672, and found near expiring by a total suppression of urine for eight days.

As it is natural for the mind, when it is hurt on one part, to seek relief from another; so Mr. Ray, having lost some

some of his best friends, and being in a manner left destitute, conceived thoughts of marriage; and accordingly, in June 1673, did actually marry a gentlewoman of about twenty years of age, the daughter of Mr. Oakeley of Launton in Oxfordshire. Towards the end of this year, came forth his “*Observations Topographical, Moral, &c.*” made in foreign countries; to which was added his “*Catalogus Stirpium in exteris regionibus observationum* :” and about the same time, his “*Collection of unusual or local English words*,” which he had gathered up in his travels through the counties of England. On 1674, Mr. Oldenburgh, the secretary of the Royal Society, renewed his correspondence with Mr. Ray, which had been some time intermitted, and sent him letters almost every month. Mr. Ray’s accounts in these letters were published by Oldenburgh in the *Philosophical Transactions*. Oldenburgh had a farther view in his correspondence with Mr. Ray: it was to engage him with those leading members, who had agreed to entertain the society with a philosophical discourse at their meetings, so that the burden might not lie among too few of the members. Mr. Ray complied, and accordingly sent him “*A Discourse concerning Seeds, and the Specific Differences of Plants* ;” which, Oldenburg tells him, was so well received by the president and fellows, that they returned him their thanks, and desired him to let them have more of the like favours from him.

Philosophical Letters,
p. 131.

This year 1674, and part of the next, he spent in preparing Mr. Willoughby’s “*Observations about Birds*” for the press: which however was not published till 1678. These two gentlemen, finding the history of nature very imperfect, had agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method, and to give accurate descriptions of the several species from a strict survey of them: and, since Mr. Willoughby’s genius lay chiefly to animals, therefore he undertook the birds, beasts, fishes, and insects, as Mr. Ray did the vegetables. How they discharged each their province, the world has seen in their works. Old lady Willoughby dying, and Mr. Willoughby’s sons being removed from under Mr. Ray’s tuition, about 1676, he thought it best to leave Middleton-Hall, and retire with his wife to some convenient place: and accordingly he removed to Sutton Cofield, about four miles from Middleton. Some time after he went into Essex to Falborne-

Hall, where he continued till June 1679; and then made another remove to Black-Notley, his native place. Being settled here, and now free from interruptions, he began to resume his wonted labours, particularly in botany: and one of the first things he finished was his "*Methodus Plantarum Nova*," which was published in 1682. This was preparatory to his "*Historia Plantarum Generalis*;" the first volume of which was published in 1686, the second in 1687, and the third some years after. To the compiling of this history, many learned and ingenious men gave their helping hands; particularly Sir Hans Sloane and Dr. Tancred Robinson, two great friends of Mr. Ray. Nor was Mr. Ray less mindful of Mr. Willoughby's collections, where there were noble, though rude and indigested, materials; but spent much time and pains in reducing them to order, and fitting them for the press. He had published his "*Observations upon Birds*" in 1678; and, in 1685, he published his "*History of Fishes*:" and though these works were then the completest in their kinds, yet they lost much of their perfection by the miscarriage of Mr. Willoughby's and Mr. Ray's papers in their travels. They had very accurately described all the birds, fishes, &c. which they saw, as they passed through High and Low Germany, especially those in and upon the Danube and the Rhine; but lost their accounts in their return home. This loss Mr. Ray laments in the philosophical letters above cited.

P. 180, 181. Though Mr. Ray's health began to be impaired by years and study, yet he continued from time to time to give his works to the public. He published, in 1688, "*Fasciculus Stirpium Britannicarum*;" and, in 1690, "*Synopsis Methodica Stirpium Britannicarum*," which was republished, with great amendments and additions, in 1696, but the last edition is that of 1724. Having thus published many books on subjects which he took to be somewhat foreign to his profession, he at length resolved to entertain the world like a divine, as well as natural philosopher; and with this view set about his Demonstration of the Being and Attributes of God, which he calls, "*The Wisdom of God manifested in the Works of the Creation*." The rudiments of this work were laid in some college lectures, read in the chapel, and called common places; which, having much refined and enlarged, he fitted up for a convenient volume, and published

lished in 1691, 8vo. This work meeting with universal applause encouraged him to publish another of a like nature, whose foundation was also laid at Cambridge, in some sermons which he had preached before the university; and this was his "Three Physico-Theological Discourses concerning the Chaos, Deluge, and Dissolution of the world, 1692," 8vo. Both these works have been often reprinted with large additions.

Soon after these theological pieces came out, his "Synopsis Methodica Animalium Quadrupedum" was ready for the press, and published in June 1693: and, having dispatched that, he set about and finished a Synopsis of Birds and Fishes. This, getting into the booksellers' hands, lay suppressed for many years, and was thought to have been destroyed and lost; but, after Mr. Ray's death, it was published by Mr. Derham in 1713. He made a catalogue of Grecian, Syrian, Egyptian, and Cretan plants, which was printed with Rauwolf's travels in 1693; and, the year after, published his "Sylloge Stirpium Europæarum extra Britanniam." He had afterwards some little contests with Rivinus and Tournefort, concerning the method of plants, which occasioned him to review and amend his own method; and to draw it up in a completer form than he had used in his "Methodus Plantarum," published in 1682, or in his "Historia Plantarum." He began now to be grievously afflicted with a continual diarrhœa, and with very painful ulcers in his legs, which eat deep into the flesh, and kept him waking whole nights: by which means he was so disabled, that, as he tells Dr. Tancred Robinson, *Philosophical Letters*, in a letter of Sept. 30, 1698, he could not so much as walk into the neighbouring fields. He lived however some years with these infirmities; for his death did not happen till Jan. 17, 1704-5, at Black-Notley, in a house of his own.

He was an honest and good man, and had a zeal for the promoting of virtue and piety; as appeared, not only from his life and conversation, but also from a tract of practical divinity, intituled, "A Persuasive to an Holy Life," which he published in 1700. He was a man of excellent parts, and had a singular vivacity in his style, whether he wrote in Latin or English, which were equally easy to him. This he retained, notwithstanding age and infirmities, to the day of his death; of which he gave good proof in some of his letters, written manifestly with

a dying hand. One of these is the following to Sir Hans Sloane, bart.

“ DEAR SIR,

Black Notley, Jan. 1, 1704.

“ THE best of friends : these are to take a final leave of
 “ you as to this world. I look upon myself as a dying
 “ man. God requite your kindness expressed any ways
 “ towards me an hundred fold : bless you with a con-
 “ fluence of all good things in this world, and eternal life
 “ and happiness hereafter. Grant us an happy meeting in
 “ heaven. I am, SIR, eternally yours, JOHN RAY.”

“ P. S. When you happen to write to my singular friend
 “ Dr. Hotton, I pray tell him I received his most obliging
 “ and affectionate letter, for which I return thanks ; and
 “ acquaint him, that I was not able to answer it, or ——”

The following account of Mr. Ray's dying words and
 behaviour is given from a MS. of the Rev. Mr. Pyke,
 prebendary of Norwich, and at that time rector of Black
 Notley : “ I am a Priest of the Church of England, or-
 “ dained by Dr. Sanderson, then bishop of Lincoln.
 “ That I did not follow the peculiar duties of my func-
 “ tion more, is now the greatest concern and trouble to
 “ me. I do here profess, that as I have lived, so I de-
 “ sire, and by the grace of God resolve, to die in the
 “ communion of the Catholic church of Christ, and a
 “ true, though unworthy son of the church by law
 “ established in this kingdom. I do think, from the
 “ bottom of my heart, that its doctrine is pure, its wor-
 “ ship decent, and agreeable to the church and word of
 “ God, and in the most material point of both con-
 “ formable to the faith and practice of the godly churches
 “ of Christ in the primitive and pure time. I am not
 “ led to this persuasion so much from force of custom
 “ and education, as upon the clear evidence of truth
 “ and reason ; and after a serious and impartial exa-
 “ mination of the grounds thereof, I am fully persuaded,
 “ that the scruples men raise against joining in commu-
 “ nion with it, are unreasonable and groundless ; and
 “ that the separation which is made may very justly be
 “ charged upon the Dissenters themselves as the blame-
 “ worthy authors of it.”—“ He then desired me,”
 Mr. Pyke adds, “ to read to him the prayers of the
 “ church, which, in the Visitation of the sick, are ap-
 “ pointed to be used by us ; and the absolution in parti-
 “ cular he requested me to read, which I having pro-
 “ nounced

“ nounced to such a true penitent, devout, and hum-
 “ ble soul, I could not but have these comfortable
 “ thoughts, that what was thus declared remitted upon
 “ earth, would be remitted in heaven also. After this, I
 “ gave him the Sacrament of the Lord’s-supper, which as
 “ it is men’s duty often to receive in the time of health,
 “ so at the hour of death, he said, it was a necessary via-
 “ ticum, he thought, for the great journey he was now
 “ a-going.”

RAY (BENJAMIN), a most ingenious and worthy Hist. of
 man, possessed of good learning, but ignorant of the world; Gentle-
 indolent and thoughtless, and often very absent. He was men’s So-
 a native of Spalding, where he was educated under Dr. ciety at
 Neve, and afterwards admitted of St. John’s College, Spalding,
 Cambridge. He was perpetual curate of Surfleet, of p. xxxii.
 which he gave an account to the Spalding Society; and
 curate of Cowbitt, which is a chapel to Spalding, in the
 gift of trustees. His hermitage of osiers and willows there
 was celebrated by William Jackson of Boston, in a MS.
 heroic poem. He communicated to the Royal Society an
 account of a water-spout raised off the land in Deeping
 fen, printed in their “ Transactions,” vol. XLVII. p. 447,
 and of an ancient coin to “ Gent. Mag. 1744.” There
 are several dissertations by him in that miscellany. He
 was Secretary to the Spalding Society 1735. Mr. Pegge,
 about 1758, had a consultation with Dr. Taylor, residentiary
 of St. Paul’s, and a friend of Ray’s, to get him removed
 to better situations; and the Doctor was inclined to do it:
 but on better information, and mature consideration, it
 was thought then too late to transplant him. He died a
 bachelor at Spalding in 1760. See his communications to
 the Society, in the Reliquiæ Galeanæ, pp. 57, 58, 63. He
 also communicated in MS. “ The truth of the Christian
 “ religion demonstrated from the report that was propa-
 “ gated throughout the Gentile world about the birth of
 “ Christ, that a Messiah was expected, and from the
 “ authority of heathen writers, and from the coins of
 “ the Roman emperors to the beginning of the second
 “ general persecution under Domitian,” in ten sections,
 never printed. Also a MS. catalogue of household goods,
 furniture, and ten pictures, removed out of the presence
 chamber, 26 Charles II. 14 Dec. 1668, from Mr. Brown,
 and of others taken out of the cupboard in the chamber.
 24 Dec. 1668, by Mr. Church. These were in number.

69. (Percy Church, esq. was some time page of honour and equerry to the queen mother Henrietta Maria.) A MS. catalogue of Italian princes, palaces, and paintings, 1735, now in the Society's Museum. 1740, a large and well-written history of the life and writings of the great botanist, his namesake, by Mr. Dale, which was read, and approved. John Ray's account of Cuba, where he was on shore some months. Mr. Johnson calls him his *kinsman*, and says in honour of him, he finds an inscription on the lower ledge of an altar tomb, on which lies a mutilated alabaster knight in armour and mail in Gosberkirke, alias Gosberton chapel, now a school at Surfleet, to belong to Nicholas Rie, who was sheriff of Lincolnshire 5 and 6 Edw. I. 1278, and died 1279 or 80.

Niceron,
tom. II.
and elege at
the head of
his works.

REAL (CESAR VICHARD de St.), a polite writer in French, was the son of a counsellor to the senate of Chamberri in Savoy, where he was born; but it is not mentioned in what year. He came very young to France, was some time a disciple of M. de Varillas; and afterwards distinguished himself at Paris by several ingenious productions. In 1675, he returned to Chamberri, and went thence to England with the duchess of Mazarine; but soon after came back to Paris, where he lived a long time, without title or dignity, intent upon literary pursuits. He returned a second time to Chamberri in 1692, and died there the same year, pretty old, but not in the best circumstances. He was a man of great parts and penetration, a lover of the sciences, and particularly fond of history, which he wished to have studied in a very different manner from what it usually is, not as a bare recital of facts and speeches, but as a picture of human nature under its various modes of wisdom, folly, knavery, and madness. He wrote a piece with this view, "De l'usage de l'Histoire, Paris, 1672," 12mo; which is full of sensible and judicious reflections. In 1674, he published, "Conjuration des Espagnols contre le Republique de Venice en 1618," 12mo. "We have had historians," says Voltaire, "but not a Livy. The style of 'The Conspiracy of Venice' is comparable to that of Sallust: it is evident the abbé de St. Real had him in his eye, and perhaps has surpassed him." He lost as much reputation by his "La Vie de Jesus Christ," published four years after, as he had gained by his "Conspiracy of Venice." He wrote many other things: some to illustrate

Siecle de
Louis XIV.
ch. 29.

illustrate the Roman history, which he had made his particular study; some upon subjects of philosophy, politics, and morals; and notes upon the two first books of Tully's "Letters to Atticus," of which he made a French translation.

A neat edition of his works was published at the Hague 1722, in 5 vols, 12mo, without the letters to Atticus; which however were printed in the edition of Paris 1745, in 3 vols. 4to, and six 12mo.

REAUMUR (RENE-ANTOINE FERCHAULT fleur de), a French philosopher, was born of a good family in 1683 at Rochelle, where he was grounded in letters. Then he was sent to Poitiers for philosophy; and, in 1699, went to Bourges to study the law. In the mean time, he had early discovered a turn for mathematics and physics; and he now went to Paris, to cultivate these sciences. So early as 1708, he was judged worthy to be a member of the academy of sciences; and he soon justified the choice that was then made of him by that society. He made innumerable observations, and wrote a great number of pieces, upon the various branches of natural philosophy. His "History of Insects," in 6 vols. 4to, at Paris, is his capital work. Another edition was printed in Holland in 12 vols. 12mo. He died in 1757, not of age, although he was old, but of the consequences of a fall. He is an exact and clear writer; and there is an elegance in his style and manner, which is not always to be found among those who have made only the sciences their study. He is represented also as a man of an amiable composition, and with qualities to make him beloved as well as admired. He left a great variety of papers and natural curiosities to the academy of sciences.

REDI (FRANCIS), an Italian physician and very polite scholar, was descended from a noble family, and born at Arezzo in Tuscany, 1626. His first studies were made Niceron, at Florence, whence he removed to Pisa, and there was tom. III. admitted doctor in philosophy and medicine. His ingenuity and skill in these and other sciences acquired him great reputation; and Ferdinand II, duke of Tuscany, chose him his first physician. His constant employ did not hinder him from cultivating the belles lettres: he devoted much of his time to the study of the Italian tongue, and contributed not a little towards compiling

R E D I.

the dictionary of La Crusca. Menage, in his "Origines de la Langue Italienne," acknowledges himself obliged to him for many particulars. Redi was a lover of learned men, and ready to serve them in any way he could. He was a member of several academies in Italy; of la Crusca at Florence, of the Gelati at Bologna, and of the Arcadiens at Rome. He was subject to the falling sickness in his latter years; yet neither abandoned books, nor his business. He wrote upon vipers, and upon the generation of insects; and he composed a good deal of poetry, some of which he published himself, and some was published after his death by order of the great duke, his master. All his writings are in Italian; and his language is so fine and pure, that the authors of the dictionary of la Crusca have often cited it as a standard of perfection. He died in 1697. Most of his works are translated into French and into Latin.

Regiomontani vita a Gassendo.

REGIOMONTANUS, an illustrious astronomer, whose real name was Joannes Mullerus, was born at Konigsberg in Franconia, 1436. He was taught his grammar at home, and at twelve years of age sent to Leipzig; where he took a violent turn to astronomy, and wisely applied himself to arithmetic and geometry, as necessary to comprehend it rightly. But there was then nobody at Leipzig, who could lead him into the depths of this science; and therefore, at fifteen, he removed to Vienna, to study under the famous Purbachius, who was the professor there, and read lectures with the highest reputation. Greater friendship and affection could not subsist, than between Regiomontanus and Purbachius; and therefore it is no wonder, that the former should make all conceivable progress under the latter. About that time cardinal Bessarion came to Vienna, to negotiate some affairs for the pope; who, being a lover of astronomy, had begun to make a Latin version of Ptolemy's "Almagest;" but, not having time to go on with it, desired Purbachius to continue the work, and for that purpose to return with him into Italy, in order to make himself master of the Greek tongue, which at present he knew nothing of. Purbachius consented to the cardinal's proposals, provided Regiomontanus might accompany him, and share the task; and all things were agreed on, when Purbachius died in 1461. The scholar of course succeeded the master to the destined office, as well as in his professorship, and

and attended the cardinal the same year to Rome; where the first thing he did was to learn the Greek language, though in the mean time he did not neglect to make astronomical observations, and to compose various works in that science. The cardinal going to Greece soon after, Regiomontanus went to Ferrera, where he continued the study of the Greek language under Theodore Gaza; who explained to him the text of Ptolemy, with the commentaries of Theon: till at length he became so perfect in it, that he could compose verses, and read like a critic, in it. In 1463, he went to Padua, where he became a member of the university; and, at the request of the students, explained Alfraganus, an Arabian philosopher. In 1464, he removed to Venice, to attend his patron Bessarion; and, the same year, returned with him to Rome, where he waged war with Georgius Trapezuntius, whom he had terribly offended, by animadverting on some passages in his translation of Theon's Commentary. Not long after, being weary of rambling about, and having procured a great number of manuscripts, which was one main object of his travels, he returned to Vienna, and performed for some time the offices of his professorship. Afterwards he went to Buda, at the invitation of Matthias Corvinus the king of Hungary, who was a lover of letters and sciences, and founded a rich and noble library there; but, on account of the wars, came and settled at Nuremberg in 1471. He spent his time here, in constructing instruments, in making observations, and publishing books, some his own, some other people's: he published here the five books of Manilius's "Astronomicon." In 1474, pope Sixtus IV. conceived a design of reforming the calendar; and sent for Regiomontanus to Rome, as the properest and ablest person to accomplish his purpose. Regiomontanus was very unwilling to interrupt the studies he was engaged in at Nuremberg; but receiving great promises from the pope, who also for the present named him archbishop of Ratisbon, he consented at length to go. He arrived at Rome in 1475, and died there the year after; not without a suspicion of being poisoned by the sons of Trapezuntius; who carried on the enmity begun by their father: but Paul Jovius relates, that he died of the plague.

He did great service to astronomy, as well as his master Purbachius. The latter was born at Peurbach, a town upon the confines of Austria and Bavaria; in 1423; and educated

educated at Vienna. Afterwards he visited the most celebrated universities in Germany, France, and Italy; and found a friend and patron in cardinal Cusa at Rome. Returning to Vienna, he was made mathematical professor; in which office he continued till his death, in 1461. He composed a great number of pieces, upon mathematical and astronomical subjects. His life is written by Gassendus.

Niceron,
tom. vi.

REGIS (PETER SYLVAIN) a French philosopher, and great propagator of Cartesianism, was born in Agenois 1632. He cultivated the languages and philosophy under the jesuits at Cahors, and afterwards divinity in the university of that town, being designed for the church. He made so uncommon a progress, that at the end of four years he was offered a doctor's degree without the usual charges; but he did not think it became him to accept of it, till he had studied also in the Sorbonne at Paris. He went thither, but was soon disgusted with theology; and, as the philosophy of Des Cartes began at that time to make a noise through the lectures of Rohault, he conceived a taste for it, and gave himself up entirely to it. He frequented these lectures; and, becoming an adept, went to Toulouse in 1665, and read lectures in it himself. Having fine parts, a clear and fluent manner, and a happy way of making himself understood, he drew all sorts of people; the magistrates, the learned, the ecclesiastics, and the very women, who now all affected to abjure the ancient philosophy. In 1680, he returned to Paris; where the concourse about him was such, that the sticklers for Peripateticism began to be alarmed. They applied to the archbishop of Paris, who thought it expedient, in the name of the king, to put a stop to the lectures; which accordingly were discontinued for several months. The whole life of Regis was spent in propagating the new philosophy. In 1690, he published a formal system of it, containing logic, metaphysics, physics, and morals, in 3 vols. 4to, and written in French. It was reprinted the year after at Amsterdam, with the addition of a discourse upon ancient and modern philosophy. He wrote afterwards several pieces, in defence of his system; in which he had disputes with M. Huet, Du Hamel, Malebranche, and others. His works, though abounding with ingenuity and learning, have been disregarded in consequence of the great discoveries and
advance-

advancement in philosophic knowledge that has been since made. He died in 1707. He had been chosen member of the academy of sciences in 1699.

REGNARD (JOHN FRANCIS), one of the best French comic writers after Moliere, was born at Paris in 1647. He had scarcely finished his studies, when he was seized with a passion for travelling, and an ardent desire to see the different countries of Europe. He went to Italy first, but was unfortunate in his return thence; for the English vessel bound for Marseilles, on which he embarked at Genoa, was taken in the sea of Provence by the Barbary Corsairs; and he was carried a slave to Algiers. Being always a lover of good eating, he knew how to make ragoûts; and, by this means procuring an office in his master's kitchen, his bondage sat the more easily upon him. His amiable manners and pleasant humour made him a favourite with all about him, and not a little so with the women; for he had also the advantage of a good person. An amorous intrigue with one of these, in which matters were carried as far as they could go, involved him in a terrible difficulty; for his master, coming to the knowledge of it, insisted upon his submitting to the law of the country, which obliged a Christian, convicted of such a commerce, either to turn Mahometan, or to suffer death by fire. Regnard did not care to do either; and luckily he was freed from the dilemma by the French consul, who, having just received a large sum for his redemption, bought him off, and sent him home.

Niceron,
tom. xxi.
Voltaire's
Siècle de
Louis XIV.
tom. II.

He had not been long at Paris, before he formed plans for travelling again; and accordingly, in April 1681, he set out to visit Flanders and Holland, whence he passed to Denmark, and afterwards to Sweden. Having done some singular piece of service to the king of Sweden, this monarch, who perceived that he was travelling out of pure curiosity, told him, that Lapland contained many things well worthy of observation; and ordered his treasurer to accommodate him with whatever he wanted, if he chose to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France; and went as far as Torne, a city at the bottom of the Bothnic Gulph. He went up the river Torne, whose source is not far from the Northern cape; and at length penetrated to the Icy sea. Here, not being able to go farther, he and his companions engraved these four lines upon a rock:

“ Gallia

- “ Gallia nos genuit, vidit nos Africa, Gangem
 “ Haufimus, Europamque oculis lustravimus omnem;
 “ Cafibus & variis acti terraque marique,
 “ Hic tandem fletimus, nobis ubi defuit orbis.”

While he was in Lapland, his curiosity led him to enquire into the pretended magic of the country; and he was shewn some of the learned in this black art, who, not succeeding in their operations upon him, pronounced him a greater magician than themselves. After his return to Stockholm, he went to Poland, thence to Vienna, and from Vienna to Paris, after a ramble of almost three years.

He now settled in his own country, and wrote a great many comedies. He was made a treasurer of France, and lieutenant of the waters and forests: he lived like a philosopher and a voluptuary. He was born with a genius, lively, gay, and truly comic; and his comedy of “The Gamester” is compared with those of Moliere. He dedicated the comedy, called “Menechmes”, to Boileau; and afterwards wrote against that poet, because he did not do him justice: but they were again thoroughly reconciled. This man, though of so gay an humour, died of chagrin in his 52d year; and it is said, that he even contributed himself to shorten his days.

His works, which consist of comedies and his travels, were printed at Rouen 1731, in 5 vols. 12mo; but there are many dramatic performances and pieces of poetry of his, besides what that collection contains.

REGNIER (MATHURIN), a satirical French poet, was the son of a citizen of Chartres, by a sister of the abbé Desportes, a famous poet also; and was born there in 1573. He was brought up to the church, yet very unfit for it, on account of his debaucheries; which, it seems, were so excessive, that, as we learn from himself, he had at thirty all the infirmities of old age. He was twice at Rome; in 1593, and 1601. In 1604, he obtained a canonry in the church of Chartres: he had other benefices, and also a pension of 2000 livres, which Henry IV. settled on him in 1606. He died at Rouen in 1613.

He was the first among the French who succeeded in satire; and, if Boileau has had the glory of raising that species of composition to perfection among them, it may be said of Regnier, that he laid the foundation, and was perhaps more an original writer than Boileau. He is supposed to have taken Juvenal and Persius for his model:
 it

Baillet, Je-
 gemens, &c.
 tom. V.
 Nicéron,
 tom. XI.

it is certain, that he has in some places imitated Ovid, and borrowed largely from the Italians. He is very ingenious, and has a fine manner of exposing vices. In the mean time some of that impurity, which ran through his life, has crept also into his writings; for he is frequently very obscene. Seventeen of his satires with other poems were printed at Rouen in 1614. There is a neat Elzevir edition of his works at Leyden, 1652, 12mo; but the most magnificent is that of London 1729, 4to, with short notes by M. Broffetté.

REGNIER de MARETS, (SERAPHIN), a French writer, was born at Paris in 1632; and, at fifteen, distinguished himself by translating the “*Batrachomyomachia*” into burlesque verse. At thirty, he went to Rome as secretary to an embassy. An Italian ode of his making procured him a place in the academy de la Crusca in 1667; and, in 1670, he was elected a member of the French academy. In 1684, he was made perpetual secretary, after the death of Mezeray; and it was he who drew up all those papers, in the name of the academy, against Furetiere. In 1668, the king gave him the priory of Grammont, which determined him to the ecclesiastical function: and, in 1675, he had an abbey. His works are, an Italian translation of Anacreon’s odes, which he dedicated to the academy de la Crusca in 1692; a French grammar; and two volumes of poems, in French, Latin, Italian, and Spanish. He translated into French, Tully “*De Divinatione, & de Finibus*,” and Rodrigue’s “*Treatise of Christian perfection*,” from the Spanish. He died in 1713, aged 82. “He has done great service to language,” says Voltaire, “and is the author of some poetry in French and Italian. He contrived to make one of his Italian pieces pass for Petrarch’s: but he could not have made his French verses pass for those of any great French poet.”

Siècle de Louis XIV. tom. II.

REINESIUS (THOMAS), a learned and philosophic German, was born at Gotha, a city of Thuringia, in 1587. He was a physician; but applied himself to polite literature, in which he chiefly excelled. After practising physic in other places, he settled at Altemburg; where he resided several years, and was made a burgo-master. At last, having been raised to be counsellor to the elector of Saxony, he went and lived at Leipzig; where

Bayle’s Dict. in vocc.

where he also died in 1667. One of his letters relates many circumstances of his life, and shews him to have been a man of sorrow; though, as will appear afterwards, he was more than ordinarily upon his guard, that he might not be involved in the troubles of the world. “What

Epist. ad
Hoffman-
num & Ru-
pertum, p. 7.

“ trials have I not undergone,” says he, “ what difficulties have I not met with, during these ten years at Altemburg? not to mention Hoff and Gera, where I suffered very much. After the melancholy accident of having my house plundered, I lost in less than half a year three delightful boys, with a most engaging and incomparable wife. The only thing now left me is a mind, which, relying entirely upon God, cannot be overcome; with a little reputation; and as much wealth, as is sufficient for a frugal person. I chose for my motto, *Plainly; but Freely*. Thrice, since my being physician here, has this city been afflicted with the plague. My second wife has involved me in more inconveniences than I could have expected; and encumbered me with many petty domestic cares, I always wish to be free from; and, what is the most grievous circumstance of all, she is barren; than which nothing more calamitous could have happened to a man, who before had lost all his children, and was become entirely destitute.”

He wrote a piece or two upon subjects of his own profession; but the greatest part of his works relate to philology and criticism, among which are “*Variarum Lectionum libri tres*,” in 4to. He was not one of those philologers or critics, whose only talent is memory, but of those who go beyond what they read, and know more than their books teach them; whose penetration enables them to draw many consequences, and suggests conjectures, which lead them to the discovery of hidden treasures; who dart a light into the gloomy places of literature, and extend the limits of ancient knowledge. He knew the secret of living happily, that is, as happily as the constitution and temperament of a man’s body will permit him; yet could not escape a pretty good share of human misery. He avoided disagreeable connexions as much as possible; and, as we learn from his first letter to Hoffman, refused professorships, which had often been offered him, for fear of meeting with insupportable colleagues. That professor had informed him, “that, during

Epist. p. 2.

“ thirty years, he had been exposed to the noise and slanders
“ of

“ of those who envied him, and that he had been at-
 “ tacked with great violence :” to whom Reinesius replied,
 “ that he also was persecuted by certain jealous wrong-
 “ headed people ; that there was little true friendship in the
 “ world, and little justice and order among the learned ;
 “ and that, to avoid the storm, he had concealed himself
 “ the greatest part of his life. Having been frequently
 “ invited to accept of academical professorships,” adds he,
 “ I refused them. I believed, that it would not be pos-
 “ sible for me to bear with the ill-humours of certain
 “ persons, with whom I should have been obliged to
 “ associate ; and I chose rather to live here at Altem-
 “ burgh, though I had not a very easy life.”

We find by his printed letters, that he was consulted as an oracle ; that he answered very learnedly, whatever questions were brought to him ; that he was extremely skilled in the families of ancient Rome, and in the study of inscriptions. A very fine elogium is given of his merit, as well as of his learned and political works, by Grævius, in the dedication of the second edition of Casaubon's epistles, dated Amsterdam, August 31, 1655. He partook of the liberality, which Lewis XIV shewed to the most celebrated scholars of Europe, and received with the present a very obliging letter from Colbert ; which favour he returned, by dedicating to him his “ Observations on the fragment of Petronius,” in 1666. The religion of Reinesius was suspected to be of the philosophical kind.

RELAND (HADRIAN), an eminent orientalist and very learned man, was born at Ryp, a village in North-Holland, July 17, 1676. His father was minister of that village, but afterwards removed to Alkmaar, and then to Amsterdam. In this last city Reland was educated with infinite care ; and at eleven years of age, having passed through the usual courses at school, was placed in the college under Surenhusius. During three years of study under this professor, he made a vast progress in the Hebrew, Syriac, Chaldee, and Arabic languages ; and at his leisure hours applied himself to poetry, in which he succeeded very well. At fourteen, he was sent to Utrecht ; where he studied under Grævius and Leusden, perfected himself in the Latin and Oriental tongues, and applied himself also to philosophy, in which he took the degree of doctor. At seventeen, he entered upon divinity under the direction of Herman Witius and others ; but did not abandon the

Niceron,
 Sec. rom. I.
 —J. Serru-
 rier, Oratio
 Funbris in
 obitum Re-
 landi. Tra-
 ject. 1713.
 4to.

the Oriental languages, which were always his favourite study. After he had resided six years at Utrecht, his father sent him to Leyden, to continue his theological studies under Frederic Spanheim and others; where he soon received the offer of a professorship at Linden, either in philosophy or the Oriental languages. He would have accepted it, though but just two and twenty; but his father's ill state of health would not allow him to remove so far from Amsterdam. In 1699, he was elected professor of philosophy at Harderwick, but did not continue there long; for, king William having recommended him to the magistrates of Utrecht, he was offered in 1701 the professorship of oriental languages and ecclesiastical antiquities, which he readily accepted. In 1703, he took a wife, by whom he had three children. In 1713, a society for the advancement of Christian knowledge was established in England, as was that for the propagation of the gospel in foreign parts the year after: of both which Reland became a member. He died of the small-pox at Utrecht, Feb. 5, 1718, in his 42d year. He was a man of an excellent disposition, and of great humanity and modesty. He had a correspondence with the most eminent scholars of his time.

He wrote and published a great number of works, in order to promote and illustrate sacred and oriental learning; the chief of which are these. “*De Religione Mohammedica libri duo*, 1705,” 12mo. The first book contains a short account of the faith of the Mahometans, in an Arabic manuscript with a Latin translation; the second vindicates them from doctrines and imputations falsely charged upon them. A second edition with great additions was printed in 1717, 12mo. “*Dissertationum Miscellanearum Partes Tres*, 1706, 1707, 1708,” in 3 vols. 12mo. There are thirteen dissertations upon the following curious subjects: “*De situ Paradisi Terrestris*,” “*De Mari Rubro*,” “*De Monte Garizim*,” “*De Ophir*,” “*De Diis Cabiris*,” “*De Veteri Lingua Indica*,” “*De Samaritanis*,” “*De Reliquiis veteris linguæ Persicæ*,” “*De Persicis vocabulis Talmudis*,” “*De jure Militari Mohammedanorum contra Christianos bellum gerentium*,” “*De linguis Insularum quarundam orientalium*,” “*De linguis Americanis*,” “*De Gemmis Arabicis*.” His next work was, “*Antiquitates Sacræ Veterum Hebræorum*, 1708,” 12mo; but the best edition is that of 1717, 12mo, there being many additions.

additions. Then he published, “*Dissertationes Quinque de Nummis veterum Hebræorum, qui ab inscriptarum literarum forma Samaritani appellantur. Accedit dissertatio de marmoribus Arabicis Puteolanis.* 1709,” 12mo. But his greatest work was, “*Palæstina ex monumentis veteribus illustrata, & chartis Geographicis accuratioribus adornata.* Traject. 1714,” 2 vols. 4to. This edition is superior in all respects to that of Nuremberg, 1716, 4to. “*De Spoliis Templis Hierosolymitani in arcu Titiano Romæ conspicuis liber, cum figuris,* 1716,” 12mo.

Reland published many smaller things of his own, among which were Latin poems and orations; and was also concerned as an editor of books written by others. His works are all in Latin, and neatly printed.

REMBRANDT VAN REIN, a Flemish painter of great eminence, was the son of a miller, and born near Leyden in 1606. He is one of those who owed all the skill in his profession to the strength of his own genius; for the advantages of education were few or none to him. His turn lay powerfully towards painting, insomuch that he seems to have been incapable of learning any thing else; and it is said, that he could scarcely read. We must not therefore expect to find correctness of design, or a gusto of the antique, in the works of this painter. He had old pieces of armour; old instruments, old head-dresses, and abundance of old stuff of various sorts, hanging up in his work-shop, which he said were his antiques. His sole aim was to imitate living nature, such as it appeared to him; and the living nature, which he had continually before his eyes, being of the heavy kind, it is no wonder, that he should imbibe, as he did, the bad taste of his country. Nevertheless, he formed a manner entirely new and peculiar to himself; and drew abundance of portraits with wonderful strength, sweetness, and resemblance. Even in his etching, which was dark, and as particular as his style in painting, every individual stroke did its part, and expressed the very flesh, as well as the spirit, of the persons it represented. The union and harmony in all his compositions are such, as are rarely to be found in other masters. He understood the *Claro Oscuro* in the highest degree: his local colours are a help to each other, and appear best by comparison; and his carnations are as true, as fresh, and as perfect, as Titian's.

Graham's
short ac-
count of
painters,
subjoined to
Fresnoy's
art of paint-
ing, p. 372.
Lond. 1716.

There was as great a singularity in the behaviour of this painter, as in his taste and manner of painting: and he was an humourist of the first order, though a man of sense and a fine genius. He affected an old-fashioned slovenly dress, and loved mean and pitiful company, though he had got substance enough to keep the best. Some of his friends telling him of it, he answered, "When I have a mind to unbend and refresh my mind, I seek not honour so much as liberty:" and this humour he indulged, till, as it usually happens, he reduced his fortunes to a level with the poorest of his companions. He died in 1668; "for nothing more to be admired," says a certain writer, "than for his having heaped up a noble treasure of Italian prints and drawings, and making no better use of them."

RENAUDOT (EUSEBIUS), a French writer, very learned in Oriental history and languages, was born at Paris in 1646; and, being taught classical literature by the Jesuits, and philosophy in the college of Harcourt, afterwards entered into the congregation of the oratory, where he did not continue long. His father being first physician to the dauphin, he was early introduced to scenes, where his parts, his learning, and his politeness, made him admired. His reputation was afterwards advanced and established by several learned works, which he published. In 1700, he attended cardinal de Noailles to Rome; and received great honours, together with the priory of Froissy in Brittany, from pope Clement V. Returning by Florence, he was honoured in the same manner by the great duke; and was also made a member of the academy de la Crusca. On his return to France, he devoted himself entirely to letters, and composed a great number of learned dissertations, which are printed in the "Memoirs of the Academy of Inscriptions;" of which he was a member, as well as of the French academy. He died in 1720, with high sentiments of devotion. Voltaire says, that "he may be reproached with having prevented Bayle's Dictionary from being printed in France."

Siècle de
Louis XIV.
tom. II.

He was the grandson of Theophrastus Renaudot, a physician, and a man learned in many respects; and who distinguished himself by being the first author of Gazettes in France in 1631, and by some literary productions. Theophrastus was born at Loudun in 1583, and died at Paris, where he had spent the greatest part of his life, in 1653.

R E T Z

RETZ (CARDINAL DE). See GONDI.

REUCHLIN (JOHN), a learned German, who contributed much to the restoration of letters in Europe, was born at Pforzheim in 1450. His parents, perceiving in him good parts and a turn to books, were easily persuaded to give him a liberal education; at a time when learning and the sciences, by being so rarely met with, were so much esteemed and honoured. He went to Paris, then the seat of literature in these western parts, with the bishop of Utrecht; where he studied grammar under Joannes à Lapide, rhetoric under Gaguinus, Greek under Tiphernas, and Hebrew under Wesselus. Being returned to his own country, he took the degree of doctor in philosophy at Basil, where he lived four years; then went to Orleans to study the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Basil; and composed, and printed a grammar, a lexicon, some vocabularies, and other works of a like nature, to facilitate the study of that language. He gained prodigious reputation by this; for the knowledge of the two languages was at that time so rare an accomplishment, that it was actually made a title of honour. This appears from the following inscription of a letter: “Andronicus Contoblacas, natione Græcus, utriusque linguæ peritus, Joanni Reuchlino,” &c. that is, “Andronicus Contoblacas, a Greek, skilled in both languages, to John Reuchlin,” &c.

Reuchlini
Vita, a
Maio. Fran-
cof. 1687.
8vo.

After some time, Eberhard count of Wirtemberg being to make the tour of Italy, Reuchlin was pitched upon among others to attend him; chiefly because, during his residence in France, he had corrected his own German pronunciation of the Latin, which appeared so rude and savage to the Italians. They were handsomely received at Florence by Laurence de Medicis, the father of Leo X. and became acquainted with many learned men there, as Chalcondylas, Ficinus, Politian, Picus earl of Mirandula, &c. They proceeded to Rome, where Hermolaus Barbarus prevailed with Reuchlin to change his name to Capnio, which signifies the same in Greek, as Reuchlin does in German; that is, *smoak*. Count Eberhard entertained so great an esteem for Capnio, so he was afterwards called, that, upon his return to Germany, he made him his ambassador to the emperor Frederic III.; at whose court he came to be so much considered, that the

emperor conferred many honours upon him, and made him many presents. He gave him, in particular, an ancient Hebrew manuscript bible, very neatly written, with the text and paraphrase of Onkelos, and the notes of the Masorets. Frédéric died in 1493; and Capnio returned to count Eberhard, who died also about three months after the emperor: when, an usurpation succeeding, Capnio was banished. He retired to Worms, and wrote books: but the elector palatine, having a cause to defend at Rome some time after, selected him as the fittest and ablest man for his purpose; and accordingly, in 1498, Capnio made an oration before the pope and cardinals, concerning the rights of the German princes, and the privileges of the German churches. He stayed more than a year at Rome; and had so much leisure, as to perfect himself in the Hebrew tongue under Abdias a Jew, and also in the Greek, under Argyropylus. He was vexed in his old age by an unhappy difference with the divines of Cologne, occasioned by a Jew named Pfefferkorn, who, though an impostor detected, contrived to be supported by these noodles in a dispute with Capnio, while all the learned were of his side. His enemies would have embroiled him in Luther's cause; but he continued always a Catholic, and gave them no advantage.

He died in 1522, after having done as much as any man of his age to promote literature, both by teaching the Latin, Greek, and Hebrew languages, and by writing books. He may be considered as the first man who introduced the study of the Hebrew among modern Christians. He is supposed to have been the chief, if not sole, author of the celebrated work, intitled, "*Epistolæ Obscurorum Virorum*."

RHENAMUS (BEATUS), a very learned German, was born in 1485, at Sckelestat; whence he removed to Paris, afterwards to Strasburg, and then to Basil. At Basil he corrected Frobenius's press, and at the same time contracted a very intimate friendship with Erasmus: there is a Preface of his at the head of Erasmus's works, whose life he also wrote. He died at Strasburg in 1547. He was the first who presented the public with "*Patérculus*:" and he wrote notes upon Tertullian, the elder Pliny, Livy, and Tacitus. But his History of Germany, under the title of "*Res Germanicæ*," in 2 vols. folio, passes for his capital work. He also wrote "*Illyrici Provinciarum*"

" *utrique*

“ utrique imperio cum Romano tum Constantinopolitano
 “ servientis descriptio ;” a very learned work, as all his
 were. He was a very excellent person.

RHODOMAN (LAURENTIUS), a learned German, was born in 1546 at Saffowerf, belonging to the counts of Stolberg in Upper Saxony. The happy genius, which he had discovered from his tender years, induced those counts to maintain him in the college of Ilfeld. He continued there six years ; and made so great a progress in literature, that he was thought a proper man to teach in the most eminent schools and most flourishing universities. He was especially skilled in the Greek tongue. He composed some Greek verses, which have been admired by the best judges ; but Scaliger did not like his Latin poetry. He was very successful in a Latin translation of “ Diodorus Siculus,” which he published with the original : he translated also into Latin the Greek poem of “ Cointus Smyrnæus,” or “ Quintus Calaber,” concerning the taking of Troy ; and added some corrections to it. At last, he was appointed professor of history in the university of Wittemberg, and died there in 1606. He wrote a great number of books, which it is not material to mention here : a catalogue of them may be seen in Nicéron’s “ Hommes Illustres,” &c. tom. LXII.

Bayle’s
 Dict. in
 voce.

See QUIN-
 TUS.

RICAUT, or RYCAUT (Sir PAUL), an English writer, was the tenth son of Sir Peter Ricaut, and the author of some useful works. When and where he was born is not mentioned ; nor yet where he was educated : but his education was undoubtedly a genteel one. He travelled many years, not only in Europe, but also in Asia and Africa ; and performed some public services. In 1661, when the earl of Winchelsea was sent ambassador extraordinary to the Ottoman Porte, he went as his secretary ; and while he continued in that station, which was eight years, he wrote “ The present State of the Ottoman Empire, in three books ; containing the maxims of the Turkish Politie, their Religion, and Military Discipline.” Illustrated with figures, and printed at London, 1670, in folio. Ricaut asserts, in this work, that the Mahometan women have no hopes of going to Heaven : but, as Bayle observes, he is mistaken, they expecting to be one day admitted there as well as the men. Afterwards, he was made consul for the English nation.

Collier’s
 Dict. and
 Biograph.
 Britan.

Dict. HA-
 LIBEIGH

nation at Smyrna; and during his residence here, at the command of Charles II. composed "The present State of the Greek and Armenian churches, anno Christi 1678." Upon his return to England, he presented it with his own hands to his majesty; and it was published in 1679, 8vo. Having acquitted himself, for the space of eleven years, to the entire satisfaction of the Turkey-Company, he obtained leave to return to England; where he lived in honour and good esteem. The earl of Clarendon, being appointed lord lieutenant of Ireland in 1685, made him his principal secretary for the provinces of Leinster and Connaught: and James II. knighted him, constituted him one of the privy council for Ireland, and judge of the high court of admiralty, which he enjoyed till the Revolution in 1688. Soon after this, he was employed by king William, as his resident with the Hanse-towns in Lower Saxony, namely, Hamburg, Lubeck, Bremen; where he continued for ten years, and gave the utmost satisfaction. At length, worn out with age and infirmities, he had leave in 1700 to return to England, where he died that year. He was fellow of the Royal Society, for many years before his decease; and a paper of his, upon the "Sable Mice," or "Mures Norwegici," is published in the Philosophical Transactions. He understood perfectly the Greek both ancient and modern, the Turkish, Latin, Italian, and French languages.

No 251.

He was the author of other productions, besides those already mentioned. He wrote a continuation of Knolles's "History of the Turks," from 1623 to 1677, 1680, in folio: and again from 1679 to 1699, 1700 in folio, making together with Knolles's three volumes. He continued Platina's "Lives of the Popes," from 1471 to his own time. He translated from the Spanish of Garcilasso de la Vega into English, "The Royal Commentaries of Peru, in two parts," folio; and there goes also under his name "The Spanish Critic, 1681," 8vo.

Weidleri

Astronomiæ

Hist. cap.

xv. sect. 75.

RICCIOLUS (JOANNES BAPTISTA), an Italian astronomer, mathematician, and philosopher, was born at Ferrara in 1598; and, at sixteen, admitted into the society of the Jesuits. He had very uncommon parts joined with as uncommon application; so that the progress he made in every branch of literature and science was very extraordinary. He was ordered to teach rhetoric, poetry, philosophy, and scholastic divinity, in the Jesuits colleges

at

at Parma and Bononia; yet applied himself in the mean time to making observations in geography, chronology, and astronomy. This was his natural bent; and at length he obtained leave from his superiors to quit all other employment, that he might devote himself entirely to it. He projected a large work, which was to be divided into three parts, and to contain as it were a complete system of philosophical, mathematical, and astronomical knowledge. The first of these parts, which regards astronomy, came out at Bologna 1651, 2 vols. folio, with this title: “J. B. Riccioli *Almagestum Novum, Astronomiam veterem novamque complectens, observationibus aliorum et propriis, novisque theorematibus, problematibus ac tabulis promotam.*” Ricciolus imitated Ptolemy in this work, by collecting and digesting into proper order, with observations, every thing ancient and modern, which related to his subject; so that Gassendus very justly called his work, “*Promptuarium et thesaurum ingentem Astronomiæ.*” In vita Copernici.

Ricciolus did not complete his plan, by publishing his second and third parts: he only published some select portions of those parts: as “*Geographia et Hydrographia Reformata, 1661;*” “*Astronomia Reformata, 1665;*” “*Chronologia Reformata, 1669;*” all printed at Bologna in folio. He died in 1671, aged 73.

RICHARDSON (SAMUEL), inventor of a peculiar species of moral romance, was born in 1689, the son of a farmer in Derbyshire. He had no acquaintance with the learned languages but what the grammar-school of Christ's Hospital afforded; his mind, like that of Shakspeare, being much more enriched by nature and observation. He exercised the profession of a printer, with the highest reputation, for a long series of years in Salisbury Court, Fleet-street. Dissimilar as their geniuses may seem, when the witty and wicked duke of Wharton (a kind of Lovelace) about the year 1723 fomented the spirit of opposition in the city, and became a member of the Wax-chandlers company; Mr. Richardson, though his political principles were very different, was much connected with, and favoured by him, and for some little time was the printer of his “*True Briton,*” published twice a week. He so far exercised his own judgement, however, in peremptorily refusing to be concerned in such papers as

Anecdotes of Bowyer, by Nichols, pp. 156. 310.

he apprehended might endanger his own safety, that he stopt at the end of the sixth number, which was possibly *his own* production [A]. He printed for some time a news-paper called "The Daily Journal;" and afterwards "The Daily Gazetteer." Through the interest of his friend Mr. Speaker Onslow, he printed the first edition of the "Journals of the House of Commons." Mr. Onslow had a high esteem for him; and not only might, but actually would have promoted him to some honourable and profitable station at court; but Mr. Richardson, whose business was extensive and profitable, neither desired nor would accept of such a favour.

In 1754 he was master of the company of Stationers. He purchased a moiety of the patent of law-printer at Midsummer 1760, and carried on that department of business in partnership with Miss Catherine Lintot [B]. By his first wife Martha Wilde, daughter of Mr. Allington Wilde, printer, in Clerkenwell, he had five sons and a daughter, who all died young. His second wife (who survived him many years) was Elizabeth sister of the late Mr. Leake, book-seller of Bath. By her he had a son and five daughters. The son died young; but four of the daughters survived him; viz. Mary, married in 1757 to Mr. Ditcher, an eminent surgeon of Bath, since dead; Martha, married in 1757 to Edward Bridgen, esq. F. R. and A. S. S.; Anne, unmarried; and Sarah, married to Mr. Crowther, surgeon, of Boswell Court, and since dead. His country retirement, first at North End near Hammersmith, and afterwards at Parsons Green, was generally filled with his friends of both sexes [C]. He was regularly there from

[A] Informations were lodged against Payne the publisher, for Numbers 3, 4, 5, and 6, as more than common libels, "as they not only insulted every branch of the Legislature, but manifestly tended to make the constitution itself odious to the people." Payne was found guilty; and Mr. Richardson escaped, as his name did not appear to the paper. The danger made him in future still more cautious.

[B] After Mr. Richardson's death, his widow and Miss Lintot (since married to Sir H. Fletcher, bart.) were for some time joint patentees.

[C] Many of these he has particularly distinguished, in his last will, by the bequest of a ring; namely, "he kind Dr. Heberden," Dr. Young,

Dr. Delany, the right honourable Arthur Onslow, Mr. George (now lord) Onslow, Miss Talbot, Miss Lintot, Mrs. Millar (now lady Grant), Mr. Dyson, Mr. Poyntz, Mr. Yeates, Mr. Barwell, Mr. Hatfield, Mr. Stracey, Mr. Harper, Mr. S. Harper, Mrs. Chappone, Mr. James Bailey, Mr. John Rivington, Mr. William Tewley (his faithful overseer), and eleven others. In enumerating his friends, he appears to have been embarrassed by the multitude which occurred to him. "Had I given rings," he says, "to all the ladies who have honoured me with their correspondence, and whom I sincerely venerate for their amiable qualities, it would, even in this last solemn act, appear like ostentation."

Saturday to Monday, and frequently at other times, being never so happy as when he made others so, being himself, in his narrower sphere, the Grandison he drew; his heart and hand ever open to distress.

Mr. Richardson was a plain man, who seldom exhibited his talents in mixed company. He heard the sentiments of others sometimes with attention, and seldom gave his own; rather desirous of gaining your friendship by his modesty than his parts. Besides his being a great genius, he was a truly good man in all respects; in his family, in commerce, in conversation, and in every instance of conduct. He was pious, virtuous, exemplary, benevolent, friendly, generous, and humane to an uncommon degree, glad of every opportunity of doing good offices to his fellow-creatures in distress, and relieving many without their knowledge. His chief delight was doing good. He was highly revered and beloved by his domestics, because of his happy temper and discreet conduct. He had great tenderness towards his wife and children, and great condescension towards his servants. He was always very sedulous in business, and almost always employed in it; and dispatched a great deal by the prudence of his management. His turn of temper led him to improve his fortune with mechanical assiduity; and having no violent passions, nor any desire of being triflingly distinguished from others, he at last became rich, and left his family in easy independence; though his house and table, both in town and country, were ever open to his numerous friends.

By many family misfortunes, and his own writings, which in a manner realised every feigned distress, his nerves naturally weak, or, as Pope expresses it, "tremblingly alive all o'er," were so unhinged, that for many years before his death his hand shook, he had frequent vertigoes, and would sometimes have fallen had he not supported himself by his cane under his coat. His paralytic disorder affected his nerves to such a degree for a considerable time before his death, that he could not lift a glass of wine to his mouth without assistance. This disorder at length terminating in an apoplexy, deprived the world of this amiable man and truly original genius, on July 4, 1761, at the age of 72. He was buried, by his own direction, with his first wife, in the middle aisle, near the pulpit of St. Bride's church. The memorial on his tomb may be seen in the "Anecdotes of Bowyer," p. 312. His picture by Mr. Highmore, whence a mezzotinto has been

been taken, is in the possession of his son-in-law Mr. Bridgen.

The two first volumes of his "Pamela," which were written in three months [D], first introduced him to the literary world; and never was a book of the kind more generally read and admired. It was even recommended not unfrequently from the pulpit, particularly by Dr. Slocock, late of Christ Church, Surrey, who had a very high esteem for it, as well as for its author. But it is much to be regretted that his improved edition, in which much was altered, much omitted, and the whole new-modeled, has never yet been given to the public, as the only reason which prevented it in his life-time, that there was an edition unfold, must long have ceased [E].

In a MS. of the late Mr. Whiston the bookfeller, was the following passage: "Mr. Samuel Richardson was a worthy man altogether. Being very liable to passion, he directed all his men, it is said, by letters: not trusting to reprove by words, which threw him into hastiness, and hurt him, who had always a tremor on his nerves." We have heard nearly the same account from some of his workmen. But this, we believe, was not the reason; though the fact was certainly true, it was rather for convenience, to avoid altercation, and going up into the printing-office; and his principal assistant Mr. Tewley was remarkably deaf.

Besides his three great works, his PAMELA, CLARISSA, and GRANDISON, he published, 1. "The Ne-

[D] See Aaron Hill's Letters, in the second volume of his Works, p. 198. It was translated into French in 1741, by the permission of Mr. Richardson, who furnished the translator with several corrections. Clarissa was translated into Dutch by the Rev. Mr. Stinstra, author of "A Pastoral Letter against Fanaticism," translated into English by Mr. Rimius. With this learned foreigner Mr. Richardson afterwards carried on a correspondence (Mr. Stinstra writing in Latin, which was interpreted to Mr. Richardson by some of his literary friends), and invited him to England, which his attendance on an aged mother obliged Mr. Stinstra to decline. See, in the collection of Mr. Hughes's Letters, vol. II. p. 2, a letter from Mr. Duncombe to Mr. Richardson, who is very justly styled by the editor "The great

"master of the heart, the Shakspeare of Romance."

[E] Proposals were some years since circulated, "for printing and publishing a correct, uniform, and beautiful edition of those celebrated and admired pieces, written by the late Mr. Samuel Richardson, intitled, "Pamela, or Virtue Rewarded; The History of Miss Clarissa Harlowe; and The History of Sir Charles Grandison. To which will be added anecdotes of the author, with his head elegantly engraved, a critique on his genius and writings, and a collection of letters written by him on moral and entertaining subjects, never before published. By William Richardson [his nephew]." The whole was intended to be comprized in twenty volumes octavo, to be published monthly, at four shillings a volume.

"gotiation

“gotiation of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive, &c. 1740,” folio, inscribed to the King in a short dedication, which does honour to the ingenious writer. 2. An edition of “Æsop’s Fables, with Reflections,” and 3. A volume of “Familiar Letters to and from several Persons upon Business, and other Subjects.” He had also a share in “The Christian Magazine, by Dr. James Maulester, 1748;” and in the additions to the sixth edition of De Foe’s “Tour through Great Britain.” “Six original letters upon Duelling” were printed, after his death, in “The Literary Repository, 1765,” p. 227. A letter of his to Mr. Duncombe is in the “Letters of eminent Persons, 1773,” vol. III. p. 71; and some verses, in the “Anecdotes of Bowyer,” p. 160. Mr. Richardson also published a large single sheet, relative to the Married State, intituled, “The Duties of Wives to Husbands;” and was under the disagreeable necessity of publishing “The Case of Samuel Richardson [F] of London, Printer, on the Invasion of his Property in the History of Sir Charles Grandison, before publication, by certain Booksellers in Dublin,” which bears date Sept. 14, 1753. “A Collection of the moral Sentences in Pamela, Clarissa, and Grandison,” was printed in 1755, 12mo.

Nº 97, vol. II. of the “Rambles,” it is well known, was written by Mr. Richardson; in the preamble to which Dr. Johnson styles him “an author from whom the age has received greater favours, who has enlarged the knowledge of human nature, and taught the passions to move at the command of Virtue.”

In the “Anecdotes of Bowyer,” are collected a considerable number of valuable testimonials to his literary merit; of which a few must here suffice.

Aaron Hill, in a letter to Mallet, who supposed there were some traces of Hill’s hand in Pamela, says, “Upon my faith, I had not any (the minutest) share in that delightful nursery of virtue. The sole and absolute author is Mr. Richardson; and such an author too he is, that hardly mortal ever matched him, for his ease of natural power. He seems to move like a calm summer sea, that swelling upward, with unconscious deepness, lifts the heaviest weights into the skies, and shews no sense of their incumbency. He would, perhaps, in

Hill’s Works, vol. II. p. 221.

[F] See this Case at large in the “Anecdotes of Bowyer,” p. 306.

“every

“ every thing he says or does be more in nature than all
 “ men before him, but that he has one *fault*, to an un-
 “ natural *excess*, and that is MODESTY.”

Vol. I. p.
 283.

In Dr. Warton's “ Essay on Pope,” is the following elo-
 gium : “ Of all representations of madness, that of Cle-
 “ mentina in the History of Sir Charles Grandison is the
 “ most deeply interesting. I know not whether even
 “ the madness of Lear is wrought up, and expressed by so
 “ many little strictures of nature and genuine passions.”

Mr. Sherlock, the celebrated English Traveller, observes,
 “ the greatest effort of genius that perhaps was ever
 “ made was, forming the plan of Clarissa Harlowe.”
 “ Richardson is not yet arrived at the fulness of his
 “ glory.” “ Richardson is admirable for every species
 “ of delicacy ; for delicacy of wit, sentiment, language, ac-
 “ tion, every thing.” . . . “ His genius was immense. His
 “ misfortune was, that he did not know the ancients. Had
 “ he but been acquainted with one single principle, ‘ Omne
 “ supervacuum pleno de pectore manat,’ (all superfluities
 “ tire) ; he would not have satiated his reader as he has
 “ done. There might be made out of Clarissa and Sir
 “ Charles Grandison TWO works, which would be
 “ both the most entertaining, and the most useful, that
 “ ever were written. . . . His views were grand. His
 “ soul was noble, and his heart was excellent. He formed
 “ a plan that embraced all human nature. His object was
 “ to benefit mankind. His knowledge of the world
 “ shewed him that happiness was to be attained by man,
 “ only in proportion as he practised virtue. His good
 “ sense then shewed him that no practical system of
 “ morality existed ; and the same good sense told him
 “ that nothing but a body of morality, put into ac-
 “ tion, could work with efficacy on the minds o
 “ youth.”

Dr. Johnson, in his Preface to Rowe, observes, “ The
 “ character of Lothario seems to have been expanded by
 “ Richardson into Lovelace, but he has excelled his ori-
 “ ginal in the moral effect of the fiction. Lothario, with
 “ gaiety which cannot be hated, and bravery which can-
 “ not be despised, retains too much of the spectator's
 “ kindness. It was in the power of Richardson alone to
 “ teach us at once esteem and detestation ; to make virtu-
 “ ous resentment overpower all the benevolence which
 “ wit, and elegance, and courage, naturally excite ; and
 “ to lose at last the hero in the villain.”

The

The Dutcheſs of Somerſet ſays, “ We are at preſent very
“ highly entertained with the Hiſtory of Sir Charles Gran-
“ diſon, which is ſo vaſtly above Pamela or Clariffa,
“ that I ſhall not be eaſy till you have read it, and
“ ſent me your ſentiments upon it.” And Shen-
ſtone adds, “ I am, like the reſt of the world, peruſing
“ Sir Charles Grandiſon. I don’t know whether that
“ world joins me in preferring the author’s Clariffa.”

Mr. Richardſon’s reputation is far from being confined
to his own country. He has been read in many of the
languages, and known to moſt of the nations, of Europe;
and has been greatly admired, notwithſtanding every diſ-
ſimilitude of manners, or even diſadvantage of tranſlation.
Several writers abroad, where no prepoſſeſſion in his fa-
vour could poſſibly take place, have expreſſed the high
ſenſe which they entertained of the merit of his works.
M. Diderot, in his “ Eſſay on Dramatic Poetry,” p. 96,
mentions Richardſon particularly as a perfect maſter of
that art: “ How ſtrong,” ſays he, “ how ſenſible, how
“ pathetic, are his deſcriptions! his perſonages, though
“ ſilent, are alive before me; and of thoſe who ſpeak, the
“ actions are ſtill more affecting than the words.”

Dr. Young was long and intimately acquainted with him, Gent. Mag. Nov. 1783.
and had always the higheſt eſteem for him on account of
the many excellences, natural and moral, which he diſ-
cerned in him. Mr. Richardſon having not had the ad-
vantage of a complete education, Dr. Young, to whom
he was recounting the various difficulties he had paſſed
through, aſking him, “ How he came to be an author?”
he answered, “ When I was about twelve years of age, I
“ drew up a ſhort character of a certain gentlewoman in
“ the pariſh, who was reputed a great Saint, but I looked
“ upon her to be a great hypocrite. The character it
“ ſeems was ſo exactly drawn, that, when it came to be
“ privately handed about amongſt ſome ſelect friends, every
“ one could diſcern the features, and appropriate the pic-
“ ture to the true original, though no name was affixed to
“ it. This little ſucceſs at firſt ſetting out did, you will
“ naturally ſuppoſe, tempt me at different times to employ
“ my pen yet further in ſome trivial amuſements or other
“ for my own diverſion, till at length, though many years
“ after, I ſat down to write in good earneſt, going upon
“ ſubjects that took my fancy moſt, and following the
“ bent of my natural inclination, &c.” Dr. Young
made this pertinent and juſt obſervation, that this man,
with the advantages only or chiefly of mere nature, im-
proved

proved by a very moderate progress in education, struck out at once, and of his own accord, into a new province of writing, and succeeded therein to admiration. Nay, what is more remarkable, and seldom seen in any other writers, he both began and finished the plan on which he set out, leaving no room for any one after him to make it more complete, or even to come near him: and it is certain, that not one of the various writers that soon after, and ever since, attempted to imitate him, have any way equalled him, or even come within a thousand paces of him. That kind of Romance was and is peculiarly his own, and seems likely to continue so. “I consider him,” said Dr. Young, “as a truly great natural genius; as great “and super-eminent in *his* way, as was Shakspeare and “Milton in theirs.”

Gent. Mag.
as before.

Mr. Shotbolt told Mr. Jones, that when Mr. Richardson came down to Wellwyn, with the late Speaker Onslow and other friends, to visit Dr. Young, he took up his quarters with Mr. Shotbolt, there being not room enough at the Doctor's; and that getting up early, about five of the clock, he wrote two of the best letters in Sir Charles Grandison in one or two mornings before breakfast.

Baillet,
tom. II.

RICHELET (CÆSAR PETER), a French writer, famous for being the first who published a Dictionary almost entirely satirical, was born at Cheminon in Champagne, in 1631. He was the friend of Patru and d'Ablancourt; and, like them, applied himself to the study of the French language with success. He composed a Dictionary full of new and useful remarks upon it, which would have been more acceptable than it was, if it had not been also full of satirical reflections and obscenities. It was first published in one vol. 4to, at Geneva, 1680; but after the death of the author, which happened in 1698, enlarged with a great number of new articles to 2 vols. folio, as is the edition of Lyons in 1721. Another edition, 3 vols. folio, was published at Lyons in 1727, and a very neat one in 2 vols. 4to, at Amsterdam in 1732; and lastly, in 3 vols. folio, at Lyons 1755.

Richelet made a French translation of “The Conquest of Florida, by Garcilasso de la Vega; and to this is prefixed a preface concerning the life and writings of Richelet. He composed some other pieces, in a grammatical and critical way, relating to the French tongue.

RICHELIEU

RICHELIEU (JOHN ARMAND DU PLESSIS DE), a great cardinal and minister of state in France, and also a man of letters and an author, was born of a noble family at the castle of Richelieu, Sept. 5, 1585. He went through his studies with great success; and, having taken his degrees at the Sorbonne, removed to Rome, where he obtained of Paul V. a dispensation to be bishop of Lucon at two and twenty. At his return to France, he applied himself in a particular manner to the function of preaching; and his reputation this way procured him the office of almoner to the queen Mary de Medicis. His abilities in the management of affairs advanced him to be secretary of state in 1616; and the king soon gave him the preference to all his other secretaries. The death of the marquis d'Ancre having produced a revolution in state-affairs, Richelieu retired to Avignon; where he employed himself in composing books of controversy and piety. One great object of his ambition being to reduce the Hugonots to the Catholic profession, he employed his pen among other means to effect it; and published at Paris in 1618 a treatise, intitled, "The principal points of the Catholic faith defended, against the writing addressed to the king by the ministers of Charenton." He published also, with the same view, "The most easy and certain method of converting those who are separated from the church." These pieces are written with force and vivacity. He wrote also "A Catechism," in which he lays down the doctrine of the church in a clear and concise manner; and a treatise of piety, called, "The perfection of a Christian." These are his theological works; and they have been often printed.

Du Pin,
Auteurs
Ecclesi.
Cant. XVII.

The king having recalled him to court, he was made a cardinal in 1622; and, two years after, first minister of state, and grand master of the navigation. The history of his life would be the history of France, and therefore must not be expected from us. Suffice it to observe, that, being a man of prodigious capacity, and of a restless and insatiable ambition, he formed to himself vast designs; and this made his whole life nothing but a series of agitations and inquietudes. He projected the abolishing of Calvinism in France, and would have done it by fair means; but, finding that impossible, he resolved to do it by force. Other cases in the mean time interposed, and prevented the execution of this design. He found himself frequently under the necessities of combating the
grandeess

grandees of the kingdom, the royal family, the whole house of Austria, and often Lewis XIII. himself. He did not neglect at the same time to cultivate literature, and to shew himself a patron of men of letters. Nevertheless, he was not free from those little passions, which are but too apt to seize this order of men. It is seldom, that a man of power patronises good artists, when he happens to be one himself: and this was precisely Richelieu's case. Being himself a poet, he envied Corneille the glory of his "Cid;" and, in 1637, obliged the French academy to publish a criticism upon it to its disadvantage. Yet he loved able men of all professions, and caused the arts and sciences to flourish in the kingdom. He shewed a particular regard to divines; and chose those who were most remarkable for their abilities and virtues, to fill the bishoprics with. He caused the Sorbonne to be rebuilt, and became the protector of it. He abounded rather with great qualities, than good ones; and therefore was much admired, but not beloved. He died in 1642, amidst storms and perils, before he had completed any of his designs; leaving behind him a name somewhat dazzling, but by no means dear and venerable. He was buried in the magnificent church of the Sorbonne, which he had rebuilt; and a noble monument was erected over him, which was esteemed a master-piece of the celebrated sculptor and architect Girardon.

Besides the writings abovementioned, there go under his name, "A Journal," in 2 vols. 12mo; "Letters," in 12mo; and "A Political Testament," in 12mo: all treating of politics and state-affairs. Cardinal Mazarine carried on Richelieu's plan, and completed many of the schemes.

Ridley's
Life, by G.
Ridley.

RIDLEY (Dr. NICHOLAS), one of the principal instruments of the Reformation, and who suffered martyrdom for it in the reign of queen Mary, was born of an ancient family about 1500 in Tynedale, near the Scotch borders, in Northumberland. His school education he received at Newcastle upon Tyne; whence he was removed to Pembroke Hall in Cambridge, at the charges of his uncle Dr. Robert Ridley, about 1518, when Luther was preaching against indulgences in Germany. Here he acquired a good skill in the Latin and Greek tongues, and in the learning then more in fashion, the philosophy and theology of the schools. His reputation was such, as to procure

procure him the esteem of the other university, as well as of his own ; for, in 1524, the master and fellows of University college in Oxford invited him to accept of an exhibition, founded by Walter Skyrley, bishop of Durham, which he declined. The next year he took his master's degree, and was appointed by the college their general agent in some causes relating to it. His uncle was now willing to add to his attainments the advantages of travel, and the improvement of foreign universities ; and, as his studies were directed to divinity, he sent him to spend some time among the doctors of the Sorbonne at Paris, and afterwards among the professors of Louvain. Having staid three years abroad, he returned to Cambridge, and pursued his theological studies ; and, as his safest guide in them, diligently applied himself to the reading of the scriptures in the original : in a walk in the orchard at Pembroke-Hall, which is to this day called Ridley's Walk, he got to repeat without book almost all the epistles in Greek.

His behaviour here was very obliging, and very pious, without hypocrisy or monkish austerity : for very often he would shoot with the bow, or play at tennis : and he was eminent for the great charities he bestowed. He was senior proctor of the university, when the important point of the pope's supremacy came before them to be examined upon the authority of scripture : and their resolution after mature deliberation, " That the bishop of Rome had no more authority or jurisdiction derived to him from God, in this kingdom of England, than any other foreign bishop," was signed in the name of the university by Simon Heynes, vice-chancellor, Nicholas Ridley, Richard Wilks, proctors. He lost his uncle in 1536 ; but the education he had received, and the improvements he had made, soon recommended him to another and greater patron, Cranmer, abp. of Canterbury, who appointed him his domestic chaplain, and collated him to the vicarage of Herne in East-Kent. He bore his testimony in the pulpit here against the Act of the Six Articles ; and instructed his charge in the pure doctrines of the gospel, as far as they were yet discovered to him ; but transubstantiation was at this time an article of his creed. During his retirement at this place, he read a little treatise written, 700 years before, by Ratramus or Bertram, a monk of Cerbey. This first opened his eyes, and determined him more accurately to search the scriptures in this ar-

ticle, and the doctrine of the primitive fathers. His discoveries he communicated to his patron, and the event was the conviction of them both, that this doctrine was novel and erroneous. After he had stayed about two years at Herne, he was chosen master of Pembroke Hall, and appointed chaplain to the king; and such was his courage, and zeal for the Reformation, that, next to the archbishop, he was thought to be its greatest support among the clergy. In the reign of Edward VI. when a royal visitation was resolved on through the kingdom, he attended the visitors of the northern circuit as their preacher, to instruct that part of the nation in the principles of religion. In 1547, he was appointed bishop of Rochester, and consecrated in the usual form of popish bishops, as the new ordinal had not yet taken place. When Bonner was deprived of the bishopric of London, Ridley was pitched upon as a proper person to fill that important see; being esteemed, says Burnet, both the most learned, and most thoroughly zealous for the Reformation. In this high station, his behaviour was with great dignity; for it was benevolent, useful, and exemplary. He was very careful to do his predecessor no injury in his goods, and shewed the tenderness of a son to his mother, placing her always at the upper end of his table.

His mode of life was, as soon as he rose and had dressed himself, to continue in private prayer half an hour: then he retired to his study, where he continued till ten o'clock, at which hour he came to common prayer with his family, and there daily read a lecture to them. After prayers he went to dinner, where his conversation was always wise and discreet; and sometimes, if the case required, merry and chearful. This conversation he would indulge for an hour after dinner, or else in playing at chess. The hour for unbending being expired, he returned to his study, where he continued till five, except suitors or business abroad required otherwise. Then he went to common prayers in the evening, after which he supped; then diverting himself for another hour as before, he went back to his study, and continued there till eleven at night, when he retired to private prayer, and then went to bed. A little before the king died, he was named to succeed to Durham; but, great as the honours were which he received or were intended him, the highest were reserved for him under queen Mary: which were, to be a prisoner for the gospel, a confessor of Christ in bonds,

bonds, and a martyr for his truth. Some of his writings are now lost, some may be seen in Fox, and some are exhibited in his Life written by Dr. Gloster Ridley, 4to: to which we must refer the reader, if he is desirous of a fuller account of this excellent person's life, learning, and sufferings.

RIDLEY (Dr. GLOSTER). This worthy divine was descended collaterally from Dr. Nicholas Ridley, bishop of London, who was burnt in the reign of queen Mary. He was born at sea, in 1702, on board the Gloucester East Indiaman, to which circumstance he was indebted for his Christian name. He received his education at Winchester school, and thence was elected to a fellowship at New-college, Oxford, where he proceeded B. C. L. April 29, 1729. In those two seminaries he cultivated an early acquaintance with the Muses, and laid the foundation of those elegant and solid acquirements for which he was afterwards so eminently distinguished, as a poet, a historian, and a divine. During a vacancy in 1728, he joined with four friends, viz. Mr. Thomas Fletcher (afterwards bishop of Kildare), Mr. (afterwards Dr.) Eyre, Mr. Morrison, and Mr. Jennens, in writing a tragedy, called "The Fruitless Redress," each undertaking an act, on a plan previously concerted. When they delivered in their several proportions, at their meeting in the winter, few readers would have known that the whole was not the production of a single hand. This tragedy, which was offered to Mr. Wilks, but never acted, is still in MS. with another called "Jugurtha." Dr. Ridley in his youth was much addicted to theatrical performances. Midhurst in Suffex was the place where they were exhibited; and the company of gentlemen actors to which he belonged consisted chiefly of his coadjutors in the tragedy already mentioned. He is said to have performed the characters of Marc Antony, Jaffier, Horatio, and Mo- neses, with distinguished applause, a circumstance that will be readily believed by those who are no strangers to his judicious and graceful manner of speaking in the pulpit. Young Cibber, being likewise a Wykehamist, called on Dr. Ridley soon after he had been appointed chaplain to the East-India Company at Poplar, and would have persuaded him to quit the church for the stage, observing that "it usually paid the larger salaries of the two." For great part of his life, he had no other preferment than the

Nichols's
Select Col-
lection of
Poems,
vol. VIII.
P. 75.

small college living of Westow in Norfolk, and the donative of Poplar in Middlesex, where he resided. To these his college added, some years after, the donative of Romford, in Essex. "Between these two places the curricula of his life had," as he expressed it, "rolled for some time almost perpetually upon post-chaise wheels, and left him not time for even the proper studies of œconomy, or the necessary ones of his profession." Yet in this obscure situation he remained in possession of, and content with, domestic happiness; and was honoured with the intimate friendship of some who were not less distinguished for learning than for worth: among these, it may be sufficient to mention Dr. Lowth (now Bp. of London), Mr. Christopher Pitt, Mr. Spence, and Dr. Berriman. To the last of these he was curate and executor, and preached his funeral Sermon. In 1740 and 1741 he preached "Eight Sermons at Lady Moyer's lecture," which was published in 1742, 8vo. In 1756 he declined an offer of going to Ireland as first chaplain to the duke of Bedford; in return for which he was to have had the choice of promotion, either at Christ-Church, Canterbury, Westminster, or Windsor. His modesty inducing him to leave the choice of these to his patron, the consequence was that he obtained no one of them all. In 1763, he published the "Life of bishop Ridley," in quarto, by subscription, and cleared by it as much as bought him 800 l. in the public funds. In the latter part of his life he had the misfortune to lose both his sons, each of them a youth of abilities. The elder, James, was author of "The Tales of the Genii," and some other literary performances. Thomas, the younger, was sent by the East India Company as a writer to Madras, where he was no sooner settled than he died of the small-pox. In 1765 Dr. Ridley published his "Review of Philips's Life of Cardinal Pole;" and in 1768, in reward for his labours in this controversy and in another which "The Confessional" produced, he was presented by archbishop Secker to a golden prebend in the cathedral church of Salisbury (an option), the only reward he received from the great, during a long, useful, and laborious life, devoted to the duties of his function. At length, worn out with infirmities, he departed this life in 1774, leaving a widow and four daughters, of whom the only married one (Mrs. Evans) has published a novel in two volumes. He was buried at Poplar; and the following epitaph, written

ten by Dr. Lowth, bishop of London, is inscribed upon his monument:

“ H. S. E.

GLOSTERUS RIDLEY,
Vir optimus, integerrimus;
Verbi Divini Minister
Peritus, fidelis, indefessus:
Ab Academia Oxoniensi
Pro meritis, et præter ordinem,
In sacrâ Theologiâ Doctoratu insignitus.
Poeta natus,
Oratoriæ facultati impensius studuit.
Quam fuerat in concionando facundus,
Plurimorum animis diu insidebit;
Quam variâ eruditione instructus,
Scripta ipsius semper testabuntur.
Obiit tertiâ die mensis Novembris,
A. D. 1774, Ætatis 72.”

Two poems by Dr. Ridley, one styled “ Jovi Eleutherio,” or an Offering to Liberty,” the other called “ Psyche,” are in the third volume of Doddsley’s Collection. The sequel of the latter poem, intituled “ Melampus,” with “ Psyche” its natural introduction, was printed 1782, by subscription, for the benefit of his widow. Many others are in the 8th volume of Nichols’s “ Collection.” Besides the Sermons abovementioned, nine others by him are enumerated in Gent. Mag. 1774. pp. 508, and 554. His transcript of the Syriac Gospels, on which he had bestowed incredible pains, was put into the hands of Professor White; who has published them with a literal Latin Translation, in 2 vols. 4to. Oxford, at the expence of the Delegates of the press. The MSS. Codex Heraclensis, Codex Barsalibæi, &c. (of which a particular account may be seen in his Dissertation “ De Syriacarum Novi Fœderis versionum indole atque usu, 1761,” were bequeathed by Dr. Ridley to the library of New college, Oxford. Of these ancient MSS. a fac-simile specimen was published in his Dissertation abovementioned. A copy of “ The Confessional, with MS. Notes by Dr. “ Ridley,” was in the library of the late Dr. Winchester.

RIENZI (NICHOLAS GABRINI DE), who, from a low and despicable situation, raised himself to sovereign authority in Rome, in the 14th century; assuming the title of Tribune, and proposing to restore the ancient free republic, Memoirs of
Nicolas
Gabrini de
Rienzi,
from the
French of

Brumoy &
Cerceau,
12mo.

republic, was born at Rome, and was the son of no greater a personage than a mean vintner [A], named Lawrence Gabrini, and Magdalen, a laundress. However, Nicholas Rienzi, by which appellation he was commonly distinguished, did not form his sentiments from the meanness of his birth. To a good natural understanding, he joined an uncommon assiduity, and made a great proficiency in ancient literature. “ Every thing he read, he
“ compared with similar passages, that occurred within
“ his own observation; whence he made reflections, by
“ which he regulated his conduct. To this he added a
“ great knowledge in the laws and customs of nations.
“ He had a vast memory: he retained much of Cicero,
“ Valerius Maximus, Livy, the two Senecas, and Cæsar’s
“ Commentaries especially, which he read continually,
“ and often quoted by application to the events of his
“ own times. This fund of learning proved the basis
“ and foundation of his rise: the desire, he had to distinguish himself in the knowledge of monumental history,
“ drew him to another sort of the science, which few
“ men at that time exerted themselves in. He passed
“ whole days among the inscriptions which are to be
“ found at Rome, and acquired soon the reputation of a
“ great antiquary in that way.” Having hence formed within himself the most exalted notions of the justice, liberty, and ancient grandeur of the old Romans, words he was perpetually repeating to the people, he at length persuaded not only himself, but the giddy mob, his followers, that he should one day become the restorer of the Roman republic. “ His advantageous stature, his countenance,
“ and that air of importance which he well knew how to
“ assume, deeply imprinted all he said in the minds of his
“ audience:” nor was it only by the populace that he was admired; he also found means to insinuate himself into the favour of those who partook of the administration. Rienzi’s talents procured him to be nominated one of the deputies, sent by the Romans to pope Clement the sixth, who resided at Avignon. The intention of this deputation was to make his holiness sensible, how prejudicial his absence was, as well to himself, as to the interest of Rome. “ At his first audience, our hero charmed the court of Avignon by his eloquence, and the
“ sprightliness of his conversation. Encouraged by suc-

[A] By some authors, particularly in the “ *Histoire des Papes*,” Lawrence Gabrini is said to have been a miller.

“ cefs, he one day took the liberty to tell the pope, that
“ the grandees of Rome were avowed robbers, public
“ thieves, infamous adulterers, and illustrious profligates ;
“ who by their example authorized the most horrid
“ crimes. To them he attributed the desolation of
“ Rome, of which he drew so lively a picture, that the
“ holy father was moved, and exceedingly incensed against
“ the Roman nobility.” Cardinal Colonna, in other re-
spects a lover of real merit, could not help considering
these reproaches as reflecting upon some of his family ;
and therefore found means of disgracing Rienzi, so that
he fell into extreme misery, vexation, and sickness, which,
joined with indigence, brought him to an hospital. Never-
theless, “ the same hand that threw him down, raised
“ him up again. The cardinal, who was all compassion,
“ caused him to appear before the pope, in assurance of
“ his being a good man, and a great partizan for justice
“ and equity. The pope approved of him more than
“ ever ; and, to give him proofs of his esteem and con-
“ fidence, made him apostolic notary, and sent him back
“ loaded with favours.” Notwithstanding which, his
subsequent behaviour shewed, that “ resentment had a
“ greater ascendancy over him than gratitude.” Being
returned to Rome, he began to execute the functions of
his office ; wherein, by affability, candour, assiduity, and
impartiality, in the administration of justice, he arrived at
a superior degree of popularity ; which he still improved
by continued invectives against the vices of the great,
whom he took care to render as odious as possible ; till at
last, for some ill-timed freedoms of speech, he was not
only severely reprimanded, but displaced. His dismissal
did not make him desist from inveighing against the de-
bauched, though he conducted himself with more pru-
dence. From this time it was his constant endeavour to
inspire the people with a fondness for their ancient liber-
ties ; to which purpose, he caused to be hung up in the
most public places emblematic pictures, expressive of the
former splendour and present decline of Rome. To these
he added frequent harangues and predictions upon the
same subject. In this manner he proceeded, till one party
looked on him only as a mad man, while others caressed
him as their protector. Thus he infatuated the minds of
the people, and many of the nobility began to come into
his views. The senate in no wise mistrusted a man,
whom they judged to have neither interest nor ability.

At length he ventured to open himself to such as he believed mal-contented. At first he took them separately; afterwards, when he thought he had firmly attached a sufficient number to his interest, he assembled them together, and represented to them the deplorable state of the city, over-run with debaucheries, and the incapacities of their governors to correct or amend them. “As a necessary foundation for the enterprize, he gave them an insight into the immense revenues of the apostolic chamber: he demonstrated, that the pope could, only at the rate of four-pence, raise a hundred thousand florins by firing, as much by salt, and as much more by the customs and other duties. As for the rest,” said he, “I would not have you imagine, that it is without the pope’s consent I lay hands on the revenues. Alas! how many others in this city plunder the effects of the church contrary to his will!”

By this artful lye, he so animated his auditors, that they declared they would make no scruple of securing these treasures for whatever end might be most convenient, and that they were devoted to the will of him their chief. Having obtained so much to secure his adherents from a revolt, he tendered them a paper, superscribed, “an oath to procure the good establishment;” and made them subscribe and swear to it, before he dismissed them. By what means he prevailed on the pope’s vicar to give a tacit sanction to his project, is not certainly known; that he did procure that sanction, and that it was looked on as a master-piece of policy, is generally admitted. “The 20th of May, being Whitsunday, he fixed upon to sanctify in some sort his enterprize; and pretended, that all he acted was by particular inspiration of the Holy Ghost. About nine he came out of the church bare-headed, accompanied by the pope’s vicar, and surrounded by an hundred armed men. A vast crowd followed him with shouts and acclamations.” The gentlemen conspirators carried three standards before him, on which were wrought devices insinuating, that his design was to re-establish liberty, justice, and peace. In this manner he proceeded directly to the capitol, where he mounted the rostrum; and, with more boldness and energy than ever, expatiated on the miseries the Romans were reduced to: at the same time telling them, without hesitation, “that the happy hour of their deliverance was at length come, and that he was to be their deliverer, regardless of the dangers

“ dangers he was exposed to for the service of the holy
“ father and the people’s safety.” After which, he ordered the laws of what he called the good establishment to be read: “ assured, that the Romans would resolve to
“ observe these laws, he engaged in a short time to re-
“ establish them in their ancient grandeur.” The laws of the good establishment promised plenty and security, which were greatly wanted; and the humiliation of the nobility, who were deemed common oppressors. Such laws could not fail of being agreeable to a people who found in them these double advantages; wherefore, “ enraptured with the pleasing ideas of a liberty they were at present strangers to, and the hope of gain, they came most zealously into the fanaticism of Rienzi.—They resumed the pretended authority of the Romans; they declared him sovereign of Rome, and granted him the power of life and death, of rewards and punishments, of enacting and repealing the laws, of treating with foreign powers; in a word, they gave him the full and supreme authority over all the extensive territories of the Romans. Rienzi, arrived at the summit of his wishes, kept at a great distance his artifice: he pretended to be very unwilling to accept of their offers, but upon two conditions; the first, that they should nominate the pope’s vicar [the bishop of Orvieto] his co-partner; the second, that the pope’s consent should be granted him, which (he told them) he flattered himself he should obtain.”—Hereby, “ on the one hand, he hazarded nothing in thus making his court to the holy father; and on the other, he well knew, that the bishop of Orvieto would carry a title only, and no authority. The people granted his request, but paid all the honours to him; he possessed the authority without restriction; the good bishop appeared a mere shadow and veil to his enterprizes. Rienzi was seated in his triumphal chariot, like an idol, to triumph with the greater splendor. He dismissed the people replete with joy and hope. He seized upon the palace, where he continued after he had turned out the senate; and, the same day, he began to dictate his laws in the capitol.” This election, though not very pleasing to the pope, was ratified by him; nevertheless Rienzi meditated the obtaining of a title, exclusive of the papal prerogative. Well versed in the Roman history, he was no stranger to the extent of the tribunitial authority; and, as he owed his elevation

elevation to the people, he chose to have the title of their magistrate. He asked it, and it was conferred on him and his co-partner, with the addition of deliverers of their country. Our adventurer's behaviour in his elevation was at first such as commanded esteem and respect, not only from the Romans, but from all the neighbouring states. His contemporary, the celebrated Petrarch, in a letter to Charles king of the Romans, gives the following account of him :—" Not long since a most remarkable man of the
 " plebeian race, a person whom neither titles nor virtues
 " had distinguished, until he presumed to set himself up
 " for restorer of the Roman liberty, has obtained the
 " highest authority at Rome. So sudden, so great is his
 " success, that this man has already won Tuscany and
 " all Italy. Already Europe and the whole world are in
 " motion; to speak the whole in one word, I protest to
 " you, not as a reader, but as an eye-witness, that he has
 " restored to us the justice, peace, integrity, and every
 " other token of the golden age." But it is difficult for a person of mean birth, elevated at once, by the caprice of fortune, to the most exalted station, to move rightly in a sphere wherein he must breathe an air he has been unaccustomed to. Rienzi ascended by degrees the summit of his fortune. Riches softened, power dazzled, the pomp of his cavalcades animated, and formed in his mind ideas adequate to those of princes born to empire. Hence luxury invaded his table, and tyranny took possession of his heart. The pope conceived his designs contrary to the interests of what is called the holy see; and the nobles, whose power it had been his constant endeavour to depress, conspired against him: they succeeded, and Rienzi was forced to quit an authority he had possessed little more than six months. It was to a precipitate flight that he was indebted, at this juncture, for his life; and to different disguises for his subsequent preservation. Having made an ineffectual effort at Rome, and " not knowing where to find a new resource to carry
 " on his designs, he took a most bold step, conformable
 " to that rashness, which had so often assisted him in his
 " former exploits. He determined to go to Prague, to
 " Charles king of the Romans, whom the year before he
 " had summoned to his tribunal," and who he foresaw would deliver him up to a pope, highly incensed against him. He was accordingly soon after sent to Avignon, and there thrown into a prison, where he continued three
 years.

years. The divisions and disturbances in Italy, occasioned by the number of petty tyrants that had established themselves in the ecclesiastical territories, and even at Rome, occasioned his enlargement. Innocent the sixth, who succeeded Clement in the papacy, sensible that the Romans still entertained an affection for our hero, and believing that his chastisement would teach him to act with more moderation than he had formerly done, as well as that "gratitude would oblige him, the remainder of his life, to preserve an inviolable attachment to the holy see (by whose favour he should be re-established)" thought him a proper instrument to assist his design of reducing those other tyrants; and therefore not only gave him his liberty, but also appointed him governor and senator of Rome. He met with many obstacles to the assumption of this newly granted authority, all which, by cunning and resolution, he at length overcame. But giving way to his passions, which were immoderately warm, and inclined him to cruelty, he excited so general a resentment against him, that he was murdered Oct. 8, 1354. "Such was the end of Nicholas Rienzi, one of the most renowned men of the age: who, after forming a conspiracy full of extravagance, and executing it in the fight of almost the whole world, with such success that he became sovereign of Rome; after causing plenty, justice, and liberty, to flourish among the Romans; after protecting potentates, and terrifying sovereign princes; after being arbiter of crowned heads; after re-establishing the ancient majesty and power of the Roman republic, and filling all Europe with his fame, during the seven months of his first reign; after having compelled his masters themselves to confirm him in the authority he had usurped against their interests; fell at length at the end of his second, which lasted not four months, a sacrifice to the nobility whose ruin he had vowed, and to those vast projects which his death prevented him from putting into execution."

RIGALTUS (NICOLAS), a very ingenious and learned man, was the son of a physician, and born at Paris in 1577. He was brought up among the Jesuits, and afterwards admitted advocate; but, not being able to conquer the disgust he had conceived to the profession of the law, he devoted himself entirely to the pursuit of polite literature. The public received the first fruits of his labours

Du Pin,
Bibl. Aut.
Eccles.
tom. VI.
Niceron,
tom. XXI.

See CY-
PRIAN,
and TER-
TUL-
LIAN.

De Jure
Laicorum
Sacerdotali,
printed at
London in
1686, with
a piece of
Grotius, De
Cœnæ ad-
ministra-
tione ubi
Pastores non
sunt, to
which it is
opposed,
8vo.

bours in his “*Funus Parasiticum*,” printed in 1596; the ingenuity and learning of which so charmed Thuanus, that he immediately took him into friendship, and made him the companion of his studies. This excellent person conceived a particular esteem for him; as appeared, when he died in 1617, from naming him in his will, to superintend the education of his children. He was chosen, with Isaac Casaubon, to put the king’s library into order; and in 1610, when that learned man went over to spend some time in England with James I, succeeded him in the office of librarian to the king. His majesty conferred on him other marks of distinction; made him procurer-general of the supreme court of Nancy, counsellor of the parliament of Metz, and then intendant of that province. He died in 1654, after having given numerous proofs of uncommon erudition. His labours upon Cyprian and Tertullian are what he is now chiefly remembered for. His notes are learned and critical; but the matter of some of them shew him to have been not an extraordinary good Catholic. He takes occasion to observe, from a passage in Tertullian’s “*Exhortation to Chastity*,” that laymen have a right and power to consecrate the eucharist, when there is no opportunity of recurring to the regular ministers; and this, with other heterodoxies of a similar kind, not only gave offence to those of his own communion, but even to some of ours. “*Rigaltius*,” says Mr. Dodwell, “though an ingenious and learned critic, is by no means exact upon the subjects he treats of: for, though of the Roman communion, he is often found on the side of the Calvinists; and, when he meets with any thing in the authors he publishes that appears contrary to the customs, not only of his own, but of the universal church, he remarks it with great care; perhaps to render his notes more agreeable to the reader, by presenting him with something new and unexpected.” It is probable, that many persons may not think the worse of *Rigaltius* as an editor, for the censure here passed on him by Mr. Dodwell.

Rittershusii
Vita a
Georgio fi-
lio.—
Niceron,
t. XXXII.

RITTERSHUSIUS (CONRADUS), a learned civilian of Germany, was the son of Balthasar Rittershusius of Brunswick, and born there Sept. 25, 1560. He was taught Greek and Latin in his own country; and then, in 1580, went to Helmstad, where he applied himself to the civil law; but without neglecting the belles lettres, which he cultivated

cultivated all his life. He was attacked by the plague in this town, but happily recovered from it. He went to Altorf in 1584, to profit by the lectures of Gifanius, for whom he conceived a particular esteem. He began to travel in 1587, went through part of Germany, and came to Bohemia. Being afterwards at Basil in 1592, he then took the degree of doctor of law. He returned to Altorf, to take the professor's chair, which the curators of the university had given him some time before. He had many advantageous proposals from other universities of Germany and Holland, but his attachment to Altorf would not suffer him to accept them. He died at Altorf in 1613, after having married two wives, by whom he had nine children. Two of his sons, George and Nicholas, distinguished themselves in the republic of letters; and George wrote the life of his father.

He was a man of consummate learning, and exactly skilled in the Greek and Latin tongues. He is said to have had Homer and Hesiod so perfectly by heart, as once, in a conversation with a learned young gentleman, to have expressed all he had occasion to say in the verses of Homer. He was an admirable critic, and wrote notes upon many ancient Greek and Latin authors, which have been inserted in the best editions of those authors. Thus Burman, in his edition of "Phædrus, 1698," 8vo, has carefully inserted the entire notes of Rittershusius, whom he calls in his preface "*Germaniæ suæ quondam ornamentum, & non minoris Galliæ decus.*" He published a great number of works in various ways, in his own particularly as a civilian; and an edition of "Oppian," Greek and Latin, in 1597, 8vo. All the learned have agreed in their encomiums on him.

RIZZIO (DAVID), or RICCI, an Italian musician, and lutenist of Turin, but not so distinguished in his profession, as on that account to merit a place in this work.

He was the son of a musician at Turin, where he was born; and, happening to attend the Predmontese ambassador into Scotland, he afterwards became famous there for what he did, and what he suffered. He is supposed to have infused into the Scotch music a very strong tincture of the Italian: for, finding the music of that country susceptible of great improvement, he set himself to polish and refine it; and adopting, so far as the rules of his art would allow, that desultory melody, which he found to be
its

Hawkins's
Hist. of
Music, IV.
I.

Hawkins's
Hist. of
Music, IV.
p. 2.

its characteristic, composed most of those tunes, to which the Scotch songs have for two centuries past been commonly sung. This has been usually the general opinion, which, however, says my author, has nothing to support it but vulgar tradition: it may be urged, adds he, that Rizzio was not a composer of any kind. The historians, and others who speak of him, represent him as a lutenist and a fiddle; and Sir James Melvil, who was personally acquainted with him, vouchsafes him no higher character, than that of a merry fellow and a good musician. "The queen," says he, "had three valets of her chamber, who sung three parts, and wanted a bass to sing the fourth part: therefore, telling her majesty of this man, as one fit to make the fourth in concert, he was drawn in sometimes to sing with the rest." This was about the year 1564.

Melvil's
Memoirs.

He had art enough, however, to avail himself of his situation. His servile condition had taught him suppleness of spirit, and insinuating manners. He quickly crept into the queen's favour; and, her French secretary happening at that time to return into his own country, he was preferred by her to that office. He began to make a figure in court, and to appear as a man of weight and consequence. Nor was he careful to abate that envy, which always attends such an extraordinary and rapid change of fortune: on the contrary, he seems to have done every thing to increase it. Yet it was not his exorbitant power alone, which exasperated the Scots: they considered him as a dangerous enemy to the Protestant religion, and suspected that he held for this purpose a secret correspondence with the court of Rome. His prevalence, however, was very short-lived; for, in 1566, certain nobles, with the lord Darnly at their head, conspired against him, and dispatched him in the queen's presence with fifty-six wounds.

Can it be thought now, that the reformation or improvement of the Scotch music was his care; or, indeed, that the short interval of two years at most afforded him leisure for any such undertaking? For a solution to that singularity of style, which distinguishes the Scottish melodies, see Hawkins, as above, p. 3.

Written
principally
by himself:
Gent. Mag.
1783, p. 745.

ROBERTSON (WILLIAM), D. D. was born in Dublin, Oct. 16, 1705. His father was a Scotchman, who carried on the linen manufacture there; and his mother's name

name was Diana Allen, of a very reputable family in the bishopric of Durham, whom his father had married in England. From his childhood he was of a very tender and delicate constitution, particularly he laboured under a great weakness in his eyes till he was 12 years of age, and he was then sent to school. He had his grammar education under the famous Dr. Francis Hutcheson, who then taught in Dublin, but was afterwards professor of philosophy in the University of Glasgow. He went from Dr. Hutcheson to that University in 1722, where he remained till the year 1725; and took the degree of M. A. He had for his tutor Mr. John Lowdon, professor of philosophy; and attended the lectures of Mr. Ross, professor of humanity; of Mr. Dunlop, professor of Greek; of Mr. Morthland, professor of the Oriental languages; of Mr. Simpson, professor of mathematics; and of Dr. John Simpson, professor of divinity. In the last-mentioned year a dispute was revived, which had been often agitated before, between Mr. John Sterling the principal, and the students, about a right to chuse a rector, whose office and power is somewhat like that of the vice-chancellor of Oxford or Cambridge. Mr. Robertson took part with his fellow-students, and was appointed by them, together with William Campbell, esq. son of Campbell of Marmore, whose family has since succeeded to the estates and titles of Argyle, to wait upon the principal with a petition signed by more than three-score matriculated students, praying that he would, on the 1st day of March, according to the statutes, summon an university meeting for the election of a rector; which petition he rejected with contempt. Whereupon the said William Campbell, in his own name and in the name of all the petitioners, protested against the principal's refusal, and took instruments in the hands of Cuthbert Steward, notary public: and all the petitioners went to the house of Hugh Montgomery, esq. the unlawful rector, and there Mr. Robertson read aloud the protest against him and his authority. Mr. Robertson, by these proceedings, became the immediate object of indignation, and was the only one of all the subscribers to the petition that was proceeded against. He was cited before the faculty, i. e. the principal and the professors of the university, of whom the principal was sure of a majority, and, after a trial which lasted several days, had the sentence of expulsion pronounced against him*; of which * See it in Gent. Mag. 1783, p. 747. sentence he demanded a copy; by which it appears that

Mr.

Mr. Robertson was so fully persuaded of the justice of his cause, and the propriety of his proceedings, that he most openly and strenuously acknowledged and adhered to what he had done. Upon this, Mr. Lowdon, his tutor, and Mr. Dunlop, professor of Greek, wrote letters to Mr. Robertson's father, acquainting him of what had happened, and assuring him that his son had been expelled, not for any crime or immorality, but for appearing very zealous in a dispute about a matter of right between the principal and the students. These letters Mr. Robertson sent inclosed in one from himself, relating his proceedings and sufferings in the cause of what he thought justice and right. Upon this his father desired him to take every step he might think proper to assert and maintain his own and his fellow-students claims. Hereupon Mr. Robertson went up to London, and presented a memorial to John duke of Argyle, containing the claims of the students of the university of Glasgow, their proceedings in the vindication of them, and his own particular sufferings in the cause. The duke received him very graciously, but said, that "he was little acquainted with things of this sort;" and advised him "to apply to his brother Archibald earl of Ilay, who was better versed in such matters than he." Accordingly he waited on lord Ilay, who, upon reading the representation of the case, said "he would consider of it." And, upon consideration of it, he was so affected, that he applied to the king for a commission to visit the university of Glasgow, with full power to examine into and rectify all abuses therein. In the summer of the year 1726, the earl of Ilay with the other visitors repaired to Glasgow, and, upon a full examination into the several injuries and abuses complained of, they restored to the students the right of electing their rector; called Mr. Sterling, the principal, to a severe account for the public money that he had embezzled, which amounted to so much as to erect many stately edifices for the use of the university; recovered the right of the university to send two gentlemen, upon plentiful exhibitions, to Baliol college in Oxford; took off the expulsion of Mr. Robertson, and ordered *that* particularly to be recorded in the proceedings of the commission; annulled the election of the rector who had been named by the principal; and assembled the students, who immediately chose the master of Ross, son of lord Ross, to be their rector, &c. These things so affected Mr. Sterling, that he died soon after; but the university

revived, and hath continued in a most flourishing condition ever since. Mr. Robertson was all this time in London, where he received an account of these proceedings in letters from Dr. William Wifhart, who was then one of the ministers of Glasgow, and one of the commissioners, a gentleman well known in the learned world, and afterwards principal of the university of Edinburgh. A remarkable expression in one of Dr. Wifhart's letters to Mr. Robertson is, "The commissioners have made several other regulations for the good order of the university, and preventing tyranny for the future."

Lord Ilay had introduced Mr. Robertson to Bp. Hoadly, who mentioned him to Abp. Wake, and he was entertained with much civility by those great prelates. As he was then too young to be admitted into orders, he employed his time in London in visiting the public libraries, attending lectures, and improving himself as opportunities offered. He had the honour to be introduced to lord chancellor King, by a very kind letter from Dr. Hort, bishop of Kilmore, and was often with his lordship. In 1727, Dr. John Hoadly, brother to the bishop of Salisbury, was nominated to the united bishoprics of Ferns and Leighlin in Ireland. Mr. Robertson was introduced to him by his brother, and, from a love of the *natale solum*, was desirous to go thither with him. Mr. Robertson then informed the archbishop of Canterbury of his design; and his Grace gave him a letter of recommendation to Dr. Goodwin, archbishop of Cashel, who received him in a most friendly manner, but died soon after. The first person whom Dr. Hoadly ordained, after he was consecrated bishop of Ferns, was Mr. Robertson, whose letters of deacons orders bear date Jan. 14, 1727; and in February the bishop nominated him to the cure of Tullow in the county of Carlow: and here he continued till he was of age sufficient to be ordained a priest, which was done November 10, 1729; and the next day he was presented by lord Carteret, then lord lieutenant of Ireland, to the rectory of Ravilly in the county of Carlow, and to the rectory of Kilravelo in the county of Wicklow; and soon after was collated to the vicarages of the said parishes by the bishop of Ferns. These were the only preferments he had till the year 1738, when Dr. Synge, bishop of Ferns, collated him to the vicarages of Rathmore and Straboe, and the perpetual cure of Rahil, all in the county of Carlow. These together produced an in-

come of about 200*l.* a year. But as almost the whole lands of these parishes were employed in pasture, the tithes would have amounted to more than twice that sum if the herbage had been paid for black cattle, which was certainly due by law. Several of the clergy of Ireland had, before him, sued for this herbage in the Court of Exchequer, and obtained decrees in their favour. Mr. Robertson, encouraged by the exhortations and examples of his brethren, commenced some suits in the Exchequer for this herbage, and succeeded in every one of them. But when he had, by this means, doubled the value of his benefices, the House of Commons in Ireland passed several severe resolutions against the clergy who had sued or would sue for this "new demand," as they called it, which encouraged the graziers to oppose it so obstinately as to put a period to that demand. This proceeding of the Commons provoked Dean Swift to write "The Legion Club." Mr. Robertson soon after published a pamphlet, intitled, "A Scheme for utterly abolishing the present heavy and vexatious Tax of Tithe;" the purport of which was, to pay the clergy and impropriators a tax upon the land in lieu of all tithes. This went through several editions; but nothing further was done in it.

In 1739, Lord Cathcart (though Mr. Robertson's person was quite unknown to him) sent him, by Captain Prescott, a very kind message, with a proper qualification under his hand and seal, to be his chaplain.

Mr. Robertson had, in 1728, married Elizabeth daughter of Major William Baxter, who in his younger years had been an officer in Ireland in the armies of king Charles II. and James II. but was cashiered by the earl of Tyrconnel, James's lord lieutenant of Ireland, as a person not to be depended upon in carrying on his and his master's designs. Captain Baxter upon this repaired to London, and complained of it to the duke of Ormond. His father was at that time steward to the duke's estate. His Grace, who was then joined with other English noblemen in a correspondence with the prince of Orange, recommended him to that prince, who immediately gave him a company in his own forces. In this station he returned to England with the prince at the Revolution, and acted his part vigorously in bringing about that great event. While the Captain was in Holland, he wrote that remarkable letter to Dr. Burnet, afterwards bishop of Salisbury, which is inserted in the Bishop's life at the end of the

"History

“History of his own Times.” By this lady, who was extremely beautiful in her person, but much more so in her mind, Mr. Robertson had one and twenty children. There is a little poem written by him eight years after their marriage, and inscribed to her, upon her needle-work, inserted in the *Gent. Mag.* 1736. In 1743, Mr. Robertson obtained the bishop’s leave to nominate a curate at Ravilly, and to reside for some time in Dublin, for the education of his children. Here he was immediately invited to the cure of St. Luke’s parish; and in this he continued five years, and then returned to Ravilly in 1748, the town air not agreeing with him. While he was in the cure of St. Luke’s, he, together with Mr. Kane Percival, then curate of St. Michans, formed a scheme to raise a fund for the support of widows and children of clergymen of the diocese of Dublin, which hath since produced very happy effects. In 1758, he lost his wife. In 1759, Dr. Richard Robinson was translated from the See of Killalla to that of Ferns; and in his visitation that year, he took Mr. Robertson aside, and told him, that the primate, Dr. Stone (who had been bishop of Ferns, and had kept up a correspondence with Mr. Robertson), had recommended him to his care and protection, and that he might therefore expect every thing in his power. Accordingly, the first benefice that became vacant in his lordship’s presentation was offered to him, and he thankfully accepted it. But before he could be collated to it, he had the “Free and Candid Disquisitions” put into his hands, which he had never seen before. This inspired him with such doubts as made him defer his attendance on the good bishop. His lordship wrote to him again to come immediately for institution. Upon this, Mr. Robertson wrote him the letter which is at the end of a little book that he published some years after, intituled, “An Attempt to explain the words Reason, Substance, Person, Creeds, Orthodoxy, Catholic Church, Subscription, and Index Expurgatorius;” in which letter Mr. Robertson returned his lordship the most grateful thanks for his kindness, but informed him that he could not comply with the terms required by law to qualify him for such preferment. However, Mr. Robertson continued at Ravilly performing his duty; only, from thenceforward, he omitted the Athanasian creed, &c. This gave some people offence; and therefore he thought it the honestest course to resign all his benefices together, which he did

in the year 1764; and in 1766 he published his book by way of apology to his friends for what he had done; and soon after left Ireland, and returned to London. As this book had been taken notice of in all the performances, and several extracts from it inserted in the public newspapers, the author of it was enquired after, and several gentlemen in that metropolis received him with great cordiality, and generously contributed to his support. In 1767, Mr. Robertson presented one of his books to his old *Alma Mater* the University of Glasgow, and received in return a most obliging letter, with the degree of D. D. In 1768, the mastership of the free-grammar-school at Wolverhampton in Staffordshire becoming vacant, the company of Merchant Taylors, the patrons, unanimously conferred it on him. In 1772, he was chosen one of the committee to carry on the business of the Society of Clergymen, &c. in framing and presenting the famous petition to the House of Commons of Great Britain, praying to be relieved from the obligation of subscribing assent and consent to the thirty-nine articles, and all and every thing contained in the book of common-prayer. After this he lived several years at Wolverhampton, performing the duties of his office, in the greatest harmony with all sorts of people there, and enjoying, with a deep sense of his infirmities, some satisfaction from the reflection, that in his humble station he had done something for promoting and securing those great blessings of human life, liberty and property, for his fellow creatures; and died, of the gout in his stomach, at Wolverhampton, May 20, 1783, in the 79th year of his age; and was buried in the church-yard of the new church there.

Mr. Lindsey has made deserved mention of Dr. Robertson, and well observed of him, that he “retained and
 “kept up that serenity and chearful trust in the divine
 “Providence, which can only belong to the virtuous and
 “innocent mind, that has always before it those prospects
 “which the Gospel opens into a happy futurity, where
 “the holy and the good will meet again, never to part
 “more [A].” And as I (says Dr. Disney, who communicated this memoir to the “Gentleman’s Magazine”) enjoyed his friendship the last fifteen years of his life, I wish to add my testimony to that of our common and excellent friend, and to give this tri-

[A] See the “Historical View,” lately published, p. 478; and also his “Apology,” p. 224.

bute so justly due to his memory. Dr. Robertson, besides great learning and good judgement, possessed a fine imagination, and a temper regulated by the mild and amiable spirit of Christ. And in his address and manners he was at all times easy and chearful.

Dr. Disney thinks that Dr. Robertson was the author of a poem, published 1768, intituled, "Eleutheria," inscribed to Mrs. Macaulay; and that while he was resident in London, before his removal to the school of Wolverhampton, he wrote some few articles in the "Monthly Review."

Dr. Robertson's appointment to the mastership of the grammar-school of Wolverhampton, though highly honourable to his patrons, was not very lucrative to himself. His own account will best explain the nature of his new situation. "I am here" (writes he in a letter dated in Sept. 1769,) "in a very strange way. The salary is 70l. a year: but there is a pension of 40l. paid out of that to an old gentleman who resigned the school upon that condition, ten years ago, and is now in as good a state of health as a man of eighty can be; so that there remains but 30l. for me, loaded with the wages of school-servants, school-firing, window-money, and other taxes, which in all come to about 7l. a year, without any emolument of any kind. So that my necessary expences have been five times as much as the salary." In a subsequent letter, dated May 1770, he seems to have recovered, in some degree, the disagreeable apprehensions he had formed, for therein he writes: "Your concern for me makes you imagine that I have abandoned and lost a great deal in this world. Indeed, according to the common estimation of things, your conjecture is right. But I assure you that I weighed the matter long ago; and many things which are of great show and consequence in the general opinion weighed very light in my scale, when set against others which were to me of infinitely greater moment. For the last three months, I have been much afflicted with the gout; so that pain and business have filled up all my time. However, I thank God, I go on pretty well, and find my health improve as the weather grows warm, so that I am in hopes I shall have a tolerable summer. I make no apology for troubling you with the recital of my little affairs, as I think myself happy in having a friend to whom I can say any thing as to myself."

Notwithstanding this moderate establishment, this worthy man was contented; and, in proof thereof, we give an extract from a letter received the following year, dated Aug. 25, 1771, which needs neither note nor comment.—
 “My own private affairs,” says he, “are exactly *in statu quo*. The old incumbent is still alive and well, so that his 40*l.* deducted out of 70*l.* must be felt [B]. But as my desires are very moderate, I want for no necessities,—and as for the superfluities of life, perhaps I am better without them. The other day I was reading Ausonius’s Epigram [c] upon Diogenes, which really made me ashamed of having the least inclination for the luxuries and delicacies of life. Give me leave to transcribe it here, and a translation I was tempted to make of it;

“Pera, potentia, tribon, baculus, scyphus, arcta supellex,
 “Ista fuit Cynici: sed putat hanc nimiam,
 “Namque cavis manibus cernens potare bubulcum,
 “Cur, scyphe, te, dixit, gesto supervacuum?”

“A bag, meal, threadbare cloak, staff, wooden dish,
 “Were all the goods, Diogenes could wish.
 “But these he found too much, when on the brink,
 “He saw Tim’s hollow hand scoop up his drink,
 “Thus you see I comfort myself with tags of verse, and sayings of Philosophers. If I cannot enlarge my possessions, I can contract my desires.”

The third edition of Dr. Robertson’s “Attempt, &c.” was published so early as 1767. Much notice had been taken of this work in the public papers and periodical publications of the time; and in 1769, there was published in Ireland an answer, intituled, “A Confutation of an Attempt to explain, &c. By the Rev. Smyth Loftus, M. A. vicar of Coolock,” 2 vols. Dr. Robertson’s engagements and infirmities will sufficiently account for his not executing the design which he once entertained of replying to Mr. Loftus’s book. However, it may be right to observe here, that Dr. Robertson was, in the latter years of his life, entirely convinced of the truth of the doctrine of the divine unity, and of the proper humanity of Christ, and that he was finally settled therein by the writings of Dr. Priestley and Mr. Lindsey.

In March 1779, Dr. Robertson concludes a letter to Dr. Disney, with an affecting recital of some of his more

[B] The old incumbent died in Feb. 1773.

[c] Epigram LIII. “De Diogene Cynico Philosopho.”

severe trials, not forgetting, however, his wonted submission, on all occasions, to the will of God.—“ I have
 “ lived,” says he, “ almost 74 years, and enjoyed many,
 “ many comforts in this life, so that I may now thank-
 “ fully rise from table as a guest fully satisfied with my en-
 “ tertainment. Indeed, in the last three years I have suf-
 “ fered what the generality of the world call great af-
 “ flictions, in my health and in my family. In the year
 “ 77, I lost my beloved daughter, whom you are pleased
 “ to lament. In the year 78, my eldest son, who was a
 “ lieutenant, fell at Rhode Island. And, already, in 79,
 “ I have received an account of the death of my other
 “ daughter in Dublin. But I have been so accustomed
 “ to the death of my children, that at last I see nothing
 “ strange in it. I only wonder that I have stayed so
 “ long behind them. I think my case is extraordinary,
 “ that of twenty-one children, which my wife brought
 “ me, I have out-lived them all but one. So that I have
 “ often occasion to say with Job,—the Lord gave, and the
 “ Lord hath taken away, blessed be the name of the
 “ Lord.”—It was, however, the will of God, that his
 family afflictions should not have their end even here, for
 he lived to bury that one and only surviving child out of
 so great a number.

But, while he was tried in the loss of his children, the
 benevolence of others was exerted to assist him; and he
 found filial piety in the hearts of strangers. In 1773, Dr.
 Robertson received, from an unknown hand, a most ac-
 ceptable and most liberal present of 500*l*. The name of
 the donor it would only be a presumptive conjecture in us
 to mention. Nor were others wanting generously to assist
 him according to their ability. The munificence of an-
 other eminently distinguished character, who administered
 to his necessities to the last hour of his life, must also be
 forborne to be mentioned at present, lest offence should
 be given to that greatness and generosity of mind, which
 only, like itself, barely suffers the left hand to know what
 the right hand doeth.

ROBINS (BENJAMIN), an English mathematician of great genius and eminence, was born at Bath in Somersetshire, 1707. His parents were of low condition, and Quakers; and consequently neither able from their circumstances, nor willing from their religious profession, to have him much instructed in that kind of learning which

Preface to
 Mathematical Tracts
 of the late
 Benjamin
 Robins, esq
 fellow of
 the Royal
 Society, and

engineer- they are taught to despise as human. Nevertheless, he
 neral to the made an early and surprising progress in various branches
 honourable of science and literature, in the mathematics particularly ;
 the East In- and his friends being desirous, that he might continue his
 dia com- pursuits, and that his merit might not be buried in ob-
 pany. scurity, wished that he could be properly recommended to
 Publ shed teach this science in London. Accordingly, a specimen
 by James of his abilities in this way was sent up thither, and shewn
 Wilton, to Dr. Pemberton, the author of the " View of Sir Isaac
 M.D. Lond. " Newton's Philosophy ;" who, thence conceiving a good
 1761, 2 vols. opinion of the writer, for a farther trial of his proficiency
 8vo. sent him some problems, which Robins solved very much
 to his satisfaction. He then came to London, where he
 confirmed the opinion which had been pre-conceived of
 his abilities and knowledge.

But though Robins was possessed of much more skill
 than is usually required in a common teacher ; yet being
 very young, it was thought proper that he should employ
 some time in perusing the best writers upon the sublimer
 parts of the mathematics, before he undertook publicly
 the instruction of others. In this interval, besides im-
 proving himself in the modern languages, he had oppor-
 tunities of reading in particular the works of Apollonius,
 Archimedes, Fermat, Huygens, De Witt, Slusius, James
 Gregory, Dr. Barrow, Sir Isaac Newton, Dr. Taylor, and
 Mr. Cotes. These authors he readily understood without
 any assistance, of which he gave frequent proofs to his
 friends : one was, a demonstration of the last proposition
 of Sir Isaac Newton's treatise on quadratures, which was
 thought not underserving a place in the " Philosophical
 " Transactions," N^o 397, for 1727. Not long after, an
 opportunity offered him of exhibiting to the public a spe-
 cimen also of his knowledge in natural philosophy. The
 royal academy of sciences at Paris had proposed, among
 their prize questions in 1724 and 1726, to demonstrate the
 laws of motion in bodies impinging on one another. John
 Bernoulli here condescended to be a candidate ; and,
 though his dissertation lost the reward, he appealed to the
 learned world by printing it in 1727 ; he therein endea-
 vouring to establish Leibnitz's opinion of the force of
 bodies in motion from the effects of their striking
 against springing materials ; as signor Poleni had before
 attempted to evince the same thing from experiments of
 bodies falling on soft and yielding substances. But as the
 insufficiency of Poleni's arguments had been demonstrated

in the “Philosophical Transactions,” N^o 371, for 1722; so Robins published in the “Present State of the Republic of Letters,” for May 1728, a confutation of Bernoulli’s performance, which was allowed to be unanswerable.

Robins now began to take scholars, and about this time quitted the garb and profession of a Quaker; for, having neither enthusiasm nor superstition in his nature, as became a mathematician, he soon got over the prejudices of education. But, though he professed to teach the mathematics only, he would frequently assist particular friends in other matters; for he was a man of universal knowledge: and, the confinement of this way of life not suiting his disposition, which was active, he gradually declined it, and went into other courses, that required more exercise. Hence he tried many laborious experiments in gunnery; believing, that the resistance of the air had a much greater influence on swift projectiles, than was generally supposed. Hence he was led to consider those mechanic arts, that depended on mathematical principles, in which he might employ his invention; as, the constructing of mills, the building of bridges, draining of fens, rendering of rivers navigable, and making of harbours. Among other arts of this kind, fortification very much engaged his attention; wherein he met with opportunities of perfecting himself, by a view of the principal strong places of Flanders, in some journeys he made abroad with persons of distinction.

On his return home from one of these excursions, he found the learned here amused with Dr. Berkeley’s treatise, printed in 1734, intituled, “The Analyst;” in which an examination was made into the grounds of the fluxionary method, and occasion taken thence to explode that method. Robins therefore was advised to clear up this affair, by giving a full and distinct account of Sir Isaac Newton’s doctrines in such a manner, as to obviate all the objections, without naming them, which had been advanced by the author of “The Analyst;” and accordingly he published, in 1735, “A Discourse concerning the nature and certainty of Sir Isaac Newton’s method of Fluxions, and of prime and ultimate ratios.” Some even of those, who had written against “The Analyst,” taking exception at Robins’s manner of defending Sir Isaac Newton’s doctrine, he afterwards wrote two or three additional discourses. In 1738, he defended Sir Isaac Newton against an objection, contained in a note at the end of
a Latin

a Latin piece, called “*Matho, five Cosmotheoria puerilis*,” written by Baxter, author of the “*Inquiry into the Nature of the human Soul* :” and, the year after, printed “*Remarks*” on Euler’s “*Treatise of Motion*,” on Smith’s “*System of Optics*,” and on Jurin’s “*Discourse of distinct and indistinct Vision*,” annexed to Dr. Smith’s work. In the mean time Robins’s performances were not confined to mathematical subjects : for, in 1739, there came out three pamphlets upon political affairs, which did him great honour. The first was intituled, “*Observations on the present Convention with Spain* :” the second, “*A Narrative of what passed in the Common Hall of the citizens of London, assembled for the election of a lord mayor* :” the third, “*An Address to the Electors and other free subjects of Great Britain, occasioned by the late succession ; in which is contained a particular account of all our negotiations with Spain, and their treatment of us for above ten years past*.” These were all published without his name ; and the first and last were so universally esteemed, that they were generally reputed to have been the production of the great man himself, who was at the head of the opposition to Sir Robert Walpole. They proved of such consequence to Mr. Robins, as to occasion his being employed in a very honourable post ; for, the patriots at length gaining ground against Sir Robert, and a committee of the house of commons being appointed to examine into his past conduct, Robins was chosen their secretary. But after a committee had presented two reports of their proceedings, a sudden stop was put to their farther progress, by a compromise between the contending parties.

In 1742, being again at leisure, he published a small treatise, intituled, “*New Principles of Gunnery* ;” containing the result of many experiments he had made, by which are discovered the force of gun-powder, and the difference in the resisting power of the air to swift and slow motion. This treatise was preceded by an account of the progress which modern fortification had made from its first rise ; as also of the invention of gun-powder, and of what had already been performed in the theory of gunnery. Upon a discourse containing certain experiments being published in the “*Philosophical Transactions*,” in order to invalidate some opinions of Robins, he thought proper, in an account he gave of his book in the same Transactions, to take notice of those experiments : and in consequence

Nº 465.

Nº 469.

consequence of this, several dissertations of his on the resistance of the air were read, and the experiments exhibited before the Royal Society, in 1746 and 1747; for which he was presented with a gold medal by that society.

In 1748, came out lord Anson's "Voyage round the World;" which, though it carries Walter's name in the title-page, was in reality written by Robins. Of this voyage the public had for some time been in expectation of seeing an account, composed under his lordship's own inspection: for which purpose the Rev. Richard Walter was employed, as having been chaplain a-board the Centurion the greatest part of the expedition. Walter had accordingly almost finished his task, having brought it down to his own departure from Macao for England; when he proposed to print his work by subscription. It was thought proper, however, that an able judge should first review and correct it, and Robins was appointed; when, upon examination, it was resolved, that the whole should be written entirely by Robins, and that what Walter had done, being almost all taken verbatim from the journals, should serve as materials only. Hence the introduction entire, and many dissertations in the body of the book, were composed by Robins, without receiving the least hint from Walter's manuscript; and what he had thence transcribed regarded chiefly the wind and the weather, the currents, courses, bearings, distances, offings, soundings, moorings, the qualities of the ground they anchored on, and such particulars as generally fill up a sailor's account. No production of this kind ever met with a more favourable reception, four large impressions being sold off within a twelvemonth: it has been translated into most of the European languages; and it still supports its reputation, having been repeatedly reprinted in various sizes. The fifth edition at London in 1749 was revised and corrected by Robins himself.

Thus becoming famous for his ability in writing, he was requested to compose an apology for the unfortunate affair at Preston Pans in Scotland. This was prefixed as a preface to "The Report of the Proceedings and Opinion of the Board of General Officers on their examination into the conduct of Lieutenant General Sir John Cope, &c." printed at London in 1749; and this preface was esteemed a master-piece in its kind. Afterwards Robins had, by the favour of lord Anson, opportunities of making farther experiments in gunnery; which have

been published since his death. He also not a little contributed to the improvements made in the royal observatory at Greenwich, by procuring for it, through the interest of the same noble person, a second mural quadrant and other instruments, by which it is become perhaps the compleatest of any observatory in the world. His reputation being now arrived at its full height, he was offered the choice of two very considerable employments. The first was to go to Paris, as one of the commissaries for adjusting the limits in Acadia; the other, to be engineer general to the East India company, whose forts, being in a most ruinous condition, wanted a capable person to put them into a posture of defence. This latter he accepted, as it was suitable to his genius, and as the company's terms were both advantageous and honourable. He designed, if he had remained in England, to have written a second part of the "Voyage round the World;" as appears by a letter from lord Anson to him, dated "Bath, Oct. 22, 1749," here printed by his lordship's permission:

"Dear Sir, When I last saw you in town, I forgot to ask you, whether you intended to publish the second volume of my 'Voyage' before you leave us; which, I confess, I am very sorry for. If you should have laid aside all thoughts of favouring the world with more of your works, it will be much disappointed, and no one in it more than your very much obliged humble servant, ANSON."

Robins was also preparing an enlarged edition of his "New Principles of Gunnery:" but, having provided himself with a compleat set of astronomical and other instruments, for making observations and experiments in the Indies, he departed hence at Christmas in 1749; and after a voyage, in which the ship was near being cast away, arrived at the Indies July 13, 1750. There he immediately set about his proper business with unwearied diligence, and formed compleat plans for Fort St. David and Madras: but he lived not to put them into execution. For the great difference of the climate being beyond his constitution to support, he was attacked by a fever in September; and, though he recovered out of this, yet about eight months after he fell into a languishing condition, in which he continued till his death, which happened July 29, 1751. By his last will, he left the publishing of his mathematical works to his honoured and intimate friend Martin Folkes, esq; president of the Royal Society, and to James Wilson, M. D. doctor of physick; but the former

former of these gentlemen being incapacitated by a paralytic disorder, for some time before his death, they were afterwards published by the latter, in 2 vols. 8vo, 1761. Dr. Wilson has prefixed an account of Mr. Robins, from which this memoir is extracted.

ROCHEFOUCAULT (FRANCIS, duke of), a great genius among the French, was born in 1613, and died in 1680. He is inserted here on account of a small collection of "Maximes, ou Sentences:" of which Voltaire has not scrupled to say, that it contributed more than any performance, to form the taste of the French nation, and give it a true relish of propriety and correctness. "Though
 "there is," continues he, "but one truth running through
 "this whole piece, namely, that 'self-love is the spring
 "of all our actions and determinations;' yet this thought
 "presents itself under such a variety of forms; as never
 "fail to strike with new surprise. It is not so properly
 "a book itself, as a set of materials to embellish a book.
 "This little collection was much read and admired: it
 "accustomed our authors to think, and to comprise their
 "thoughts in a lively, correct, and delicate turn of phrase;
 "which was a merit utterly unknown to any European
 "writer before him, since the revival of Letters." A good edition of them, with valuable notes, has been given to the English reader by Mr. Lockyer Davis. We have also of this noble author "Memoires de la Regence de la
 "Reine Anne d'Autriche," written with great sense and a deep penetration into things. "His Memoirs," says Voltaire, "are still read; and his Maxims are known
 "by heart."

Siecle de Louis XIV. tom. II. c. 29.

ROCHESTER (JOHN WILMOT, earl of), a great wit in the reign of Charles II. was the son of Henry earl of Rochester; who bore a great part in the civil wars, and was the chief manager of the king's preservation, after the battle of Worcester. He was born in April, 1648; and was educated in grammar and classical literature in the free-school at Burford. Here he acquired the Latin to such perfection, that to his dying day he retained a quick relish of the fineness and beauty of that tongue; and afterwards became exactly versed in the authors of the Augustan age, which he often read. In 1659, he was admitted a nobleman of Wadham-college in Oxford, under the inspection of Dr. Blandford, afterwards bishop of Oxford and Worcester; and, in 1661, was with other noble persons created
 master

Some passages of the life and death of John earl of Rochester. By Gilbert Burnet, D.D. 1700, 12mo. Athen. Ox. m.

master of arts in convocation : at which time, Wood says, he and none else was admitted very affectionately into the fraternity by a kiss from the chancellor of the university, Clarendon, who then sat in the supreme chair. Afterwards he travelled into France and Italy ; and at his return frequented the court, which, the same Wood observes, and there is reason to believe very truly, not only debauched his manners, but made him a perfect Hobbist in principle. In the mean time, he became one of the gentlemen of the bed-chamber to the king, and comptroler of Woodstock park. In 1665, he went to sea with the earl of Sandwich, who was sent to lie in wait for the Dutch East India fleet ; and was in the Revenge, commanded by Sir Thomas Tiddiman, when the attack was made on the port of Bergen in Norway, the Dutch ships having got into that port. It was a desperate attempt ; and during the whole action, the earl of Rochester shewed the greatest resolution, and gained a high reputation for courage. He supported this reputation in a second expedition, but afterwards lost it in an adventure with lord Mulgrave ; of which that noble author, in the memoirs of himself, gives a particular account. It exhibits some traits of the earl of Rochester's character ; and therefore, though somewhat tedious and wordy, we will transcribe it into this memoir.

“ I was informed,” says lord Mulgrave, “ that the earl of
 “ Rochester had said something of me, which according
 “ to his custom was very malicious : I therefore sent co-
 “ lonel Aston, a very mettled friend of mine, to call him
 “ to account for it. He denied the words, and indeed I
 “ was soon convinced he had never said them ; but the
 “ mere report, though I found it to be false, obliged me,
 “ as I then foolishly thought, to go on with the quarrel ;
 “ and the next day was appointed for us to fight on horse-
 “ back, a way in England a little unusual, but it was his
 “ part to chuse. Accordingly, I and my second lay the
 “ night before at Knightbridge privately, to avoid the
 “ being secured at London upon any suspicion ; and in
 “ the morning we met the lord Rochester at the place ap-
 “ pointed, who, instead of James Porter, whom he assured
 “ Aston he would make his second, brought an errant
 “ life-guard man, whom nobody knew. To this Mr.
 “ Aston took exception, upon the account of his being
 “ no suitable adversary ; especially considering how ex-
 “ tremely well he was mounted, whereas we had only a
 “ couple of pads : upon which, we all agreed to fight on
 “ foot.

Sheffield
 duke of
 Bucking-
 ham's
 Works,
 vol. II.

“ foot. But, as my lord Rochester and I were riding
 “ into the next field in order to it, he told me, that he
 “ had at first chosen to fight on horseback, because he
 “ was so weak with a certain distemper, that he found
 “ himself unfit at all any way, much less on foot. I was
 “ extremely surpris’d, because at that time no man had a
 “ better reputation for courage; and I took the liberty of
 “ representing what a ridiculous story it would make, if
 “ we returned without fighting, and therefore advis’d
 “ him for both our sakes, especially for his own, to con-
 “ sider better of it, since I must be oblig’d in my own
 “ defence to lay the fault on him, by telling the truth of
 “ the matter. His answer was, that he submitted to it;
 “ and hop’d, that I would not desire the advantage of
 “ having to do with any man in so weak a condition. I
 “ replied, that by such an argument he had suffici-
 “ ently tied my hands, upon condition that I might
 “ call our seconds to be witnesses of the whole business;
 “ which he consented to, and so we parted. When we
 “ returned to London, we found it full of this quarrel,
 “ upon our being absent so long; and therefore Mr.
 “ Aston thought himself oblig’d to write down every
 “ word and circumstance of this whole matter, in order
 “ to spread every where the true reason of our returning
 “ without having fought. This, being never in the least
 “ contradicted or resent’d by the lord Rochester, entirely
 “ ruin’d his reputation as to courage, of which I was
 “ really sorry to be the occasion, though nobody had still
 “ a greater as to wit: which supported him pretty well in
 “ the world, notwithstanding some more accidents of the
 “ same kind, that never fail to succeed one another,
 “ when once people know a man’s weakness.”

The earl of Rochester, before he travel’d abroad, had
 given somewhat into that disorderly and intemperate way
 of living, which the joy of the whole nation, upon the re-
 storing of Charles II, had introduced; yet had so far got
 the better of this at his return, that he hated nothing
 more. But falling into court-company, where these ex-
 cesses were continually practis’d, he was brought back to
 it again: and the natural heat of his fancy, being in-
 flamed with wine, made him so extravagantly pleasant,
 that many, to be more diverted by that humour, strove to
 engage him deeper and deeper in intemperance. This at
 length so entirely subdu’d him, that, as he told Dr.
 Burnet, he was for five years together continually drunk:

not

not all the while under the visible effect of liquor, but so inflamed in his blood, that he was never cool enough to be master of himself. There were two principles in the natural temper of this lively and witty earl, which carried him to great excesses; a violent love of pleasure, and a disposition to extravagant mirth. The one involved him in great sensuality, the other led him to many odd adventures and frolicks. Once he disguised himself so, that his nearest friends could not have known him, and set up in Tower-street for an Italian mountebank, where he practised physic for some weeks. He disguised himself often as a porter, or as a beggar; sometimes to follow some mean amours, which, for the variety of them, he affected. At other times, merely for diversion, he would go about in odd shapes; in which he acted his part so naturally, that even those who were in the secret, and saw him in these shapes, could perceive nothing by which he might be discovered. He is said to have been a generous and good-natured man in cold blood, yet would go far in his heats after any thing, that might turn to a jest or matter of diversion; and he laid out himself very freely in libels and satires, in which he had so peculiar a talent of mixing wit with malice, that all his compositions were easily known. Andrew Marvell, who was himself a great wit, used to say, that Rochester "was the only man in England who had the true vein of satire."

"Thus," says Dr. Johnson, "in a course of drunken gaiety, and gross sensuality, with intervals of study perhaps yet more criminal, with an avowed contempt of all decency and order, a total disregard to every moral, and a resolute denial of every religious obligation, he lived worthless and useless, and blazed out his youth and his health in lavish voluptuousness; till, at the age of one and thirty, he had exhausted the fund of life, and reduced himself to a state of weakness and decay."

Oct. 1679, when he was slowly recovering from a great disease, he was visited by Dr. Burnet, upon an intimation that such a visit would be very agreeable to him. He grew into great freedom with that divine, so as to open to him all his thoughts both of religion and morality, and to give him a full view of his past life: upon which the doctor waited on him often, till he went from London in April following, and once or twice after. They canvassed at various times the principles of morality, natural

and revealed religion, and Christianity in particular; the result of all which, as it is faithfully related by Dr. Burnet in the book above referred to (a book, which, Dr. Johnson observes, “the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety,”), was, that this noble earl, though he had lived the life of an atheist and a libertine, yet died the death of a good christian and most sincere penitent. The philosophers of the present age will naturally suppose, that his contrition and conviction were purely the effects of weakness and low spirits, which scarcely suffer a man to continue in his senses, and certainly not to be master of himself; but Dr. Burnet affirms him to have been “under no such decay as either darkened or weakened his understanding, nor troubled with the spleen or vapours, or under the power of melancholy.” The reader may judge for himself from the following, which is part of a letter from the earl to Dr. Burnet, dated “Woodstock-park, June 25, 1680, Oxfordshire.” There is nothing left out, but some personal compliments to the doctor.

“My most honoured Dr. BURNET,

“My spirits and body decay so equally together, that I shall write you a letter as weak, as I am in person. I begin to value churchmen above all men in the world, &c. If God be yet pleased to spare me longer in this world, I hope in your conversation to be exalted to that degree of piety, that the world may see how much I abhor what I so long loved, and how much I glory in repentance, and in God’s service. Bestow your prayers upon me, that God would spare me, if it be his good will, to shew a true repentance and amendment of life for the time to come; or else, if the Lord pleaseth to put an end to my worldly being now, that he would mercifully accept of my death-bed repentance, and perform that promise he hath been pleased to make, that ‘at what time soever a sinner doth repent, he would receive him.’ Put up these prayers, most dear doctor, to Almighty God, for your most obedient and languishing servant,

ROCHESTER.”

He died July 26 following, without any convulsion, or so much as a groan: for, though he had not completed his 33d year, yet he was worn so entirely down, that nature was unable to make the least effort. He left behind him a son named Charles, who died Nov. 12,

1681; and three daughters. The male line ceasing, Charles II. conferred the title of Rochester on Laurence viscount Killingworth, a younger son of Edward earl of Clarendon.

The earl of Rochester was a graceful and well-shaped person, tall, and well-made, if not a little too slender, as Burnet observes. He was exactly well-bred; had a strange vivacity of thought, and vigour of expression; and his wit was subtle as well as sublime. For his studies, they were divided between the comical writings of the ancients and moderns, the Roman authors, and books of physic; for the ill state of health, which his irregular and dissolute life brought upon him, made this last kind of reading necessary to him. His style was clear and strong: and, when he used figures, they were very lively, yet far enough out of the common road. Boileau among the French, and Cowley among the English wits, were those he admired most. He loved to talk and write of speculative matters, and did it with so fine a thread, that even those who hated the subjects his fancy ran upon, yet could not but be charmed with his way of treating them. Upon the whole, nature had fitted him for great things; and his abilities and knowledge, if he had applied them rightly, qualified him to have been one of the most extraordinary men of his age and nation.

His poems have been printed often, separately and together. It is not easy to say, what are his: for, after he had once obtained the character of a lewd and obscene writer, every thing in that strain was fathered upon him; and many pieces, not his, crept into the later editions of his works. We know not which can be called the best edition: an handsome one, in 8vo, was printed for Jacob Tonson in 1705, consisting of poems, his speech under the character of a mountebank, and a tragedy called “Valentinian;” but many of his obscene pieces are not inserted in it. Mr. Walpole calls him “a man, whom the Muses were fond to inspire, and ashamed to avow; and who practised without the least reserve that secret, which can make verses more read for their defects, than for their merits. The art,” continues he, “is neither commendable nor difficult. Moralists proclaim loudly, that there is no wit in indecency: it is very true: indecency is far from conferring wit; but it does not destroy it neither. Lord Rocester’s poems have much more obscenity than wit, more wit than poetry, more poetry than politeness.”

Dr.

Dr. Johnson characterizes him thus : “ Lord Rochester was eminent for the vigour of his colloquial wit, and remarkable for many wild pranks, and sallies of extravagance. The glare of his general character diffused itself upon his writings ; the compositions of a man whose name was heard so often were certain of attention, and from many readers certain of applause. This blaze of reputation is not yet quite extinguished, and his poetry still retains some splendour beyond that which genius has bestowed. Wood and Burnet give us reason to believe, that much was imputed to him which he did not write. I know not by whom the original collection was made, or by what authority its genuineness was ascertained. The first edition was published in the year of his death, with an air of concealment, professing in the title-page to be printed at Antwerp. Of some of the pieces, however, there is no doubt. The Imitation of Horace’s Satire, the Verses to Lord Mulgrave, the Satire against Man, the Verses upon Nothing, and perhaps some others, are I believe genuine, and perhaps most of those which this collection [A] exhibits. As he cannot be supposed to have found leisure for any course of continued study, his pieces are commonly short, such as one fit of resolution would produce. His songs have no particular character: they tell, like other songs, in smooth and easy language, of scorn and kindness, dismissal and desertion, absence and inconstancy, with the common-places of artificial courtship. They are commonly smooth and easy ; but have little nature, and little sentiment. His imitation of Horace on Lucilius is not inelegant or unhappy. In the reign of Charles II. began that adaptation, which has since been very frequent, of ancient poetry to present times, and perhaps few will be found where the parallelism is better preserved than in this. The versification is indeed sometimes careless, but it is sometimes vigorous and weighty. The strongest effort of his Muse is his poem upon ‘ Nothing.’ In all his works there is sprightliness and vigour, and every where may be found tokens of a mind which study might have carried to excellence ; and what more can be expected from a life spent in ostentatious contempt of regularity, and ended before the abilities of many other men began to be displayed ? ”

[A] The body of English poetry, in 60 Volumes.

Art en.
Oxon.

ROE (Sir THOMAS), an able statesman and ambassador, was born at Low-Leyton in Essex about 1580; and admitted into Magdalen-college Oxford, in 1593. He was taken from the university in a year or two; and, after spending some time in one of the inns of court, and in France, was made esquire of the body to queen Elizabeth. In 1604, he was knighted by king James; and soon after sent by Henry prince of Wales, to make discoveries in America. In 1614, he was sent ambassador to the Great Mogul, at whose court he continued till 1618. During his residence there, he employed himself zealously in the service of the East India merchants. In 1620, he was elected a burghess for Cirencester in Gloucestershire; and, the year following, sent ambassador to the Grand Seignior; in which station he continued under the sultans Osman, Mustapha, and Amurath IV. In his passage to Constantinople, he wrote a letter to Villiers duke of Buckingham, then lord high admiral, complaining of the great increase of pirates in the Mediterranean sea; and, during his embassy, sent "A true and faithful relation to his majesty and the prince of what hath lately happened in Constantinople, concerning the death of sultan Osman, and the setting up of Mustapha his uncle," which was printed at London in 1622, 4to. He kept a very curious account of his negotiations at the Porte, which remained in manuscript till 1740, when it was published, by the society for promoting learning, under this title: "The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive; containing a great variety of curious and important matters, relating not only to the affairs of the Turkish empire, but also to those of the other states of Europe in that period: his correspondences with the most illustrious persons, for dignity or character, as, with the queen of Bohemia, Bethlem Gabor prince of Transylvania, and other potentates of different nations, &c. and many useful and instructive particulars, as well in relation to trade and commerce, as to subjects of literature; as, ancient manuscripts, coins, inscriptions, and other antiquities," folio.

Cabala,
1663, folio.

See art.
RICHARD-
SON SA-
MUEL.

During his residence in the East, he made a large collection of valuable manuscripts in the Greek and Oriental languages; which, in 1628, he presented to the Bodleian library. He also brought over the fine Alexandrian manuscript of the Greek Bible, sent as a present to Charles I. by

by Cyril Patriarch of Constantinople; which hath since been transcribed and published by Dr. Grabe. In 1629, he was sent ambassador to mediate a peace between the kings of Poland and Sweden. He succeeded in his negotiation; and gained so much credit with the great Gustavus Adolphus of Sweden, that he inspired that king with a design, which he executed in 1630, of making a descent into Germany to restore the freedom of the empire. Adolphus, upon gaining the victory of Leipzig, sent Sir Thomas a present of 2000 l. and in his letter calls him his “*strenuum consultorem*,” he being the first who had advised him to the war. He was afterwards employed in other negotiations. In 1640, he was chosen member of parliament for the university of Oxford; and shewed himself a person of great eloquence, learning, and experience, as appears from his printed speeches. The year after, he was sent ambassador to the diet of Ratisbon, in order to mediate the restoration of the late king of Bohemia’s son to the Palatinate: and, upon his return, made chancellor of the garter, and one of the privy council. The calamities of the nation, in which he could not avoid having a share, not only embittered his life, but might contribute to shorten it; for he died in Nov. 1644. An epitaph was composed for him by Dr. Gerard Langbaine, but never set up: it may be seen in Wood’s “*Athen. Oxon.*”

Howell’s
Familiar
Letters.

Rush-
worth’s
Collect.
vol. III.

He had all the accomplishments of the scholar, the gentleman, and the courtier. He left a great number of manuscripts behind him; and, in 1730, proposals were published for printing by subscription, in 5 vols. folio, “*The Negotiations and Embassies of Sir Thomas Roe, from 1620 to 1644.*” but, the undertakers not meeting with sufficient encouragement, the design was dropped, and only the volume mentioned above was published in 1740 by Mr. Richardson.

ROEMER (OLAUS), a Danish astronomer and mathematician, was born at Arhusen in Jutland, 1644; and, at eighteen, sent to the university of Copenhagen. He applied himself keenly to the study of mathematics and astronomy, and became such an adept in those sciences, that when Picard was sent by Lewis XIV. in 1671 to make observations in the North, he was to the last degree surprised and pleased with him. He engaged him to return with him to France, and had him presented to the king, who ordered him to teach the dauphin mathematics,

Weidleri
Hist. Astron.
cap. xv.
sect. 135.

tics, and settled a pension on him. He was joined with Picard and Cassini, in making astronomical observations; and, in 1672, was admitted a member of the academy of sciences. During the ten years he resided at Paris, he gained a prodigious reputation by his discoveries; yet is said to have complained afterwards, that his coadjutors ran away with the honour of many things which belonged to him. In 1681, Christian V. king of Denmark called him back to his own country, and made him professor of astronomy at Copenhagen. He employed him also in reforming the coin and the architecture, in regulating the weights and measures, and in measuring the high roads, throughout the kingdom. Frederic IV. the successor of Christian, shewed the same favour to Roemer, and conferred new dignities on him. This man of science died in 1710, and, what is very extraordinary, without leaving any thing either written or printed. Some of his observations, with his manner of making those observations, were published in 1735, under the title of "*Basis Astronomiæ*," by his scholar Peter Horrebow, then professor of astronomy at Copenhagen. Nevertheless, the name of Roemer can never sink into oblivion, because it is recorded in those writings which will always be read. The immortal Newton, after laying down this proposition, "Light is propagated from luminous bodies in time, and spends about seven or eight minutes of an hour in passing from the sun to the earth," proceeds to say, that "this was first observed by Roemer, and then by others, by means of the satellites of Jupiter. For these eclipses, when the earth is between the Sun and Jupiter, happen about seven or eight minutes sooner, than they ought to do by the tables; and, when the Earth is beyond the Sun, they happen about seven or eight minutes later than they ought to do: the reason being, that the light of the satellites has farther to go in the latter case, than in the former, by the diameter of the Earth's orbit." See also Newtoni Principia Mathematicæ. Nat. Philos. p. 207. Cant. 1713.

Optics, book
II. part 3.
prop. XI.

Burton's
Life of Ro-
gers, prefix-
ed to "nine-
teen ser-

ROGERS (Dr. JOHN), an English divine, was born in 1679, at Ensham in Oxfordshire, where his father was vicar. He was bred at New-college school in Oxford; and, in 1693, elected scholar of Corpus Christi college. He took the degrees in arts, and entered into orders: He waited a long time for a fellowship, by reason of the slow succession

succession in the college; but at length succeeded Mr. Edmund Chishull, in 1706. In 1710, he took a bachelor of divinity's degree; and, two years after, went to London, to be lecturer of St. Clement's Danes. He afterwards became lecturer of the united parishes of Christ Church, and St. Leonard's Foster-Lane. In 1716, he was presented to the rectory of Wrington in Somersetshire; and, the same year, resigning his fellowship, was married to the hon. Mrs. Lydia Hare, sister to the lord Colerane, who was his pupil in the university. Some time after, he was elected canon residentiary of the church of Wells; in which he also bore the office of sub-dean. In 1719, he engaged in the Bangorian controversy, and published upon that occasion, "A Discourse of the visible and invisible Church of Christ: in which it is shewn, that the powers, claimed by the officers of the visible church, are not inconsistent with the supremacy of Christ as head, or with the rights and liberties of christians, as members of the invisible church," 8vo. The Rev. Dr. Sykes having published an "Answer to this Discourse," our author replied to him in, "A Review of the Discourse of the visible and invisible Church of Christ."

mons on
several oc-
casions,
published in
1730, 8vo."

He gained much credit by these performances, even those who were against his argument allowing him to have good parts and an excellent pen; and the university of Oxford made a public acknowledgement of their opinion of his merit, by conferring on him, in 1721, without his knowledge, the degree of doctor in divinity. In 1726, he was made chaplain to the late king, then prince of Wales; and about the same time appeared in defence of Christianity, against the attacks of Collins in his "Scheme of Literal Prophecy." Rogers did not at first professedly write against the "Scheme;" but, publishing in 1727 a volume of sermons, intitled, "The Necessity of Divine Revelation, and the truth of the Christian Religion, asserted," he prefixed to them "A Preface with Remarks on the Scheme of Literal Prophecy." This preface, however, in the opinion of his friends, seemed liable to some exception, or at least to demand a more full and distinct explication: and he received a letter upon it the same year from his friend Dr. Nath. Marshall. He endeavoured to give satisfaction to all; and therefore, Collins having written "A Letter to the Rev. Dr. Rogers, on occasion of his eight Sermons concerning the Ne-

“ necessity of Divine Revelation, and the Preface prefixed
 “ to them,” our doctor published, “ A Vindication of
 “ the civil Establishment of Religion, wherein some po-
 “ sitions of Mr. Chandler, the author of the ‘ Literal
 “ Scheme,’ &c. and an anonymous Letter on that Sub-
 “ ject, are occasionally considered. With an Appendix,
 “ containing a Letter from the Rev. Dr. Marshall, and
 “ an Answer to the same, 1728,” 8vo.

The same year, 1726, having resigned his lecture of St. Clement’s Danes, he retired from London, with an intention to spend the remainder of his life in the country, chiefly at Wrington; but he had not been there long, when he received an offer from the dean and chapter of St. Paul’s of the vicarage of St. Giles’s Cripplegate in London. He was instituted to it, Oct. 1728, but with the greatest anxiety and reluctance; for he had set his heart upon the country, and was then, as he had always been from his youth, remarkably fond of rural exercises and diversions. He did not enjoy his new preferment above six months; for he died May the 1st, 1729, in his 50th year. He was buried in the parish church of Ensham, where a handsome monument is erected to his memory: his funeral sermon was preached by Dr. Marshall. After his decease, some volumes of his sermons were published; and two tracts, viz. “ Reasons against Conversion
 “ to the Church of Rome,” and “ A Persuasive to Con-
 “ formity addressed to Dissenters,” never before printed.

He was a man of good abilities, and an excellent writer, though no profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded, and indeed justly, that a few well chosen, and read to good purpose, serve infinitely more to edification, if not so much to ostentation and parade. We are told, that the judicious Hooker and the ingenious Mr. Norris were his favourites; and that he was particularly conversant in their writings.

ROHAN (HENRY duke of), a very distinguished peer of France, and prince of Léon, was born at the castle of Blein in Brittany, 1579. Henry IV, under whose eyes he gave great proofs of bravery at the siege of Amiens in 1595, loved him tenderly. After the death of Henry in 1610, he became the chief of the Huguenots in France; and, having maintained three wars against Lewis XIII, procured a peace upon advantageous terms. These terms,
 however,

however, were displeasing to his party, and procured him much ungrateful treatment; upon which he retired to Venice, and was made by that Republic generalissimo of the army against the Imperialists. Lewis XIII. recalled him, and sent him upon an embassy; and he was afterwards engaged in military affairs at home; but, not being well with cardinal Richelieu, he retired to Geneva. Thence he went to join the duke of Saxe-Weimar, his friend, in whose army he engaged against the Imperialists. Here he was wounded Feb. 28, 1638, and died of his wounds April 13 following. There are very good memoirs, by him, of what passed in France from 1610 to 1629; and other pieces of a political kind. It seems to have been agreed, that he was one of the greatest men in his time.

ROHAULT (JAMES), a French philosopher, was the son of a rich merchant at Amiens, and born there in 1620. He cultivated the languages and belles lettres in his own country, and then was sent to Paris to study philosophy. He seems to have been a lover of truth, and to have sought it with much impartiality. He read the ancient and modern philosophers; but Des Cartes was the person who struck him most. He became a zealous follower of this great man, and drew up an abridgement and explanation of his philosophy with great clearness and method. In the preface to his "Physics," for so his work is intitled, he makes no scruple to say, that "the abilities and accomplishments of this philosopher must oblige the whole world to confess, that France is at least as capable of producing and raising men versed in all arts and branches of knowledge, as ancient Greece." Clerfelier, well known for his translation of many pieces of Des Cartes, conceived such an affection for Rohault, on account of his attachment to this philosopher, that he gave him his daughter in marriage against all the remonstrances of his family.

Rohault's physics were written in French, but have been translated into Latin by Dr. Samuel Clarke, with notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of "Rohaulti See
"Phyica," by Clarke, is that of 1718, 8vo. He wrote CLARKE
also "Elemens de Mathematiques," a "Traité de Me- SAMUEL.
chanique," and "Entretiens sur la Philosophie:" but these dialogues are founded and carried on upon the principles

ciples of the Cartesian philosophy, which has now no other merit, than that of having corrected the errors of the ancients. Rohault died in 1675, and left behind him the character of an amiable, as well as a learned and philosophic, man.

Niceron,
Hommes
Illustres,
tom. XLIII.

ROLLIN (CHARLES), a Frenchman, famous for eloquence and skill in the belles lettres, was the second son of a master-cutler at Paris; and born there Jan. 30, 1661. He was intended, as well as his elder brother, for his father's profession; when a Benedictine, perceiving in him a peculiar turn for letters, communicated this to his mother, and pressed her to give him a liberal education. The woman was a widow, and had nothing to depend upon but the continuation of her late husband's business, so that, though her will was good, yet the thing was absolutely impracticable: however, a pension in the college of Eighteen being at length obtained, and the expence of his bringing up thus taken out of her hands, Rollin was suffered to pursue the natural bent of his inclination. He distinguished himself immediately by parts and application, and easily obtained the first rank among his fellow-students. Many stories are told to his advantage in this respect, and how he became known and esteemed by the minister Pelletier, whose two eldest sons were of Rollin's class. He studied rhetoric in the college of Pleffis under Mr. Hersan: this master had a way of creating emulation among his scholars, by bestowing on them epithets, each according to his merit; and is said to have declared in public, that he knew not sufficiently to distinguish the young Rollin otherwise, than by giving him the title of "Divine:" and when Hersan was asked for any piece in verse or prose, he used to refer them to Rollin, "who," he said, "would do it better than he could."

Hersan intended Rollin for his successor, therefore first took him in as an assistant in 1683, and afterwards, in 1687, gave up the chair to him. The year after, Hersan, with the king's leave and approbation, declined the professorship of eloquence in the royal college in favour of his beloved disciple Rollin, who was admitted into it. No man ever exercised the functions of it with greater eclat: he often made Latin orations, to celebrate the memorable events of the times; and frequently accompanied them with poems, which were read and esteemed by every body. In 1694, he was chosen rector of the university, and continued

tinued in that office two years, which was then a great mark of distinction. By virtue of his office, he spoke the annual panegyric upon Lewis XIV. He made many useful regulations in the university, and particularly re-animated the study of the Greek language, which was then growing into neglect. He was a man of indefatigable attention, and trained innumerable persons, who did honour to the church, the state, and the army. The first president Portail was pleased one day to reproach Rollin in a jocular strain, as if he exceeded even himself in doing business : to whom Rollin replied, with that plainness and sincerity which was natural to him, “ It becomes you
 “ well, Sir, to reproach me with this : it is this habit of
 “ labour in me, which has distinguished you in the place
 “ of advocate general, which has raised you to that of
 “ first president : you owe the greatness of your fortune
 “ to me.”

Upon the expiration of the rectorship, cardinal Noailles engaged him to superintend the studies of his nephews, who were in the college of Laon ; and in this office he was agreeably employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of a desert, inhabited by very few students, and without any manner of discipline : but Rollin’s great reputation and industry soon re-peopled it, and made it that flourishing society it has ever since continued. In this situation he continued till 1712 ; when, the war between the Jesuits and the Jansenists drawing towards a crisis, he fell a sacrifice to the prevalence of the former. F. Le Tellier, the king’s confessor, and furious agent of the Jesuits, infused into his master prejudices against Rollin, whose connexions with cardinal de Noailles would alone have sufficed to have made him a Jansenist ; and on this account he lost his share in the principality of Beauvais. No man, however, could have lost less in this than Rollin, who had every thing left him that was necessary to make him happy ; retirement, books, and quite enough to live on. He now began to employ himself upon Quintilian ; an author he justly valued, and saw neglected not without uneasiness. He retrenched in him whatever he thought rather curious than useful for the instruction of youth : he placed summaries or contents at the head of each chapter ; and he accompanied the text with short select notes. His edition appeared in 1715, in 2 vols. 12mo, with

with an elegant preface, setting forth his method and views.

In 1720, the university of Paris willing to have a head suitable to the importance of their interests in the then critical conjuncture of affairs, chose Rollin again rector : but he was displaced in about two months by a *lettre de cachet*. The university had presented to the parliament a petition, in which it protested against taking any part in the adjustment of the late disputes ; and their being congratulated in a public oration by Rollin on this step occasioned the letter, which ordered them to chuse a rector of more moderation. Whatever the university might suffer by the removal of Rollin, the public was probably a gainer : for he now applied himself to compose his excellent treatise, “ Upon the manner of studying and teaching the belles lettres :” “ *De la maniere d’étudier et d’enseigner les belles lettres.*” This work was published in 2 vols. 1726, and two more in 1728, 8vo ; and a copy of it was presented to bishop Atterbury, then in banishment, who there-

upon wrote to Rollin a Latin letter, of great beauty and elegance, which gives a just idea of our author and his writings.

Atterbury's
Epistolary
Correspondence, vol. I.
p. 263.

Encouraged by the great success of this work, and the happy reception it met with, he undertook another of equal use and entertainment ; his “ *Histoire Ancienne, &c.*” or “ *Ancient History of the Egyptians, Carthaginians, Babylonians, Medes and Persians, Macedonians and Greeks,*” which he finished in 13 vols. 8vo, and published between 1730 and 1738. Voltaire, after having observed, that Rollin was “ the first member of the university of Paris who wrote French with dignity and correctness,” says of this work, that “ though the last volumes, which were written in too great a hurry, are not equal to the first, it is nevertheless the best compilation that has yet appeared in any language ; because it is seldom that compilers are eloquent, and Rollin was remarkably so.” While the last volumes of his “ *Ancient History*” were printing, he published the first of his “ *Roman History* ;” which he lived to carry on, through the eighth and into part of the ninth, to the war against the Cimbri, about 70 years before the battle of Actium. Crevier, the worthy disciple of Rollin, continued the history to the battle of Actium, which closes the tenth volume ; and has since completed the original plan of Rollin, in 16 vols. 12mo, which was to bring it down from

Siècle de
Louis XIV.
tom. II.

from the foundation of the city, to the reign of Constantine the Great. All these works of Rollin have met with universal approbation, and been translated into several languages.

This excellent person died Sept. 14, 1741. He had been named by the king a member of the academy of inscriptions and belles lettres, in 1701: but, as he had not then brought the college of Beauvais into repute, and found he had more business upon his hands than was consistent with a decent attendance upon the functions of an academician, he begged the privileges of a veteran, which were honourably granted him. Nevertheless, he maintained his connexions with the academy, attended their assemblies as often as he could, laid the plan of his "Ancient History" before them, and demanded an academician for his censor. He was a man of an admirable composition: very ingenious, consummate in polite learning, of rigid morals, and great piety. He was rather too religious, his religion carrying him into the territories of superstition; and he wanted nothing but a mixture of the philosophic in his nature, to make him a very complete person. When he was discharged from the rectorship in 1720, the words of the *lettre de cachet* were, as we have seen, that the university should chuse a rector of more moderation: but that was hardly possible; for nothing could be more benign, more pacific, more sweet, more moderate, than Rollin's temper. He shewed, it must be owned, some zeal for the cause of Jansenism: he had a very great veneration for the memory of Abbé Paris, and has been seen with others to visit his tomb, in the church-yard of St. Medard at Paris, and to pay his devotions to him as a saint: he revised and retouched the life of this Abbé, which was printed in 1730: he translated into Latin, at the request of father Quesnel, the protestation of this saint; and was assisting in other works, designed to support Jansenism: and on these accounts, he became obnoxious to the Jesuits and the court. It is related, that, when he was one day introduced to cardinal Fleury, in order to present him with a volume of his "Roman History," the minister, very uncivilly, said to a head officer of the guards, "Sir, you should endeavour to convert this man:" to whom Rollin very well, and yet not disrespectfully, replied, "Oh, my lord, the gentleman would lose his time; I am an unconvertible man." If we will excuse this little zeal in favour of superstition, Rollin was in all respects a

most respectable person. We find in his works generous and exalted sentiments, a zeal for the good of society, a love of virtue, a veneration for Providence, and in short every thing, though on profane subjects, sanctified with a spirit truly religious; so that it is impossible to read him without feeling ourselves more virtuous. How noble his reflexions! Right reason, religion, honour, probity, inspired them; and we can never enough admire the art which has made them appear so natural. This is Voltaire's euloge on Rollin: to which we may add the testimony of the poet Rousseau, who conceived such a veneration for him, that he came out of banishment incognito to Paris, on purpose to visit and pay his respects to him. He looked upon his histories, not only as the best models of the historic kind, but as a complete system of politics and morals, and a most instructive school for princes as well as subjects to learn all their duties in.

The historical part of this memoir has been extracted chiefly from a paper, read in a public assembly of the academy of inscriptions and belles lettres, Nov. 14, 1741, by their secretary Mr. de Boze, and printed in the 43d volume of Niceron's "Memoires, &c." Five editions of Rollin's works are printed at Paris in 4to; the "Belles Lettres," in 2 vols. the "Histoire Ancienne," in 6 vols. and the "Histoire Romaines," in 8 vols.

Biographia
Dramatica.

ROLT (RICHARD), was remotely allied to the family of Ambrose Philips, but had no learned education, so that the first post in which we find him was that of hackney writer to an attorney. He afterwards became a drudge to booksellers as often as they would trust him with employment. As a specimen of his integrity, he once went over to Ireland, where he published Dr. Akenfide's "Pleasures of Imagination" as his own work, and under his own name. As a mark of his prudence, he engaged, in concert with Christopher Smart, in 1756, to write a periodical pamphlet, called "The Universal Visitor," on the following very extraordinary conditions. Our author and his coadjutor were to divide a third of the profits arising from its sale, they on their part signing an agreement to the following purpose: "That they would engage in no intermediate undertaking whatever, and that this contract should remain in force for the term of ninety-nine years." Never surely did rapacious avarice dictate a more unreasonable bargain, or submissive

missive poverty place itself in a more humiliating situation. Mr. Rolt was likewise employed with Smart in some theatrical enterprize, at the little theatre in the Hay-Market. He was afterwards said to have joined with Shuter in a scheme of the like nature. This circumstance indeed is recorded by Churchill, in one of the later editions of his "Rosciad:"

"Secret as night, with Rolt's experienc'd aid,

"The plan of future operations laid."

Thus is Rolt in possession of such immortality as the pieces of Churchill can confer; yet as their subjects were of a temporary kind, they have already lost their consequence, for the superstructure will not survive the foundation [A]. Rolt expired about the year 1773, as he had lived, in misery, leaving one daughter behind him. He was the author of some ballad operas.

[A] Except in the "Rosciad," the heroes of which our satirist had made his peculiar study, he rather owed his success to party prejudice than power of thought, or force of expression. When in his "Night" he undertook

a general theme, he was not to be distinguished from the common tribe of versifiers. Even though he had engaged Vice on his side, it was long before this poem reached a second edition.

ROMANO (JULIO), an Italian painter, born in 1492, was the greatest artist, and most universal painter, of all the disciples of Raphael; was beloved by him, as if he had been his son, for the wonderful sweetness of his temper; and made one of his heirs, upon condition that he should assist in finishing what he had left imperfect. Raphael died in 1520, and Romano continued in Rome some years after; but the death of Leo X, which happened in 1522, would have been a terrible blow to him, if Leo's successor Hadrian VI. had reigned above a year: for Hadrian had no notion of the fine arts, and all the artists must have starved under his cold aspect. See HADRIAN. Clement VII, however, who succeeded Hadrian, was a different kind of man: he encouraged painters and painting; and, as soon as he was chosen pope, set Romano to work in the hall of Constantine, and afterwards in other public places. But his principal performances were at Mantua, where he was sent for by the marquis Frederico Gonzaga; and indeed his good fortune directed him thither at a critical time: for, having made the designs of twenty lewd prints, which Marc Antonio engraved, and for which Aretine made inscriptions in verse, he would have been severely punished, if he had stayed in Rome. This appeared from the fate of

of Antonio, who was thrown into gaol, suffered hard usage, and would have lost his life, if the cardinal di Medicis had not interposed. In the mean time Romano followed his business at Mantua, where he left lasting proofs of his great abilities, as well in architecture, as in painting: for he made his name illustrious by a noble and stately palace, built after his model, and beautified with variety of paintings after his designs. And indeed in architecture he was so eminently skilful, that he was invited back to Rome, with an offer of being the chief architect of St. Peter's church; but while he was debating with himself upon the proposal, death carried him off, as it had done Raphael, who was nominated by Leo X. to the same noble office. He died in 1546.

This painter had conceptions more extraordinary, more profound, more elevated, than even his master, but not so natural. He was a great imitator of the ancients, and was desirous to restore their form and fabricks: and he had the good fortune to find great persons who committed to him the care of edifices, vestibules, and porticos, all tetrastyles xistes, theatres, and such other places, as are not now in use. He was wonderful in the choice of attitudes; but did not exactly understand the lights and shades. He is frequently harsh and ungraceful: the folds of his draperies are neither beautiful, nor great, nor easy, nor natural, but all extravagant, and too like the habits of fantastical comedians. This is the judgement of Du Fresnoy: we add, that this painter had an advantage over the generality of his order by his great superiority in letters. He was profoundly learned in antiquity; and, by conversing with the works of the most excellent poets, particularly Homer, had made himself an absolute master of the qualifications necessarily required in a grand designer.

Art of
Painting,
p. 226.

Bayle's
Dict. in
voce.—
Baillet,
Jugemens
des Scavans,
tom. IV.

RONSARD (PETER de), a French poet, of a noble family, was born in Vendomois, the same year that Francis I. was taken prisoner before Pavia; that is, in 1524. This circumstance is what he himself affixes to the time of his birth; though from other passages in him it might be concluded that he was not born till 1526. He was brought up at Paris, in the college of Navarre; but, taking some disgust to his studies, became a page of the duke of Orleans. This duke resigned him to the king of Scotland, but took him again, and employed him in several negotiations. Ronsard accompanied Lazarus de Baif to
the

the diet of Spire; and, in his conversations with that learned man, conceived a passion for letters. He learned Greek under Dorat with Antony de Baif, the son of Lazarus; and afterwards devoted himself entirely to poetry, in which he became illustrious. The kings Henry II, Francis II, Charles IX, and Henry III, had a particular esteem for him, and loaded him with kindresses. In 1562, he put himself at the head of some soldiers in Vendomois, and made all the slaughter of the Protestants in his power. This circumstance gave occasion to the publishing of some very satirical pieces against him at Orleans, in which he was represented as a priest: but he defended himself in verse, and denied his being an ecclesiastic. The truth is, he had some benefices in commendam; and, among others, the priory of St. Cosmas near Tours, where he died in 1585. Du Perron, afterwards cardinal, made his funeral oration; and a noble monument was erected there to his memory four and twenty years after. He was afflicted in a dreadful manner with the gout, which, it is said, was owing to his debauched way of life. He wrote much in the smaller way of ode, hymn, elegy, sonnet, epigram, &c.; and there are a great number of amorous poems in his works, in which he does not always abstain from obscene expressions.

He is allowed to have had an elevated genius, and great talents for poetry; but, wanting judgement, art, instead of perfecting nature, served only to corrupt it in him. He is harsh and obscure to the last degree; which harshness and obscurity would be more excusable, had he been the first who improved the French poetry; but he might, if he had pleased, have seen it in all its charms and natural beauties, and very near perfection, in Marot's writings.

“Marot's turn and style of his compositions are such,” Charact. in
says Bruyere, “that he seems to have written after Ronfard: ch. des Ou-
“there is hardly any difference, except in a few words, vrages de
“between Marot and us. Ronfard, and the authors his l'Esprit.
“contemporaries, did more disservice than good to style:
“they checked its course in the advances it was making
“towards perfection, and had like to have prevented its
“ever attaining it. It is surprising, that Marot, whose
“works are so natural and easy, did not make Ronfard,
“who was fired with the strong enthusiasm of poetry, a
“greater poet than either Ronfard or Marot.” But what
could be expected from a man who had so little taste, that
he called Marot's works, but with infinitely less pro-
priety

Binet, Vie
de Ronfard.

priety than Virgil did Ennius's, "a dunghill, from which
 " rich grains of gold by industrious working might be
 " drawn?" The author of his life, who relates this, observes
 also, that, though a greater poet, he was a very bad critic,
 with regard to his own works; for that, in correcting
 them, he erased the best things. Ronfard had farther an
 intolerable affectation of appearing learned in his poems;
 and, by allusions, examples, and words, drawn from Greek
 and Latin, made them almost unintelligible, and very ri-
 diculous. "I may truly affirm," says Muretus, who
 wrote a commentary upon the first book of his amorous
 poems; "I may truly affirm, that there are some of his
 " sonnets, which could never have been understood, if he
 " himself had not explained them, either to me, or some
 " other friend." Boileau cites this verse of Ronfard, as
 a specimen of the above affectation: speaking to his mis-
 tress, he says, "Estes-vous pas ma seule entelechie,"
 "are not you my only entelechia?" Now *entelechia* is a
 word peculiar to the peripatetic philosophy, the sense of
 which does not appear to have ever been fixed. Hermalaus
 Barbarus is said to have had recourse to the devil, in order
 to know the meaning of this new term, used by Aristotle;
 who, however, did not gain the information he wanted, the
 devil, probably to conceal his ignorance, speaking in a faint
 and whispering sort of voice. What could Ronfard's mis-
 tress therefore, or even Ronfard himself, know of it?
 and, what can excuse in a man of real genius the littleness
 of thinking a word fine and sublime, and the low affecta-
 tion of using a learned term, because in truth nobody could
 understand it? The following passage of Boileau will
 properly conclude our account of this poet: "It is the
 " approbation of posterity alone, which must establish
 " the true merit of works. Whatever eclat a writer may
 " make during his life, whatever eloges he may receive,
 " we cannot conclude infallibly from this, that his works
 " are excellent. False beauties, novelty of style, and a
 " particular taste or manner of judging, which happens
 " to prevail at that time, may raise a writer into high
 " credit and esteem; and in the next age, when the eyes of
 " men are opened, that which was the object of admiration
 " shall be the object of contempt. We have a fine ex-
 " ample of this in Ronfard, and his imitators; Du Bellay,
 " Du Bartas, Desportes, who in the last age were ad-
 " mired by all the world, in this are read by nobody."
 An edition of Ronfard's works was published at Paris,
 1609, folio: they have since been re-printed in 12mo.

Bayle's
Dict. in voce
BARBA-
RUS.

Reflexion
vii. sur ch.
12. de Lon-
gin.

ROOKE (Sir GEORGE), who, as a naval officer, did his country the most signal services, was born in Kent, 1650, of an ancient and honourable family. His father qualified him by a proper education for a liberal profession; but was at last obliged to give way to his inclination to the navy. His first station was that of a reformade, from which his merit raised him by regular steps to be vice-admiral, and one of the council to prince George of Denmark, lord high admiral. He had the command of several expeditions in the reigns of William and Anne, in which his conduct and courage were eminently displayed. The former appeared in his behaviour on the Irish station, when he was sent as commodore with a squadron to assist in the reduction of that kingdom; in his wise and prudent management, when he preserved so great a part of the Smyrna fleet, which fortune had put into the hands of the French, who suffered themselves to be deprived of an immense booty by the superior skill of this admiral; but more particularly in the taking of Gibraltar, which was a project conceived and executed in less than a week, though it has since endured sieges of many months continuance, and more than once baffled the united forces of France and Spain. Of his courage he gave abundant testimonies, but especially in burning the French ships at La Hogue, and in the battle of Malaga, where he behaved with all the resolution of a British admiral; and, as he was first in command, was first also in danger. And all times must preserve the memory of his glorious action at Vigo.

Dr. Campbell, v. IV. p. 328.

He was chosen in several parliaments the representative for Portsmouth; but, in that house, his free independent spirit did not recommend him much to ministerial favour. An attempt was made to ruin him in king William's esteem, and to get him removed from the admiralty-board: but that prince answered plainly, "I will not; Sir George Rooke served me faithfully at sea, and I will never displace him for acting, as he thinks most for the service of his country, in the house of commons:" an answer truly worthy of a British king, as it tends to preserve the freedom of our constitution, and the liberty of parliaments. In 1701, he voted for Mr. Harley to be speaker of the house of commons, in opposition to the court; which brought on him many severe reflections from the Whig party, and obscured all the great actions that he did. From this period Burnet never mentions him without the utmost prejudice and partiality. In his relation of the Vigo enterprize, he says, he very *unwillingly* steered his

Ib. p. 307.

History of
his own
Times,
p. 288.

course that way; and, without allowing the admiral any share of the honour of the action, only says, "the ships broke the boom, and forced the port," as if they had done it of their own heads, and Rooke had no concern in the matter. The taking of Gibraltar, an action in which the greatest bravery and military skill was shewn, he will have to be the effect of pure chance. Such was the prevalence of party spirit, that it obliged this brave commander to quit the service of his country, and to spend the latter part of his life in retirement. He was thrice married; and by his second lady (Mrs. Luttrell) left one son.

Dr Campbell, vol.
IV. p. 329.

He died, Jan. 24, 1708-9, in his 58th year, and was buried in Canterbury cathedral, where a monument is erected to his memory. In his private life, he was a good husband, and a kind master, lived hospitably towards his neighbours, and left behind him a moderate fortune; so moderate, that when he came to make his will, it surprised those who were present: but Sir George assigned the reason in a few words, "I do not leave much," said he, "but what I leave was honestly gotten; it never cost a sailor a tear, or the nation a farthing."

Biographia
Dramatica.

B. 3. l. 152.

ROOME (EDWARD), the son of an undertaker for funerals in Fleet-street, was brought up to the law. In the notes to the "Dunciad," where he is introduced, he is said to have been a virulent party-writer, and to have offended Pope by some papers, called, "Pasquin," wherein that gentleman was represented as guilty of malevolent practices with a great man (bishop Atterbury), then under the prosecution of parliament. By the following epigram, he appears to have been more fortunate in conversation than in writing:

"You ask why Roome diverts you with his jokes,
"Yet, if he writes, is dull as other folks.
"You wonder at it—This, Sir, is the case,
"The jest is lost unless he prints his face."

Mr. Roome, Oct. 18, 1728, succeeded his friend Horneck as solicitor to the treasury, and died Dec. 10, 1729. After his death "The Jovial Crew," in which he received some assistance from the celebrated Sir William Yonge, was brought on the stage, 1731. This performance, with further alterations, was revived and acted within a few years at Covent-Garden with amazing success.

Fenton's
Observations on

ROSCOMMON (WENTWORTH DILLON earl of), an English poet, was born in Ireland about 1633, while the

the government of that kingdom was under the first earl of Strafford. He was nephew to that earl; his father, Sir James, Dillon, the third earl of Roscommon, having married Elizabeth the youngest daughter of Sir William Wentworth, of Wentworth-Woodhouse, in the county of York, sister to the earl of Strafford. Hence lord Roscommon was christened Wentworth [A]. He was educated in the Protestant religion, his father (who died at Limerick in 1619) having been converted by abp. Usher from the communion of the church of Rome; and passed the years of his infancy in Ireland. He was brought over to England by his uncle, on his return from the government of Ireland [A], and placed at that nobleman's seat in Yorkshire, under the tuition of Dr. Hall, afterwards bishop of Norwich. By him he was instructed in Latin; and, without learning the common rules of grammar, which he could never remember, attained to write in that language with classical elegance and propriety. When the cloud began to gather over England, and the earl of Strafford was singled out for an impeachment, he was, by the advice of Usher, sent to finish his education at Caen in Normandy, under the direction of the learned Bochart. After some years he travelled to Rome, where he grew familiar with the most valuable remains of antiquity, applying himself particularly to the knowledge of medals, which he gained to perfection; and he spoke Italian with so much grace and fluency, that he was frequently mistaken there for a native.

Soon after the Restoration, he returned to England, where he was graciously received by Charles II, and made captain of the band of pensioners. In the gaieties of that age, he was tempted to indulge a violent passion for gaming; by which he frequently hazarded his life in duels,

[A] These circumstances were first pointed out by Mr. Nichols, in a note on his "Select Collection of Poems," vol. VI. p. 54. It had been generally said by preceding Biographers, that the earl sent for him "after the breaking out of the civil wars." But, if his lordship sent for him at all, it must have been at some earlier period; for he himself was beheaded before the civil war can properly be said to have begun. No print of Lord Roscommon is known to exist; though Dr. Chetwode, in a MS. Life of him, says, that the print prefixed to his

Poems (some edition probably about the end of the last century) was very like him; and that he very strongly resembled his noble uncle. It is not generally known that all the particulars of lord Roscommon, related by Fenton, are taken from this Life by Chetwode, with which he was probably furnished by Mr. T. Baker, who left them with many other MSS. to the Library of St. John's college, Cambridge. The Life of Lord Roscommon is very ill written, full of high-church cant, and common place observation.

Letters of
Orinda to
Poliarchus,
p. 79. edit.
1705.

and exceeded the bounds of a moderate fortune. A dispute with the lord privy seal, about part of his estate, obliging him to revisit his native country, he resigned his post in the English court; and, soon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Catherine Phillips, in a letter to Sir Charles Cotterel, Dublin, Oct. 19, 1662, styles him "a very ingenious person, of excellent natural parts, and certainly the most hopeful young nobleman in Ireland." However, he still retained the same fatal affection for gaming; and, this engaging him in adventures, he was near being assassinated one night by three ruffians, who attacked him in the dark. But he defended himself with so much resolution, that he dispatched one of them, while a gentleman coming up disarmed another; and the third secured himself by flight. This generous assistant was a disbanded officer, of a good family and fair reputation; but whose circumstances were such, that he wanted even cloaths to appear decently at the castle. But his lordship, on this occasion, presenting him to the duke of Ormond, obtained his grace's leave to resign to him his post of captain of the guards: which for about three years the gentleman enjoyed, and upon his death the duke returned the commission to his generous benefactor.

The pleasure of the English court, and the friendships he had there contracted, were powerful motives for his return to London. Soon after he came, he was made master of the horse to the duchess of York; and married the lady Frances, eldest daughter of the earl of Burlington, who had before been the wife of colonel Courtney. He began now to distinguish himself by his poetry; and about this time projected a design, in conjunction with his friend Dryden, for refining and fixing the standard of our language. But this was entirely defeated by the religious commotions, that were then increasing daily; at which time the earl took a resolution to pass the remainder of his life at Rome, telling his friends, "it would be best to sit next to the chimney, when the chamber smoaked." Amidst these reflections being seized with the gout; he was so impatient either of hindrance or of pain, that he submitted himself to a French empirick, who is said to have repelled the disease into his bowels. At the moment in which he expired, he uttered, with an energy of voice that expressed the most fervent devotion, two lines of his own version of "Dies Iræ:"

"My

“ My God, my Father, and my Friend,
“ Do not forsake me in my end.”

He died Jan. 17, 1684; and was buried with great pomp in Westminster-abbey.

His poems, which are not numerous, are in the body of English poetry collected by Dr. Johnson. His “ Essay on Translated Verse,” and his translation of “ Horace’s Art of Poetry,” have great merit. Waller addressed a poem to his lordship upon the latter, when he was 75 years of age. “ In the writings of this nobleman we view,” says Fenton, “ the image of a mind naturally serious and solid; “ richly furnished and adorned with all the ornaments of “ art and science; and those ornaments unaffectedly disposed in the most regular and elegant order. His imagination might probably have been more fruitful and “ sprightly, if his judgement had been less severe; but “ that severity (delivered in a masculine, clear, succinct “ style) contributed to make him so eminent in the “ didactical manner, that no man, with justice, can affirm he was ever equalled by any of our nation, without confessing at the same time that he is inferior to “ none. In some other kinds of writing his genius “ seems to have wanted fire to attain the point of perfection; but who can attain it? He was a man of “ an amiable composition, as well as a good poet; as “ Pope, in his ‘ Essay on Criticism,’ hath testified in the Ver. 727. “ following lines :

“ — Roscommon not more learn’d than good,
“ With manners generous as his noble blood;
“ To him the wit of Greece and Rome was known,
“ And every author’s merit but his own.”

We must allow of Roscommon, what Fenton has not Dr. Johnson mentioned so distinctly as he ought, and, what is yet very ^{son.} much to his honour, that he is perhaps the only correct writer in verse before Addison; and that, if there are not so many or so great beauties in his compositions as in those of some contemporaries, there are at least fewer faults. Nor is this his highest praise; for Pope has celebrated him as the only moral writer of king Charles’s reign :

“ Unhappy Dryden ! in all Charles’s days,
“ Roscommon only boasts unspotted lays.”

Of Roscommon’s works, the judgement of the public ^{Ibid.} seems to be right. He is elegant, but not great; he never labours after exquisite beauties, and he seldom falls into

gross faults. His versification is smooth, but rarely vigorous, and his rhymes are remarkably exact. He improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature.

ROSINUS (JOHN), a German, learned in antiquities, was born at Eisenach in Thuringia about 1550. He Niceron, Com. xxxiii. was educated in the university of Jena; in 1579, became sub-rector of a school at Ratibon; and afterwards was chosen minister of a Lutheran church at Wickerstadt, in the duchy of Weimar. In 1592, he was called to Naumburg in Saxony, to be preacher at the cathedral church; and there continued till 1626, when the plague, seizing the town, carried him off. He was a very learned man, and the author of some works; the principal of which is, "*Antiquitatum Romanarum libri decem*," printed first at Basil in 1583, folio. It is a very useful work, and has gone through several editions; the later of which have large additions by Dempster. That of Amsterdam, 1685, in 4to, is printed with an Elzevir letter, upon a good paper, and has the following title: "*Joannis Rosini Antiquitatum Romanarum corpus absolutissimum. Cum notis doctissimis ac locupletissimis Thomæ Dempsteri J. C. Huic postremæ editioni accuratissimæ accesserunt Pauli Manutii libri II. de Legibus & de Senatu, cum Andreæ Schotti Electis, 1. De Priscis Romanis Gentibus ac Familiis. 2. De Tribubus Rom. xxxv. Rusticis atque Urbanis. 3. De ludis festisque Romanis ex Kalendario Vetere. Cum Indice locupletissimo, & æneis figuris accuratissimis.*"

ROUSSEAU (JOHN BAPTIST), an illustrious French poet, was born at Paris in 1669: he was the son of a shoe-maker, but by his fine talents and his works, acquired a quality superior to that which he had by birth. His father, however, being a man of substance, gave him as good an education as he could; and Rousseau soon shewed himself worthy of it. He discovered early a turn for poetry; and, at twenty, was distinguished for some little productions in this way, full of elegance, taste, and spirit. In 1688, he attended M. de Bonrepos as page in his embassy to the court of Denmark; and passed thence to England with marshal Tallard, in quality of secretary. Nevertheless, he had so little of avarice and ambition in his nature, that he had no notion at all of making a fortune;

and he actually refused some places which his friends had procured for him. In 1701, he was admitted into the academy of inscriptions and belles lettres. He had now obtained the reputation of a poet of the first rank, expected a place in the French academy, and was in hopes of obtaining Boileau's pension, which was going to be vacant; when an affair broke out, which obliged him to quit his country, and embittered his whole life afterwards with misfortunes. It is impossible for us in England to clear this affair up: it never was cleared up even at Paris; nor are the French agreed about it to this day. All that appeared is this. Some verses full of reflections, and of a very exceptionable nature, were produced as Rousseau's: Rousseau denied that they were his, but maintained them to be forgeries, contrived for his ruin by those who envied and hated him. He was tried in form; and, by an arrest of parliament in 1712, banished the kingdom for ever. Voltaire, who certainly has not shewn himself well affected to this poet, yet expresses himself thus upon the affair of his banishment: "Those couplets, which were the cause of his banishment, and are like several which he owned, must either be imputed to him; or the two tribunals, which pronounced sentence upon him, must be dishonoured. Not that two tribunals, and even more numerous bodies, may not unanimously commit very great acts of injustice, when a spirit of party prevails. There was a violent party against Rousseau."

Siècle de Louis, XIV. tom. II.

He withdrew to Switzerland, where he found a protector in the count de Luc, the French ambassador to the Helvetic body; who carried him to Baden, and introduced him to prince Eugene, who was there. He continued with the prince till the conclusion of the peace at Baden; and then, accompanying him to Vienna; was introduced by him to the emperor's court. He continued here three years, at the end of which he might have returned to his own country, some powerful friends offering to procure letters of grace for recalling him: but he answered, "that it did not become a man, unjustly oppressed, to seal an ignominious sentence by accepting such terms; and that letters of grace might do well enough for those that wanted them, but certainly not for him who only desired justice." He was afterwards at Brussels, and in 1721 went over to London; where he printed a collection of his poems, in 2 vols. 4to. The profits arising hence put his finances into good condition: but, placing his money

money with the emperor's company at Ostend, which failed soon after, he was reduced to the necessity of relying upon private benefactions. The duke of Aremberg gave him the privilege of his table at Brussels; and, when this nobleman was obliged to go to the army in Germany in 1733, he settled on him a handsome pension, and assigned him an apartment in his castle of Euguien near Brussels. Rousseau, losing afterwards the good graces of the duke of Aremberg, as he had before lost those of prince Eugene, for he does not seem to have been happily formed for dependence, listened at length to proposals of returning to France, and for that purpose went incognito to Paris in 1739. He stayed there some little time; but, finding his affairs in no promising train, set out for Brussels. He continued some time at the Hague, where he was seized with an apoplexy; but recovered so far, as to be removed to Brussels, where he finished his unfortunate life March 17, 1741. He declared upon his death-bed, as he had declared to Rollin at Paris a little before, that he was not the author of the verses which occasioned his banishment; and, as he had always a strong sense of religion, one knows not how to disbelieve him.

His executor, conformably to his intentions, gave a complete and beautiful edition of his works at Paris, 1743, in 3 vols. 4to, and also in 4 vols. 12mo. They contain odes, epistles, epigrams, and comedies, in verse; and a collection of letters, in prose. Voltaire, who is not supposed to have done justice to Rousseau, owns, however, that "his odes are beautiful, diversified, and abound with
 " images; that, in his hymns, he equals the harmony
 " and devotion observable in the spiritual songs of Ra-
 " cine; and that his epigrams are finished with greater
 " care than those of Marot. He was not," continues the
 " critic, " so successful in operas, which require sensibility;
 " nor in comedies, which cannot succeed without gaiety.
 " In both these qualities he was deficient; and therefore
 " failed in operas and comedies, as being foreign to his
 " genius."

Siècle, &c.
 ch. 29.

Gent. Mag.
 1783, p.
 775.

ROUSSEAU (JOHN JAMES), an excentric genius of our own times, has enabled us to give an account of him by a publication which himself left behind him, under the title of "Les Confessions de J. J. Rousseau, suivies des Reveries du Promeneur Solitaire, 2 Tomes. Geneve, 1783," 8vo. Of this most extraordinary work

our readers, we doubt not, will be pleased with a short analysis. It begins thus :

“ The work that I have undertaken never had an example; and will never be imitated. I am going to exhibit to my fellow-creatures a man in all the truth of nature; and this man shall be myself.

“ Myself alone. I know my own heart; and I know mankind. I am not made like any that I have seen: I dare believe that I am not made like any that exist. If I am not better, at least I am different. Whether Nature did well or ill, in breaking the mould in which she cast me, cannot be determined till I have been read.

“ Let the trumpet of the last judgement sound when it will, I will come with this book in my hand, and present myself before the Supreme Judge. I will say aloud, ‘ See what I have done, what I have thought, what I was. I have related the good and the bad with equal frankness. I have concealed nothing bad; I have added nothing good; and if I have ever happened to employ any indifferent ornament, it has only been to supply a vacancy owing to my want of memory. I may have supposed to be true that which I knew might have been so, but never that which I knew to be false. I have exhibited myself such as I was: despicable and vile, when I was so; good, generous, sublime, when I was so. I have unveiled my inmost thoughts, such as thou thyself hast seen them. Eternal Being, collect around me the innumerable multitude of my fellow-men: let them hear my confessions; let them grieve at my oppressions; let them blush at my miseries. Let every one of them, in his turn, open his heart at the feet of thy throne with the same sincerity, and then let any one of them say to thee, if he dares, ‘ I was better than that man.’ ”

This is a presumptuous, and rather a blasphemous, appeal; and the sequel will shew how little it is warranted. In what follows we shall rather detail facts than sentiments. M. Rousseau proceeds to relate that he was born at Geneva in 1712. His parents were, Isaac Rousseau, an ingenious watch-maker; and Susanna Bernard, the daughter of a clergyman, who was more rich than her husband (he having fifteen brothers and sisters). She had also wisdom and beauty, so that she was no easy prize. But a love, which commenced in their childhood, at length, after many difficulties, produced a happy marriage. And at
the

the same time his mother's brother, Gabriel, an engineer, married one of his father's sisters. After the birth of one son, his father went to Constantinople, and was watch-maker to the seraglio; and ten months after his return our author was born, infirm and sickly, and cost his mother her life. The sensibility, which was all that his parents left him, constituted (he says) their happiness, but occasioned all his misfortunes. He was "born almost dying," but was preserved and reared by the tenderness of an aunt (his father's sister) still living, at the age of 80. He remembers not how he learned to read, but only recollects that his first studies were some Romances left by his mother, which engaged his father, as well as himself, whole nights, and gave him a very early knowledge of the passions, and also wild and romantic notions of human life. The romances ended with the summer of 1719. Better books succeeded, furnished by the library of his mother's father, viz, "Le Sueur's History of the Church and the Empire;" "Bossuet's Discourses on Universal History;" "Plutarch's Lives;" "Nani's History of Venice;" "Ovid's Metamorphoses;" "La Bruyere;" "Fontenelle's Worlds and Dialogues of the Dead;" and some volumes of "Moliere." Of these "Plutarch" was his favourite [A], and he soon preferred Agesilaus, Brutus, and Aristides, to Oroondates, Artamenes, and Juba; and to these lives, and the conversations that they occasioned with his father, he imputes that free and republican spirit, that fierce and intractable character, which ever after was his torment. His brother, who was seven years older, and followed his father's business, being neglected in his education, behaved so ill, and was so incorrigible, that he fled into Germany, and was never heard of afterwards. On the contrary, the utmost attention was bestowed on John James, and he was almost idolised by all. Yet he had (he owns) all the faults of his age; he was a prater, a glutton, and sometimes a liar; he stole fruit, sweetmeats, and victuals; but he never delighted in being mischievous or wasteful, in accusing others, or in tormenting poor animals. He relates, however, a nasty trick he played one Madame Clot while she was at prayers, which still diverts him, because "she was the most fretful

[A] "Le Bon Plutarque" is an oracle with him: and the argument of this philosopher against our eating animal food, "that our teeth are not made for that use," outweighs the positive command of God in Scripture to eat animal food.

“ old woman he ever knew.” His “ taste, or rather “ passion, for music” he owed to his aunt Susan, who sang most sweetly ; and he paints her in most pleasing colours. A dispute, which his father had with a French captain, obliging him to quit Geneva, our author was left under the care of his uncle Bernard, then employed on the fortifications, who having a son of the same age, these cousins were boarded together at Bossey, at M. Lambercier’s, a clergyman, to learn Latin, and all the trifles comprised under the name of education. In this village he passed two happy years, and formed an affectionate friendship with his cousin Bernard. A slight offence, the breaking the teeth of a comb, with which he was charged, but denied it, and of which now, fifty years after, he avows his innocence, but for which he was severely punished, and a like chastisement, which, for a like offence, was also unjustly inflicted on his cousin, gave them at last a distaste for this paradise, and great pleasure in being removed from it. This incident made a deep and lasting impression upon him, as did another about planting a willow and a walnut-tree, for which we must refer to the work. At his return to Geneva he continued two or three years with his uncle, losing his time, it not being determined whether he should be a watch-maker, an attorney, or a minister. To the last he was most inclined, but that the small remains of his mother’s fortune would not admit. In the mean time he learned to draw, for which he had a taste, and read “ Euclid’s Elements” with his cousin. Thus they led an idle but not a vicious life, making cages, flutes, shuttle-cocks, drums, houses, cross-bows, and puppets, imitating Punch, acting plays, and at last making sermons. He often visited his father, who was then settled at Nion, a small town in the country of Vaud, and there he recounts two amours (as he calls them) that he had, at the age of eleven, with two grown misses, whom he archly describes. At last he was placed with M. Massiron, register of the city, to learn his business ; but being by him soon dismissed for his stupidity, he was bound apprentice, not, however, to a watch-maker, but to an engraver, a brutal wretch, who not only treated him most inhumanly, but taught him to lie, to be idle, and to steal. Of the latter he gives some instances. In his 16th year, having twice on a Sunday been locked out of the city-gates, and being severely threatened by his master if he stayed out a third time, by an unlucky circumstance this event happening,

he

he swore never to return again, sending word privately to his cousin Bernard of what he proposed, and where he might once more see him; which, however, he did, not to dissuade him, but to make some presents. They then parted with tears, but never met, nor corresponded more, "which was a pity, as they were made to love each other." Rousseau here stops to reflect on what would have been his fate if he had fallen into the hands of a better master. He then proceeds. At Confignon, in Savoy, two leagues from Geneva, he had a curiosity to see the rector, M. de Pontverre, a name famous in their history, and accordingly went to visit him, and was well received and regaled with such a good dinner as prevented his replying to his host's arguments in favour of holy mother Church, and against the heresy of Geneva. Instead of sending him back to his family, this devout priest endeavoured only to convert him, and recommended him to Mad. de Warens, a good charitable lady, lately converted, at Annecy, who had quitted her husband, her family, her country, and her religion, for a pension of 1500 Piedmontese livres, allowed her by the king of Sardinia. He arrives at Annecy on Palm Sunday, 1728; he sees Madam de Warens. This epocha of his life determined his character. He was then in the middle of his 16th year; though not handsome, he was well made, had black hair, and small sparkling eyes, &c. charms, of which, unluckily, he was not conscious. The lady too, who was then 28, being born within the century, he describes as being highly agreeably and engaging, and having many personal charms, although her size was small, and her stature short. Being told she was just gone to the Cordeliers church, he overtook her at the door, was struck with her appearance, so different from that of the old crabbed devotee which he had imagined, and was instantly profelyted to her religion. He gave her a letter from M. de Pontverre, to which he added one of his own. She glanced at the former, but read the latter, and would have read it again, if her servant had not reminded her of its being church-time. She then bade John James go to her house, ask for some breakfast, and wait her return from mass. Her accomplishments he paints in brilliant colours; considers her as a good Catholic; and, in short, at first sight, was inspired by her with the strongest attachment, and the utmost confidence. She kept him to dinner, and then, enquiring his circumstances, urged him to go to Turin, where, in a seminary for

for the instruction of catechumens, he might be maintained till his conversion was accomplished, and engaged also to prevail on M. de Bernet, the titular bishop of Geneva, to contribute largely to the expence of his journey. This promise she performed. He gave his consent, being desirous of seeing the capital, and of climbing the Alps. She also reinforced his purse, gave him privately ample instructions; and, entrusting him to the care of a countryman and his wife, they parted on Ash Wednesday. The day after, his father came in quest of him, accompanied by his friend M. Rival, a watch-maker, like himself, and a good poet. They visited Madam de Warens, but only lamented with her, instead of pursuing and overtaking him, which they might, they being on horseback, and he on foot. His brother had been lost by a like negligence. Having some independent fortune from their mother, it seemed as if their father connived at their flight in order to secure it to himself, an idea which gave our author great uneasiness. After a pleasant journey with his two companions, he arrived at Turin, but without money, cloaths, or linen. His letters of recommendation admitted him into the seminary, a course of life, and a mode of instruction, with which he was soon disgusted. In two months, however, he made his abjuration, was baptised at the cathedral, absolved of heresy by the inquisitor, and then dismissed, with about 20 livres in his pocket; thus, at once, made an apostate and a dupe, with all his hopes in an instant annulled. After traversing the streets, and viewing the buildings, he took at night a mean lodging, where he continued some days. To the king's chapel, in particular, he was frequently allured by his taste for music, which then began to discover itself. His purse, at last, being almost exhausted, he looked out for employment, and at last found it, as an engraver of plate, by means of a young woman, Madam Basile, whose husband, a goldsmith, was abroad, and had left her under the care of a clerk, or an *Ægisthus*, as Rousseau styles him. Nothing, he declares, but what was innocent, passed between him and this lady, though her charms made great impression on him; and soon after, her husband returning, and finding him at dinner with her, her confessor, the clerk, &c. immediately dismissed him the house. His landlady, a soldier's wife, after this procured him the place of footman to the Countess Dowager of Vercullis, whose livery he wore, but his chief business was to write the letters which she dictated,

dictated, a cancer in her breast preventing her writing them herself; letters (he says) equal to those of Madam de Sevigné. This service terminated, in three months, with his lady's death, who left him nothing, though she had great curiosity to know his history, and to read his letters to Madam de Warens. He saw her expire with many tears—her life having been that of a woman of wit and sense, her death being that of a sage. Her heir, and nephew, the Count de la Roque, gave him 30 livres and his new cloaths; but, on leaving this service, he committed, he owns, a diabolical action, by falsely accusing Marion, the cook, of giving him a rose-coloured silver ribbon belonging to one of the chamber-maids, which was found upon him, and which he himself had stolen. This crime which was an insupportable load on his conscience (he says) all his life after, and, which he never avowed before, not even to Madam de Warens, was one principal inducement to his writing his “Confessions,” and he hopes, “has been expiated by his subsequent misfortunes, and “by forty years of rectitude and honour in the most “difficult situations.” On leaving this service, he returned to his lodgings, and, among other acquaintances that he had made, often visited M. Gaime, a Savoyard abbé, the original of the “Savoyard Vicar,” to whose virtuous and religious instructions he professes the highest obligations. The Count de la Roque, though he neglected to call upon him, procured him, however, a place with the Count de Gouvion, an equerry to the Queen, where he lived much at his ease, and out of livery. Though happy in this family, being favoured by all, frequently waiting on the Count's beautiful grand-daughter, honoured with lessons by the Abbé, his younger son, and having reason to expect an establishment in the train of his eldest son, ambassador to Venice, he absurdly relinquished all this by obliging the Count to dismiss him for his attachment to one of his countrymen, named Bacle, who inveigled him to accompany him in his way back to Geneva; and an artificial fountain, which the Abbé de Gouvion had given him, helped, as their purse was light, to maintain them till it broke. At Annecy he parted with his companion, and hastened to Madam de Warens, who, instead of reproaching, lodged him in her best chamber, and “Little One” (*Petit*) was his name, and “Mama” hers. There he lived most happily and innocently, he declares, till a relation of “Mama,” a M. d'Aubonne,

d'Aubonne, suggested that John-James was fit for nothing but the priesthood, but first advised his completing his education by learning Latin. To this the bishop not only consented, but gave him a pension. Reluctantly he obeyed, carrying to the seminary of St. Lazarus no book but Clerambault's cantatas, learning nothing there but one of his airs, and therefore being soon dismissed for his insufficiency. Yet Madam de Warens did not abandon him. His taste for music then made them think of his being a musician, and boarding for that purpose with M. le Maître, the organist of the cathedral, who lived near "Mama," and presided at her weekly concerts. There he continued for a year, but his passion for her prevented his learning even music. Le Maître, disgusted with the Chapter, and determined to leave them, was accompanied in his flight, as far as Lyons, by John James; but being subject to fits, and attacked by one of them in the streets, he was deserted in distress by this faithless friend, who turned the corner, and left him. This is his third painful "Confession." He instantly returned to Annecy and "Mama;" but she, alas! was gone to Paris. After this, he informs us of the many girls that were enamoured of him; of his journey with one of them, on foot, to Fribourg; of his visiting his father in his way; at Nion; and of his great distress at Lausanne, which reduced him to the expedient of teaching music, which he knew not, saying he was of Paris, where he had never been, and changing his name to Vanfore, the anagram of Rousseau. But here his ignorance and his impudence exposed him to public shame, by his attempting what he could not execute. Being thus discomfited and unable to subsist at Lausanne, he removed to Neuchâtel, where he passed the winter. There he succeeded better, and at length, by teaching music, insensibly learn it.

At Boudry, accidentally meeting a Greek bishop, Archimandrite of Jerusalem, who was making a collection in Europe to repair the holy sepulchre, our adventurer was prevailed on to accompany him as his secretary and interpreter; and, in consequence, travelled, alms-gathering, through Switzerland; harangued the senate of Berne, &c.; but, at Solcurre, the French ambassador, the Marquis de Bonac, having made him discover who he was, detained him in his service, without allowing him even to take leave of his "poor Archimandrite," and sent him (as he desired) to Paris, to travel with the nephew of M. Godard,

a Swiss colonel in the French service. This fortnight's journey was the happiest time of his life. In his ideas of the magnificence of Paris, Versailles, &c. he was greatly mistaken. He was also much flattered and little served. Colonel Godard's proposals being very inadequate to his expectations, he was advised to decline accepting them. Hearing that his dear "Mama" had been gone two months to Savoy, Turin, or Switzerland, he determined to follow her; and, on the road, sent by the post a paper of satirical verses, to the old avaricious colonel, the only satire that he ever wrote. At Lyons he visited Mademoiselle du Chatelet, a friend of Madam de Warens; but whether that lady was gone to Savoy or Piedmont, she could not inform him. She urged him, however, to stay at Lyons till she wrote and had an answer, an offer which he accepted, although his purse was almost exhausted, and he was often reduced to lie in the streets, yet without concern or apprehension, choosing rather to pay for bread than a lodging. At length M. Rolichon, an Antonian, accidentally hearing him sing in the street a cantata of Batistin, employed him some days in copying music, fed him well, and gave him a crown, which, he owns, he little deserved, his transcripts were so incorrect and faulty. And soon after, he heard news of "Mama," who was at Chambery, and received money to enable him to join her. He found her constant and affectionate, and she immediately introduced him to the Intendant, who had provided him the place of a secretary to the commissioners appointed by the king to make a general survey of the country, a place which, though not very lucrative, afforded him an honourable maintenance for the first time in his life. This happened in 1732, he being then near 21. He lodged with "Mama," in whose affection, however, he had a formidable rival in her steward, Cloude Anet, yet they all lived together on the best terms. The succeeding eight or nine years, viz. till 1741, when he set out for Paris, had few or no events. His taste for music made him resign his employment for that of teaching that science; and several of his young female scholars (all charming) he describes and introduces to his readers. To alienate him from other seducers, at length his "Mama" (he says) proposed to him being his mistress, and became so; yet sadness and sorrow embittered his delights, and from the maternal light in which he had been accustomed to view this philosophical lady, who sinned, he adds,

more

more through error than from passion, he deemed himself incestuous. And let it be remembered that she had a husband, and had had many other gallants. Such is his "good-hearted" heroine, the Aspasia of this Socrates, as he calls her, and such was he. This is another of his "Confessions." Thus Madam de Warens, Rousseau, and Anet, lived together in the most perfect union, till a pleurisy deprived them of the latter. In consequence of the loss of this good manager, all her affairs were soon in the utmost disorder, though John-James succeeded to the stewardship, and though he pawned his own credit to support hers. Determining now to compose, and for that purpose first to learn, music, he applied, for that purpose, to the Abbé Blanchard, organist of the cathedral of Besançon. But, just as they were going to begin, he heard that his portmanteau, with all his cloaths, was seized at Rouffes, a French custom-house on the borders of Switzerland, because he had accidentally, in a new waistcoat-pocket, a Jansenist parody of the first scene of Racine's "Mithridates," of which he had not read ten lines. This loss made him return to Chambery, totally disappointed, and resolved, in future, to attach himself solely to "Mama," who, by degrees, reinstated his wardrobe. And still continuing to study Rameau, he succeeded, at last, in some compositions, which were much approved by good judges, and thus did not lose his scholars. From this æra he dates his connection with his old friend Gaufsecourt, an amiable man, since dead, and M. de Conzie, a Savoyard gentleman, then living. The extravagance of his mistress, in spite of all his remonstrances, made him absent himself from her, which increased their expences, but at the same time procured him many respectable friends, whom he names. His uncle Bernard was now dead in Carolina, whither he went in order to build Charles-Town, as was his cousin, in the service of the king of Prussia. His health at this time visibly, but unaccountably, declined. "The sword cut the scabbard." Besides his disorderly passions, his illness was partly occasioned by the fury with which he studied chess, shutting himself up, for that purpose, whole days and nights, till he looked like a corpse, and partly by his concern and anxiety for Madam de Warens, who, by her maternal care and attention, saved his life. Being ordered by her to drink milk in the country, he prevailed on her to accompany him, and, about the end of the summer of 1736,

they settled at Charmettes, near the gate of Chambéry, but solitary and retired, in a house whose situation he describes with rapture. "Moments dear and regretted." However, not being able to bear milk, having recourse to water, which almost killed him, and leaving off wine, he lost his appetite, and had a violent nervous affection, which, at the end of some weeks, left him with a beating of his arteries, and tingling in his ears, which have lasted from that time to the present, 30 years after; and, from being a good sleeper, he became sleepless, and constantly short-breathed. "This accident, which might have destroyed his body, only destroyed his passions, and produced a happy effect on his soul." Mama too, he says, was religious; yet, though she believed in purgatory, she did not believe in hell. The summer passed amidst their garden, their pigeons, their cows, &c.; the autumn in their vintage and their fruit-gathering; and in the winter they returned, as from exile, to town. Not thinking that he should live till spring, he did not stir out, nor see any one but Madam de Warens and M. Salomon, both their physician, an honest man, and a great Cartesian, whose conversation was better than all his prescriptions. In short, John-James studied hard, recovered, went abroad, saw all his acquaintance again, and, to his great surprise and joy, beheld the buds of the spring, and went with his mistress again to Charmettes. There, being soon fatigued with digging in the garden, he divided his time between the pigeon house (so taming those timid birds as to induce them to perch on his arms and head), bee-hives, and books of science, beginning with philosophy, and proceeding to elementary geometry, Latin (to him, who had no memory, the most difficult), history, geography, and astronomy. One night, as he was observing the stars in his garden, with a planisphere, a candle secured in a pail, a telescope, &c. dressed in a flapped hat, and a wadded *pet-en-lair* of "Mama's," he was taken by some peasants for a conjurer. In future, he observed without a light, and consulted his planisphere at home. The writings of Port-Royal and of the Oratory had now made him half a Jansenist. But his confessor and another Jesuit set his mind at ease, and he had recourse to several ridiculous expedients to know whether he was in a state of salvation. In the mean time, their rural felicity continued, and, contrary to his advice, Madam de Warens became by degrees a great farmer, of which, he foresaw, ruin must be the consequence.

In the ensuing winter he received some music from Italy, and, being now of age, it was agreed that he should go in the spring to Geneva, to demand the remains of his mother's fortune. He went accordingly, and his father came also to Geneva, undisturbed, his affair being now buried in oblivion. No difficulty was occasioned by our author's change of religion; his brother's death not being legally proved, he could not claim his share, and therefore readily left it to contribute towards the maintenance of his father, who enjoyed it as long as he lived. At length he received his money, turned part of it into livres, and flew with the rest to "Mama," who received it without affectation, and employed most of it for his use. His health, however, decayed visibly, and he was again horribly oppressed with the vapours. At length his researches into anatomy made him suspect that his disorder was a polypus in the heart. Salomon seemed struck with the same idea. And having heard that M. Fizes, of Montpellier, had cured such a polypus, he went immediately to consult him, assisted by the supply from Geneva. But two ladies, whom he met at Moirans, especially the elder, Mad. N. at once banished his fever, his vapours, his polypus, and all his palpitations, except those which she herself had excited, and would not cure. Without knowing a word of English, he here thought proper to pass for an Englishman and a Jacobite, and called himself Mr. Dudding. Leaving the other lady at Romans, with Madam N. and an old sick marquis, he travelled slowly and agreeably to Saint Marcellin, Valence, Montelimar (before which the marquis left them), and at length, after having agreed to pass the winter together, these lovers (for such they became) parted with mutual regret. Filled with the ideas of Madam N. and her daughter, whom she idolised, he mused from Pont St. Esprit to Remoulin. He visited Pont-du-Gard, the first work of the Romans that he had seen, and the Arena of Nimes, a work still more magnificent; in all these journeys forgetting that he was ill till he arrived at Montpellier. From abundant precaution he boarded with an Irish physician, named Fitz-Moris, and consulted M. Fizes, as Madam N. had advised him. Finding that the doctors knew nothing of his disorder, and only endeavoured to amuse him and make him "swallow his own money," he left Montpellier at the end of November, after six weeks or two months stay, leaving twelve louis there for no purpose,

save for a course of anatomy, just begun under M. Fitz Moris, but which the horrible stench of dissected bodies rendered insupportable. Whether he should return to Mama, or go (as he had promised) to Madam N. was now the question. Reason, however, here turned the scale. At Pont St. Esprit he burnt his direction, and took the road to Chambery, “for the first time in his life” “indebted to his studies, preferring his duty to pleasure, and deserving his own esteem.” At his return to Madam de Warens, he found his place supplied by a young man of the Pays-de-Vaud, named Vintzenried, a journey-man barber, whom he paints in the most disgusting colours. This name not being noble enough, he changed it for that of M. de Courtilles, by which he was afterwards known at Chambery, and in Maurienne, where he married. He being every thing in the house, and Rousseau nothing, all his pleasures vanished like a dream, and at length he determined to quit this abode, once so dear, to which his “Mama” readily consented. And being invited to educate the children of M. de Malby, Grand Provost of Lyons, he set out for that city, without regretting a separation of which the sole idea would formerly have been painful as death to them both. Unqualified for a preceptor, both by temper and manners, and much disgusted with his treatment by the Provost, he quitted his family in about a year; and sighing for Madam de Warens, flew once more to throw himself at her feet. She received him with good-nature, but he could not recover the past. His former happiness, he found, was dead for ever. He continued there, however, still foreseeing her approaching ruin, and the seizure of her pension, and, to retrieve her affairs, forming castles in the air, and having made an-improvement (as he thought) in musical notes, from which he had great expectations, he sold his books, and set out for Paris, to communicate his scheme to the Academy.

“Such (he concludes) have been the errors and the faults of my youth. I have given a history of them with a fidelity with which my heart is satisfied. If, in the sequel, I have honoured my mature age with some virtues, I should have told them as frankly, and such was my design—But I must stop here. Time may undraw the curtain. If my memoir reaches posterity, one day or other it will perhaps learn what I had to say. Then it will know why I am silent.”

An account of the last moments of this celebrated man may be an acceptable addition to his life. He rose in perfect health, to all appearance, on Thursday morning at five o'clock (his usual hour in summer), and walked with a young pupil, son to the marquis de Girardin, lord of Ermenonville in France. About seven he returned to his house alone, and asked his wife if breakfast was ready. Finding it was not, he told her he would go for some moments into the wood, and desired her to call him when breakfast was on the table. He was accordingly called, returned home, drank a dish of coffee, went out again, and came back a few minutes after. About eight, his wife went down stairs to pay the account of a smith; but scarcely had she been a moment below, when she heard him complain. She returned immediately, and found him sitting on a chair, with a ghastly countenance, his head reclining on his hand, and his elbow sustained by a desk. "What is the matter, my dear friend," said she, "are you indisposed?" "I feel," answered he, "a painful anxiety, and the keen pains of a colic." Upon this Mrs. Rousseau left the room, as if she intended to look for something, and sent to the castle an account of her husband's illness. The Marchioness, on this alarming news, ran with the utmost expedition to the cottage of the philosopher; and, that she might not alarm him, she said she came to enquire whether the music that had been performed during the night in the open air before the castle, had not disturbed him and Mrs. Rousseau.—The philosopher replied, with the utmost tranquillity of tone and aspect, "Madam, I know very well that it is not any thing relative to music that brings you here:—I am very sensible of your goodness:—but I am much out of order, and I beg it as a favour that you will leave me alone with my wife, to whom I have a great many things to say at this instant." Madam de Girardin immediately withdrew. Upon this, Rousseau desired his wife to shut the door, to lock it on the inside, and to come and sit by him. "I shall do so, my dear friend," said she; "I am now sitting beside you—how do you find yourself?"

Rousseau. "I grow worse—I feel a chilly cold—a shivering over my whole body—give me your hands, and see if you can warm me—Ah!—that gentle warmth is pleasing—but the pains of the colic return—they are very keen."

Mrs. Rousseau. "Do not you think, my dear friend, that it would be proper to take some remedy to remove these pains?"

Rousseau. "My dear—be so good as to open the windows, that I may have the pleasure of seeing once more the verdure of that field—how beautiful it is! how pure the air! how serene the sky!—What grandeur and magnificence in the aspect of nature!"

Mrs. Rousseau. "But, my good friend, why do these objects affect you so particularly at present?"

Rousseau. "My dear—It was always my earnest desire that it would please God to take me out of the world before you—my prayer has been heard—and my wish will soon have its accomplishment.—Look at that sun, whose smiling aspect seems to call me hence!—There is my God—God himself—who opens to me the bosom of his paternal goodness, and invites me to taste and enjoy, at last, that eternal and unalterable tranquillity, which I have so long and so ardently panted after.—My dear spouse—do not weep—you have always desired to see me happy. I am now going to be truly so!—Do not leave me: I will have none but you to remain with me—you, alone, shall close my eyes."

Mrs. Rousseau. "My dear—my good friend—banish those apprehensions—and let me give you something—I hope that this indisposition will not be of a long continuance!"

Rousseau. "I feel in my breast something like sharp pins, which occasion violent pains—My dear—if I have ever given you any uneasiness and trouble, or exposed you, by our conjugal union, to misfortunes, which you would otherwise have avoided, I hope you will forgive me."

Mrs. Rousseau. "Alas! my dear friend, it is rather my duty to ask your pardon for any uneasy moments you may have suffered on my account, or through my means."

Rousseau. "Ah! my dear, how happy a thing is it to die, when one has no reason for remorse or self-reproach!—Eternal Being! the soul that I am now going to give thee back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!—My dear—I have found in the Marquis of Girardin and his lady the marks of even parental tenderness and affection:—tell them that I revere their virtues, and that I thank them, with my
"dying

“ dying breath, for all the proofs I have received of their
“ goodness and friendship :—I desire that you may have
“ my body opened immediately after my death, and that
“ you will order an exact account to be drawn up of the
“ state of its various parts :—tell Monsieur and Madame
“ de Girardin, that I hope they will allow me to be bu-
“ ried in their gardens, in any part of them that they
“ may think proper.”

Mrs. Rousseau. “ How you afflict me—my dear friend !
“ I intreat you, by the tender attachment you have al-
“ ways professed for me, to take something.”

Rousseau. “ I shall—since you desire it—Ah ! I feel in
“ my head a strange motion !—a blow which—I am tor-
“ mented with pains—Being of Beings ! God ! (here he
“ remained for a considerable time with his eyes raised
“ to heaven)—my dear spouse ! let me embrace you !—
“ help me to walk a little.”

Here his extreme weakness prevented his walking with-
out help ; and Mrs. Rousseau being unable to support him,
he fell gently on the floor, where, after having remained
for some time motionless, he sent forth a deep sigh, and
expired. Four and twenty hours after his decease, his
body was opened, in presence of a competent number of
witnesses ; and an inquest being held by the proper offi-
cers, the surgeons declared upon oath, that all the parts
of the body were sound, and that a ferous apoplexy, of
which palpable marks appeared in the brain, was the cause
of his death. The Marquis de Girardin ordered the body
to be embalmed ; after which it was laid in a coffin of
oak, lined with lead, and was buried in the Isle of Pop-
lars, which is now called Elysium. The spot is charm-
ing, and looks like an enchanted region : it is of an oval
form, fifty feet in length, and thirty-five in breadth. The
water which surrounds it flows in a silent stream, and the
wind seems unwilling to ruffle its surface, or to augment
its motion, which is almost imperceptible. The small
lake, that is formed by this gentle current, is surrounded
by hillocks, which separate it from the other parts of na-
ture, and shed on this retreat a mysterious kind of silence,
that diffuses through the mind of the spectator a melan-
choly propensity of the humane kind. These hillocks
are covered with trees, and are terminated at the margin
of the lake by solitary paths, which are now and will be
long frequented by sentimental visitors, casting a pensive
look towards Elysium.

We

We shall dismiss this extraordinary character by observing, that in his "Confessions" all the disguises with which pride, hypocrisy, self-love, and shame, had wound round the human heart, are removed, and all its secret recesses are laid open to the eye. What a strange mixture was this John-James of good and evil, of sublimity and littleness, of penetration and simplicity! How happily did his days pass when he was a stranger to fame and honour! But when his works had drawn those ideal blessings towards him, into what a depth of misery do we behold him plunged! The most eager and unsuccessful candidate for literary reputation would not exchange his defeat for such a dangerous and painful triumph.

The greater part of his works have been translated into English; amongst these the most important are his "Eloise," and his "Emilius."

Wellwood's
Preface to
Rowe's
Translation
of Lucan,
1728, in
folio.—
Sewell's
Memoirs of
the Life of
Rowe, pre-
fixed to
Rowe's
Miscellane-
ous Works.

ROWE (NICHOLAS), a good English poet, was the son of John Rowe, esq; serjeant at law, and born at Little Berkford in Bedfordshire 1673. His education was begun at a grammar-school in Highgate; whence he was soon removed to Westminster, where he acquired great perfection in classical literature, under Dr. Busby. To his skill in Greek and Latin he is said to have added some knowledge of the Hebrew; but poetry was his early bent and darling study. His father, designing him for his own profession, took him from that school, when he was about sixteen; and entered him a student in the Middle Temple. Being capable of attaining any branch of knowledge, he made a great progress in the law; and would doubtless have figured in that profession, if the love of the belles lettres, and of poetry in particular, had not stopped him. When he was five and twenty, he wrote his first tragedy, called "The Ambitious Step-Mother;" and this, meeting with universal applause, made him lay aside all thoughts of rising by the law. Afterwards he wrote these following tragedies: "Tamerlane," "The Fair Penitent," "Ulysses," "The Royal Convert," "Jane Shore," "Lady Jane Grey;" and a comedy called "The Biter." He wrote also several poems upon different subjects, which have been published under the title of "Miscellaneous Works," in one volume: as his dramatic works have been in two.

Rowe is chiefly to be considered (Dr. Johnson observes) in the light of a tragic writer and a translator. In his attempt at comedy he failed so ignominiously, that his "Biter" is not inserted in his works; and his occasional poems

poems and short compositions are rarely worthy of either praise or censure; for they seem the casual sports of a mind seeking rather to amuse its leisure than to exercise its powers. In the construction of his dramas there is not much art; he is not a nice observer of the unities. He extends time, and varies place, as his convenience requires. To vary the place is not (in the opinion of the learned critic from whom these observations are borrowed) any violation of nature, if the change be made between the acts; for it is no less easy for the spectator to suppose himself at Athens in the second act, than at Thebes in the first; but to change the scene as is done by Rowe in the middle of an act, is to add more acts to the play, since an act is so much of the business as is transacted without interruption. Rowe, by this licence, easily extricates himself from difficulties; as in *lady Jane Gray*, when we have been terrified with all the dreadful pomp of public execution, and are wondering how the heroine or the poet will proceed, no sooner has Jane pronounced some prophetic rhymes, than—pass and be gone—the scene closes, and Pembroke and Gardiner are turned out upon the stage. I know not (says Dr. Johnson) that there can be found in his plays any deep search into nature, any accurate discriminations of kindred qualities, or nice display of passion in its progress; all is general and undefined. Nor does he much interest or affect the auditor, except in “*Jane Shore*,” who is always seen and heard with pity. Alicia is a character of empty noise, with no resemblance to real sorrow or to natural madness.

Whence then has Rowe his reputation? From the reasonableness and propriety of some of his scenes, from the elegance of his diction, and the suavity of his verse. He seldom moves either pity or terror, but he often elevates the sentiments; he seldom pierces the breast, but he always delights the ear, and often improves the understanding. Being a great admirer of Shakspeare, he gave the public an edition of his plays; to which he prefixed an account of that great man’s life. But the most considerable of Mr. Rowe’s performances, was a translation of “*Lucan’s Pharsalia*,” which he just lived to finish, but not to publish; for it did not appear in print till 1728, ten years after his death.

Meanwhile, the love of poetry and books did not make him unfit for business: for nobody applied closer to it, when occasion required. The duke of Queensbury, when
secretary

Life of Cervantes,
written by
Don Gregorio Mayans and Siscar, the
king of
Spain's librarian.

secretary of state, made him secretary for public affairs. After the duke's death, all avenues were stopped to his preferment; and, during the rest of queen Anne's reign, he passed his time with the Muses and his books. A story indeed is told of him, which shews that he had some acquaintance with her ministers. It is said, that he went one day to pay his court to the lord treasurer Oxford, who asked him, "if he understood Spanish well?" He answered, "No:" but, thinking that his lordship might intend to send him into Spain on some honourable commission, he presently added, "that he did not doubt but " he could shortly be able both to understand and to " speak it." The earl approving what he said, Rowe took his leave; and, retiring a few weeks to learn the language, waited again on the earl to acquaint him with it. His lordship asking him, "if he was sure he understood it thoroughly;" and Rowe affirming that he did, "How happy are you, Mr. Rowe," said the earl, "that " you can have the pleasure of reading and understanding " the history of Don Quixote in the original!" On the accession of George I, he was made poet laureat, and one of the land surveyors of the customs in the port of London. The prince of Wales conferred on him the clerkship of his council; and the lord chancellor Parker made him his secretary for the presentations. He did not enjoy these promotions long; for he died Dec. 6, 1718, in his 45th year.

Mr. Rowe was twice married, had a son by his first wife, and a daughter by his second. He was a handsome, genteel man; and his mind was as amiable as his person. He lived beloved, and at his death had the honour to be lamented by Mr. Pope, in an epitaph which is printed in Pope's works, although it was not affixed on Mr. Rowe's monument, in Westminster-abbey, where he was interred in the poet's corner, opposite to Chaucer.

Mr. Evans, bookseller, is preparing a complete and elegant edition of this author's works.

Mrs. Rowe's
Miscellaneous
Works,
with her
life prefixed,
1739, in
2 vols. 8vo.

ROWE (ELIZABETH), an English lady, famous for her fine parts and writings in verse and prose, was the daughter of Mr. Walter Singer, a dissenting minister; and born at Ilchester in Somersetshire, Sept. 11, 1674. Her father was possessed of a competent estate near Frome in that county, and lived thereabouts; but, being imprisoned at Ilchester for nonconformity, married a wife, and settled

settled in that town. The daughter gave early symptoms of fine parts; and, as her strongest bent was to poetry, she began to write verses at twelve years of age. She was also fond of the sister-arts, music and painting; and her father was at the expence of a master, to instruct her in the latter. She was a warm devotee, so as to border on what some might call enthusiasm; and this habit, which grew naturally from constitution in her, was also powerfully confirmed by education and example. She was early acquainted with the pious bishop Ken; and, at his request, wrote her paraphrase on the 38th chapter of Job. In 1696, the 22d of her age, a collection of her poems was published: they were intituled, “Poems on several Occasions, by Philomela.”

She understood the French and Italian tongues well: for which, however, she had no other tutor than the hon. Mr. Thynne, son to lord Weymoth, who kindly took upon him the task of teaching her. Her shining merit, and the charms of her person and conversation, procured her many admirers; and among others, it is said that Prior the poet made his addresses to her. There was certainly much of friendship, if not of love, between them; and Prior's answer to Mrs. Rowe's, then Mrs. Singer's, pastoral on those subjects, gives room to suspect that there was something more than friendship on his side. In the mean time, Mr. Thomas Rowe, a gentleman of uncommon parts and learning, and also of some talents for poetry, was the person whom Heaven had designed for her; for this gentleman, being at Bath in 1709, became acquainted with Mrs. Singer, who lived in retirement near it, and commencing an amour married her the year after. It must needs be imagined, that this was a most happy couple; for, some considerable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmest sentiments of connubial friendship and affection. But as whatever is exquisite cannot by the provision of nature be lasting, so it happened here; for this worthy gentleman died of a consumption in May 1715, aged 28 years, after having scarcely enjoyed himself five with his amiable consort. The elegy Mrs. Rowe composed upon his death, is deservedly reckoned among the best of her poems.

See Mrs. Singer's Pastoral on Love and Friendship, printed in Prior's Poems, with his answer.

It was only out of a regard to Mr. Rowe; that she had hitherto borne London in the winter season, her prevailing passion leading her to solitude; upon his decease, therefore,

therefore, she retired to Frome, where her substance chiefly lay, and from which she stirred afterwards as seldom as she could. In this recess, she wrote the greatest part of her works. Her "Friendship in Death, in twenty letters from the dead to the living," was published in 1728; and her "Letters Moral and Entertaining" were printed, the first part in 1729, the second in 1731, and the third in 1733, 8vo. The design of these, as well as of "Friendship in Death," is, by fictitious examples of the most generous benevolence and heroic virtue, to inflame the reader to the practice of every thing, which can ennoble human nature, and benefit the world. In 1736, she published, "The History of Joseph:" a poem, which she had written in her younger years. She did not long survive this publication; for she died of an apoplexy, as was supposed, Feb. 20, 1736-7. In her cabinet were found letters to several of her friends, which she had ordered to be delivered immediately after her decease. The Rev. Dr. Isaac Watts, agreeably to her request, revised and published her devotions in 1737, under the title of, "Devout Exercises of the heart in Meditation and Soliloquy, Praise and Prayer;" and, in 1739, her "Miscellaneous Works in prose and verse" were published in 2 vols. 8vo, with an account of her life and writings prefixed.

As to her person, she was not a regular beauty, yet possessed a large share of the charms of her sex. She was of a moderate stature, her hair of a fine colour, her eyes of a darkish grey inclining to blue, and full of fire. Her complexion was very fair, and a natural blush glowed in her cheeks. She spoke gracefully, her voice was exceedingly sweet and harmonious; and she had a softness in her aspect, which inspired love, yet not without some mixture of that awe and veneration, which distinguished sense and virtue, apparent in the countenance, are wont to create.

History of
Gentle-
men's So-
ciety at
Spalding,
p. xxxiii.

ROWNING (JOHN), M. A. fellow of Magdalen college, Cambridge, and afterwards rector of Anderby in Lincolnshire, in the gift of that society, was an ingenious mechanic, mathematician, and philosopher. In 1738, he printed at Cambridge, in octavo, "A Compendious System of Natural Philosophy." This was afterwards reprinted with additions in 1745. He was a constant attendant at the meetings of the Spalding society. His only daughter and executrix married Thomas Brown of Spalding,

ing, esq. He died at his lodgings in Carey-street near Lincoln's-Inn Fields, at the end of November 1771, aged 72. In the "Cambridge Chronicle of January 11, 1772," was an epitaph by J. M. [Joseph Mills] dated from Cow-bite, where he succeeded his uncle Mr. Ray, said to be in the manner of Ben Jonson. Of that let others judge :

“ Underneath this stone is laid
 “ Rowning's philosophic head,
 “ Who, when alive, did ever please,
 “ By friendly mirth and social ease.”

Mr. Rowning was an ingenious but not well-looking man, tall, stooping in the shoulders, and of a fallow down-looking countenance. He had a brother, a great mechanic and famous watch-maker, at Newmarket.

RUBENS (Sir PETER PAUL), the prince of the Flemish painters, was born in 1577 at Cologne ; whither his father John Rubens, counsellor in the senate of Antwerp, had been driven by the civil wars. The fineness of his parts, and the care that was taken in his education, made every thing easy to him : but he had not resolved upon any profession when his father died ; and, the troubles in the Netherlands abating, his family returned to Antwerp. He continued his studies there in the belles lettres, and at his leisure hours diverted himself with designing. His mother, perceiving in him an inclination to this art, permitted him to place himself under Adam van Moort first, and Otho Venius after ; both which masters he presently equalled. He only wanted to improve his talent by travelling, and for this purpose went to Venice ; where, in the school of Titian, he perfected his knowledge of the principles of colouring. Afterwards he went to Mantua, and studied the works of Julio Romano ; and thence to Rome, where with the same care he applied himself to the contemplation of the antique, the paintings of Raphael, and every thing that might contribute to finish him in his art. What was agreeable to his goute, he made his own, either by copying, or making reflections upon it ; and he generally accompanied those reflections with designs, drawn with a light stroke of his pen.

He had been seven years in Italy, when, receiving advice that his mother was ill, he took post, and returned to Antwerp : but she died before his arrival. Soon after he married ; but, losing his wife at the end of four years, he left Antwerp for some time, and endeavoured to divert his

sorrow by a journey to Holland; where he visited Hurler at Utrecht, for whom he had a great value. He married a second wife, who was a prodigious beauty, and helped him very much in the figures of his women. His reputation being now spread all over Europe, queen Mary of Medicis, wife of Henry IV. of France, invited him to Paris; whither he went, and painted the Luxemburg galleries. Here the duke of Buckingham became acquainted with him, and was so taken with his solid and penetrating parts, as well as skill in his profession, that he is said to have recommended him to the infanta Isabella, who sent him her ambassador into England, to negotiate a peace with Charles I. in 1630. He concluded the treaty, and painted the banquetting house; for which last affair the king paid him a large sum of money, and, as he was a man of merit, knighted him. He was an intimate friend of the duke of Buckingham; and he sold the duke as many pictures, statues, medals, and antiques, as came to 10,000 l. He returned to Spain, where he was magnificently rewarded by Philip IV. for the services he had done him. Going soon after to Flanders, he had the post of secretary of state conferred on him; but did not leave off his profession. He died in 1640, leaving vast riches behind him to his children; of whom Albert, the eldest, succeeded him in the office of secretary of state in Flanders.

The genius of this painter was lively, free, noble, and universal. His gusto of design favors somewhat more of the Fleming, than of the beauty of the Antique, because he stayed not long in Rome; and, though connoisseurs observe in all his paintings somewhat of great and noble, yet it is confessed, that, generally speaking, he designed not correctly. For all the other parts of painting, he was as absolute a master of them, and possessed them all as thoroughly, as any of his predecessors in that noble art. In short, he may be considered as a rare accomplished genius, sent from heaven to instruct mankind in the art of painting. This is the judgement of Du Fresnoy upon him. But besides his talent in painting, and his admirable skill in architecture, which displays itself in the several churches and palaces built after his designs at Genoa, he was a person possessed of all the ornaments and advantages that can render a man valuable: was universally learned, spoke several languages perfectly, was well read in history, and withal an excellent statesman. His usual abode was at Antwerp; where he built a spacious apartment,

Fresnoy's
Art of
Painting,
p. 236.
Lond. 1716,
8vo.

apartment, in imitation of the Rotunda at Rome, for a noble collection of pictures, which he had purchased in Italy; and some of which, as we have observed, he sold to the duke of Buckingham. He lived in the highest esteem, reputation, and grandeur imaginable; was as great a patron, as master, of his art; and so much admired all over Europe for his many singular endowments, that no stranger of any quality could pass through the Low-Countries, without seeing a man of whom they had heard so much.

His school was full of admirable disciples, among whom Van Dyck was he, who best comprehended all the rules and general maxims of his master; and who has even excelled him in the delicacy of his colouring, and in his cabinet-pieces: but his gusto in the designing part was nothing better than that of Rubens.

RUE (CHARLES DE LA), a French orator and poet, was born at Paris in 1643, and bred among the Jesuits. He distinguished himself early by fine parts and skill in polite literature; and a Latin poem, which he composed in 1667 upon the conquests of Lewis XIV, was thought so excellent, that Peter Corneille translated it into French, and presented it to the king; apologizing, at the same time, for not being able to convey to his majesty the beauties of the original. Thus de la Rue was introduced to the knowledge of the public with great éclat; and the king shewed him singular respect ever after. He was one of those who had the care of the editions of the classics for the use of the dauphin; and Virgil was allotted to him, which he published with good notes, and an exact life of the author, in 1675, 4to. He published panegyrics, funeral orations, and sermons, which shew him to have been a very great orator: his master-piece is a funeral oration for the prince of Luxembourg. There are also tragedies of his writing in Latin and French, which had the approbation of Corneille; and therefore must have made him pass for no ordinary poet. He died in 1725, aged 82.

Besides this Jesuit, there was another Charles de la Rue, a Benedictine monk, born in 1685; and who became so deeply learned in the Greek and Hebrew languages, and in divinity, that Montfaucon took him into his friendship, and made him an associate with him in his studies. Montfaucon had published, in 1713, the remains of "Origen's Hexapla;" and was very desirous, that an exact and

complete edition should be given of the whole works of this illustrious father. His own engagements not permitting him, he prevailed with de la Rue, whose abilities and learning he knew to be sufficient for the work, to undertake it: and accordingly two volumes were published by him, in 1733, folio, with proper prefaces and useful notes. A third volume was ready for the press, when de la Rue died in 1739; and though it was published afterwards, yet the edition of Origen was not quite completed, some remaining pieces, together with the "Origeniana" of Huetius, being intended for a fourth volume.

Niceron,
tom. II.

RUINART (THIERRY), a French theologian, was born at Rheims in 1657, and became a Benedictine monk in 1674. He studied the scriptures, the fathers and ecclesiastic writers, in so masterly a way, that Mabillon chose him for a companion in his literary labours. He shewed himself not unworthy of the good opinion Mabillon had conceived of him, when he published, in 1689, "*Acta Primorum Martyrum Sincera*," &c. 4to. meaning the martyrs of the four first centuries. In a preface to this work, he endeavours to refute a notion, which our Dodwell had advanced in a piece "*De paucitate Martyrum*," inserted among his "*Dissertationes Cyprianicæ*." A new edition of this work, with alterations and additions, was printed in 1713, folio. Ruinart published other learned works, and assisted Mabillon, whom he survived, and whose life he wrote, in the publication of the acts of the saints, and annals of their order. He gave also an edition of the works of "*Gregory of Tours*," at Paris, 1699, in folio. When Mabillon died in 1707, he was appointed to continue the work, he had jointly laboured with him; upon which he travelled to Champagne, in quest of new memoirs, but died, while he was out, in 1709.

Athen.
Oxon.

RUSHWORTH (JOHN), an English gentleman, and author of useful "*Historical Collections*," was of an ancient family, and born in Northumberland about 1607. He was a student in the university of Oxford; but left it soon, and entered himself of Lincoln's-Inn, where he became a barrister. But, his humour leading him more to state-affairs than the common law, he began early to take, in characters or short-hand, speeches and passages at conferences in parliament, and from the king's own mouth

mouth what he spake to both houses ; and was upon the stage continually an eye and ear witness of the greatest transactions. He did also personally attend and observe all occurrences of moment, during eleven years interval of parliament from 1630 to 1640, in the star chamber, court of honour, and exchequer chamber, when all the judges of England met there upon extraordinary cases ; and at the council table, when great causes were tried before the king and council. And, when matters were agitated at a great distance, he was there also ; and went on purpose out of curiosity to see and observe what was doing at the camp at Berwick, at the fight at Newborn, at the treaty at Rippon, and at the great council at York.

In 1640, he was chosen an assistant to Henry Elfyng, esq. clerk of the house of commons ; by which means he became acquainted with the debates in the house, and privy to their proceedings. The house reposed such confidence in him, that they entrusted him with their weightiest affairs ; particularly, in conveying messages and addresses to the king while at York : between which place and London, though 150 computed miles, he is said to have rode frequently in twenty-four hours. In 1643, he took the covenant ; and when Sir Thomas Fairfax, who was his near relation, was appointed general of the parliament forces, he was made his secretary ; in which office he did great services to his master. In 1649, attending lord Fairfax to Oxford, he was created master of arts, as a member of Queen's college ; and at the same time was made one of the delegates, to take into consideration the affairs depending between the citizens of Oxford and the members of that university. Upon lord Fairfax's laying down his commission of general, Rushworth went and resided for some time in Lincoln's-Inn ; and, being in much esteem with the prevailing powers, was appointed one of the committee, in Jan. 1651-2, to consult about the reformation of the common law. In 1658, he was chosen one of the burgesses for Berwick upon Tweed, to serve in the protector Richard's parliament : and was again chosen for the same place in the healing parliament, which met April 25, 1660.

After the Restoration, he presented to the king several of the privy council's books, which he had preserved from ruin during the late distractions ; but does not appear to have received any other reward than thanks, which was given him by the clerk of the council in his majesty's

name. Sir Orlando Bridgman, lord keeper of the great seal, appointed him his secretary in 1677, and continued him in that office as long as he kept the seals. In 1678, he was a third time elected burges for Berwick, as he was in the succeeding parliament in 1679, and afterwards for the Oxford parliament. Upon the dissolution of this, he lived in the utmost retirement and obscurity in Westminster. He had had many opportunities of enriching himself, at least of obtaining a comfortable subsistence; but, either through carelessness or extravagance, he never became master of any considerable possessions. At length, being arrested for debt, he was committed to the King's Bench prison in Southwark, where he dragged on the last six years of his life in a miserable condition; having greatly lost the use of his understanding and memory, partly by age, and partly by drinking strong liquors to keep up his spirits. Death released him May 12, 1690. He had several daughters, one of whom was married to Sir Francis Vane.

His "Historical Collections of private Passages in State, weighty Matters, in Law, remarkable Proceedings in Parliament," were published at different times, in folio. The first part, from the year 1618 to 1629, was published in 1659. The copy had been presented to Oliver Cromwell, when he was protector; but he, having no leisure to peruse it, recommended it to Whitelock, who running it over made some alterations and additions. The second part appeared in 1680; the third in 1692; and the fourth and last, which extends to the year 1648, in 1701. All the seven volumes were reprinted together in 1721, and the trial of the earl of Strafford, which makes the whole eight volumes. This work has been highly extolled by some, and as much condemned by others. All, who have been averse to Charles I. and his measures, have highly extolled it; all, who have been favourers of that king and his cause, have represented it as extremely partial, and discredited it as much as possible. But the person, who professedly set himself to oppose it, and to ruin its credit, was Dr. John Nalson of Cambridge; who published, by the special command of Charles II, "An impartial Collection of the great Affairs of State, from the beginning of the Scotch rebellion in the year 1639, to the murder of king Charles I. wherein the first occasions, and whole series of the late troubles in England, Scotland, and Ireland, are faithfully represented. Taken from

“ from authentic records, and methodically digested.” The title promises to bring the history down to the murder of Charles I., but Nalson lived only to put out two vols. in folio, 1682, and 1683, which brings it no lower than Jan. 1641-2. He professes, in the introduction to this work, to make it appear, that “ Mr. Rushworth “ hath concealed truth, endeavoured to vindicate the “ prevailing detractions of the late times, as well as their “ barbarous actions, and, with a kind of a rebound, to “ libel the government at second-hand :” and so far it is certain, that his aim and design was to decry the conduct of the court, and to favour the cause of the parliament ; for which reason it is easy to conceive, that he would be more forward to admit into his collections what made for, than against, that purpose. But it does not appear, nor is it pretended, that Rushworth has wilfully omitted, or misrepresented, facts or speeches ; or, that he has set forth any thing but the truth, though he may not sometimes have set forth the whole truth, as is the duty of an impartial historian : so that his collections cannot be without great use, if it be only to present us with one side of the question.

He published also, in 1680, “ The Trial of Thomas “ Earl of Strafford, &c. to which is added a short account “ of some other matters of fact, transacted in both houses “ of parliament, precedent, concomitant, and subsequent “ to the said trial, with some special arguments in law “ relating to a Bill of Attainder,” folio.

RUTHERFORTH (THOMAS), D. D. (son of the Rev. Thomas Rutherford, rector of Papworth Everard in the county of Cambridge, who had made large collections for an history of that county) was born October 13, 1712 ; became fellow of St. John’s college Cambridge, regius professor of divinity in that university ; rector of Shenfield in Essex, and of Barley in Hertfordshire, and archdeacon of Essex. He communicated to the Gentleman’s Society at Spalding a curious correction of Plutarch’s description of the instrument used to renew the Vestal fire, as relating to the triangle with which the instrument was formed. It was nothing but a concave speculum [A], whose principal focus which collected the rays is not in the centre of concavity, but at the distance

History of
the Gentle-
men’s So-
ciety at
Spalding,
p. xxxiv.

[A] See the Diagram, in Memoirs of the Gentleman’s Society at Spalding, p. xxxv.

Reliquiæ
Galeantæ,
p. 404.

of half a diameter from its surface: but some of the ancients thought otherwise, as appears from Prop. 31. of Euclid's "Catoptrics;" and though this piece has been thought spurious, and this error a proof thereof, the Sophist and Plutarch might each know as little of mathematics. He published "An Essay on the nature and obligations of Virtue, 1744," 8vo. which Mr. Maurice Johnson, of Spalding, in a letter to Dr. Birch, calls "an useful, ingenious, and learned piece, wherein the noble author of the Characteristicks, and all other authors ancient and modern, are, as to their notions and *dogmata*, duly, candidly, and in a gentleman-like manner, considered, and fully, to my satisfaction, as best answered as becomes a Christian divine. If you have not yet read that amiable work, I must (notwithstanding as we have been told some, whom he answers in his xith and last chapters, do not so much approve it) not forbear recommending it to your perusal." "Two Sermons preached at Cambridge, 1747," 8vo. "A System of Natural Philosophy, Cambridge, 1748," 2 vols. 4to. "A letter to Dr. Middleton in defence of bishop Sherlock on Prophecy, 1750," 8vo. "A Discourse on Miracles, 1751," 8vo. "Institutes of Natural Law, 1754," 2 vols. 8vo. "A Charge to the Clergy of Essex, 1753," 4to. re-printed with three others in 1763, 8vo. "Two Letters to Dr. Kennicott, 1761 and 1762." "A Vindication of the Right of Protestant Churches to require the Clergy to subscribe to an established Confession of Faith and Doctrines, in a Charge delivered at a Visitation, July 1766. Cambridge, 1766," 8vo. A second, the same year. "A Letter to Archdeacon Blackburn, 1767," 8vo. on the same subject. He died Oct. 5, 1771, aged 59, having married a sister of the late Sir Anthony Thomas Abdy, bart. of Albins in Essex, by whom he had two sons, Thomas, who died an infant, and Thomas Abdy, now in orders, rector in his own right of Theydon Gernon in the same county, who succeeded to the estate and title of his maternal uncle, and married Jan. 13, 1778, a daughter of James Hayes, esq. of Helliport, and bencher of the Middle-Temple, by whom he has issue.

The following mural epitaph is erected to the memory of the doctor in his church at Barley;

" Sacred
to the memory of the Rev^d
Tho^s Rutherford, S. T. P.

formerly

formerly fellow of, and one of the public tutors in St John's college, Cambridge; and, at the time of his death, King's professor of Divinity in that university; Archdeacon of Essex, Rector of Shenfield in the same county, and also of this parish. He married Charlotte Elizabeth, one of the daughters of Sir William Abdy, Baronet, of Cobham, in the county of Surry, by whom he left one son, Thomas Abdy Rutherford. He was born on the 13th of October, 1712, and died on the 5th of that month, 1771, in the 59th year of his age. He was eminent no less for his piety and integrity than his extensive learning; and filled every public station in which he was placed with general approbation. In private life, his behaviour was truly amiable. He was esteemed, beloved, and honoured by his family and friends; and his death was sincerely lamented by all who had ever heard of his well deserved character."

RUYSCH (FREDERIC), one of the greatest anato- Niceron, mists, that ever appeared in Holland, was the son of Henry t. XXXIII. Ruyfch, commissary of the States General; and was born at the Hague in 1638. After he was sufficiently grounded in proper learning at home, he went to Leyden, where he applied himself to anatomy and botany. From Leyden, he passed to Franeker; where, having finished his studies, he took the degree of doctor in physic. Then he returned to the Hague; and, marrying a wife in 1661, settled so heartily to the practice of his profession, as even to neglect every other pursuit and study, which had not some connexion with, or relation to it. A piece, which he published in 1665, "*De vasis lymphaticis et lacteis*," did him so much honour, that he was invited the year after to be professor of anatomy at Amsterdam. This invitation he gladly accepted; Amsterdam being a very proper place to gratify his passion for perfecting himself in natural history and anatomy. For this, he spared neither pains nor expence; was continually employed in dissections; and examined every part of the human body with the most scrupulous exactness. He contrived new means to facilitate anatomical inquiries; and found out a particular secret to prepare dead bodies, and to preserve them many years from putrefaction. His collection in this way was really

really marvellous. He had fœtuses in a regular gradation, from the length of the little finger to the size of an infant upon the point of being born; he had grown-up persons of all ages; and he had innumerable animals of all sorts and countries. In short, his cabinets were full of these and other natural curiosities. The czar Peter of Russia made him a visit in 1717, and was so struck with his collection, that he purchased it of him for thirty thousand florins, and sent it to St. Petersburg.

In 1685, he was made professor of physic; which post he filled with honour till 1728, when he unhappily broke his thigh by a fall in his chamber. The year before, he had the misfortune to lose his son Henry Ruysch, doctor of physic; who, like his father, was an able practitioner, skilled in botany and anatomy, and was supposed to be very aiding to his father in his publications, experiments, and inventions. This Henry Ruysch published at Amsterdam, 1718, in 2 vols. folio, a work with this title: "Theatrum Universale omnium animalium, maxima cura
" a J. Jonstonio collectum, ac plusquam trecentis piscibus
" nuperrime ex Indiis Orientalibus allatis, ac nunquam
" antea his terris visis, locupletatum." This son died when his father wanted him most; who had now nobody near him but his youngest daughter, who was still unmarried. This lady understood anatomy perfectly, having been initiated in all the mysteries of the art; and therefore was qualified to assist her father in completing that second collection of rarities in anatomy and natural history, which he began to make as soon as he had sold the first. His anatomical works are printed in 4 vols. 4to.

Ruysch died Feb. 22, 1731, in his 93d year. He had spent his whole life in the study of anatomy, had published many books, and doubtless made many discoveries in it; yet not so many as he himself imagined. His great fault was, not reading enough: altogether intent upon his own researches, he was ignorant of what others had discovered; and so often gave, for new, what had been described by other anatomists. This, and his differing from the learned in his profession, involved him in almost continual disputes. He was a member of the royal society at London, and of the academy of sciences at Paris; in which last place he succeeded Sir Isaac Newton, 1727.

RUYSDAAL (JACOB), a celebrated landscape-painter of Holland, was born at Haerlem in 1636: and, though

though it is not known by what artist he was instructed, yet it is affirmed, that some of his productions, when he was only twelve years of age, surprised the best painters. However, nature was his principal instructor, as well as his guide; for he studied her incessantly. The trees, skies, waters, and grounds, of which his subjects were composed; were all taken from nature; and sketched upon the spot, just as they allured his eye, or delighted his imagination. His general subjects were, views of the banks of rivers; hilly ground, with natural cascades; a country, interspersed with cottages and huts; solemn scenes of woods and groves, with roads through them; windmills and watermills; but he rarely painted any subject without a river, brook, or pool of water, which he expressed with all possible truth and transparency. He likewise particularly excelled in representing torrents, and impetuous falls of water; in which subjects the foam on one part, and the pellucid appearance of the water in another, were described with wonderful force and grandeur. Most of the collections in England are adorned with some of the works of this master. He died in 1681, aged 45.

RYAN (LACY). This gentleman, though generally Biographia
Dramatica esteemed a native of Ireland, was born in the parish of St. Margaret, Westminster, about 1694. He was the son of Mr. Daniel Ryan a taylor, and had his education at St. Paul's school, after which it was intended to bring him up to the law, for which purpose he was a short time with Mr. Lacy, an attorney, his godfather. He had once some thoughts of going to the East-Indies with his brother (who died there 1719); but a stronger propensity to the stage prevailing, by the friendship of Sir Richard Steele he was introduced into the Hay-Market company 1710, and was taken considerable notice of in the part of Marcus in "Cato" during the first run of that play in 1712, though then but eighteen years of age. He from that time increased in favour, arose to a very conspicuous rank in his profession, and constantly maintained a very useful and even important cast of parts, both in tragedy and comedy. In his person he was genteel and well made; his judgment was critical and correct; his understanding of an author's sense most accurately just, and his emphasis, or manner of pointing out that sense to the audience, ever constantly true, even to a musical exactness. His feelings were strong, and nothing could give more honourable evidence of his powers as an actor, than the sympathy to
those

those sensations, which was ever apparent in the audience when he thought proper to make them feel with him. Yet, so many are the requisites that should go to the forming a capital actor, somewhat so very near absolute perfection is expected in those who are to convey to us the idea, at times, of even more than mortality, that, with all the abovementioned great qualities, this gentleman was still excluded from the list of first-rate performers, by a deficiency in only one article, viz, that of voice. It is probable that Mr. Ryan's voice might not naturally have been a very good one, as the cadence of it seemed always inclinable to a sharp shrill treble; but an unlucky fray with some watermen, at the very earliest part of his theatrical life, in which he received a blow on the nose, which turned that feature a little out of its place, though not so much as to occasion any deformity, made an alteration in his voice also, by no means to its advantage; yet still it continued not disgusting, till, several years afterwards, being attacked in the street by some ruffians, who, as it appeared afterwards, mistook him for some other person, he received a brace of pistol-bullets in his mouth, which broke some part of his jaw, and prevented his being able to perform at all for a long time afterwards; and though he did at length recover from the hurt, yet his voice ever retained a *tremulum*, or quaver, when drawn out to any length, which rendered his manner very particular, and, by being extremely easy to imitate, laid him much more open to the powers of mimicry and ridicule, than he would otherwise have been. Notwithstanding this, however, by being always extremely perfect in the words of his author, and just in the speaking of them, added to the sensibility I before mentioned, an exact propriety of dress, and an ease and gentility of deportment on the stage, he remained even to the last a very deserved favourite with many; to which, moreover, his amiable character in private life did not a little contribute. And a very striking instance of the personal esteem he was held in by the public shewed itself on occasion of the accident related above, at which time his late royal highness, Frederick prince of Wales, contributed a very handsome present to make him some amends for the injury he must receive from being out of employment; and several of the nobility and gentry followed the laudable example set them by his highness [A].

The

[A] The following anecdote will serve to show that the profession of an actor is not always without serious inconvenience, and perhaps will display.

The friendship subsisting between Ryan and his great theatrical contemporary Mr. Quin is well known to have been inviolable, and reflects honour to them both. That valuable and justly-admired veteran of the English stage, even when he had quitted it as to general performance, did, for some years afterwards, make an annual appearance in his favourite character of Sir John Falstaff, for the benefit of his friend Mr. Ryan; and when, at last, he prudently declined hazarding any longer that reputation which he had in so many hardy campaigns nobly purchased, by adventuring into the field under the disadvantages of age and infirmity, yet, even then, in the service of that friend, he continued to exert himself; and, when his person could no longer avail him, he, to speak in Falstaff's language, "us'd his credit; yea, and so us'd it"—that he has been known, by his interest with the nobility and gentry, to have disposed, in the rooms of Bath, among persons who could very few of them be present at the play, as many tickets for Mr. Ryan's benefit as have amounted to 100 guineas.

Indeed, all Mr. Ryan's connexions were such as served to shew how far he preferred the society of worthy men to that of more fashionable characters. He is known to have been a great walker; and when he meditated a walk of unusual length, as often as he could he would prevail on the late Mr. Gibson of Covent-Garden theatre to be his companion. But much exercise not exactly suiting the disposition and rotundity of this gentleman (who chose a book and his ease before a stock of health purchased at the rate of such unmerciful agitation), he was rarely to be tempted further than the outskirts of London. Were it our task to describe Mr. Gibson as an actor, justice would compel us to allow that his mode of utterance (an habitual defect) threw every line he pronounced, as Timon says, "into strong shudders and immortal agues." Yet we should likewise add, that he was never absurd or ridiculous in his deportment, unless when driven by the taste-

play the character of a manager in no very amiable point of view. Between the years 1740 and 1750 a favourite nephew of poor Ryan died, and was to be interred at Poplar near London. The survivor petitioned Rich to be excused from playing on that night; but the tyrant was inexorable. The funeral therefore was appointed at an early hour, that sufficient time might

be gained for our author's return to the theatre. Unluckily, however, the undertakers were so dilatory, that the mourner could only attend the remains of the deceased as far as the chapel-door, where he dropped a silent tear over them, that will long be remembered by the spectators of this distressful occurrence.

less obstinacy of Mr. Rich into parts from which no man, however skilful, could escape with reputation. On this account, his performance of *Aper*, in the tragedy of “*Dioclesian*,” would have forced a laugh from the tortured regicide expiring on a wheel. But,

“ ——— cur inficiatus honora

“ *Arcuerim fama?*”

In a few characters of age and simplicity, he was at once natural and affecting. We must likewise add, that his understanding was sound, his reading extensive; and what should outweigh all other eulogiums, his temper was benevolent, and his integrity without a blemish. He died in the year 1771, during one of his annual excursions to Liverpool, where he had been long the decent manager of a summer theatre, first raised into consequence by himself, and licenced at his own personal solicitation. After the death of an intimate friend, he bequeathed his entire fortune, amounting to upwards of 8000 pounds, which his prudence had accumulated, to the poor of the town already mentioned. His tomb in one of the churches there is marked by a few of Mr. Garrick's lines; but the worth of the deceased might have entitled him even to the lasting honour which an epitaph by Dr. Johnson would certainly have conferred. Perhaps, on future enquiry, says the admirable writer of this article in the “*Biographia Dramatica*,” Mr. Gibson will take his place in this work as the author, at least as the alterer of some dramatic performance. Yet there may be readers singular enough to think that his good qualities alone were sufficient to authorize our notice of him in these contracted annals of the stage, and under the article appropriated to his friend Mr. Ryan, who at length, in the 68th year of a life, fifty years of which he had spent in the service and entertainment of the public, paid the great debt to nature at Bath, to which place he had retired for his health, the 15th of August, 1760. What entitled him to a niche in this work is, his having given to the stage a little dramatic piece of one act, intitled, “*The Cobler's Opera*,” 1729,” 8vo.

RYER (PETER DU), a French writer, was born at Paris of a very good family, in 1605; and, being liberally educated, made a good progress in literature, which afterwards stood him in greater stead than he could have wished.

He

He was made secretary to the king in 1626; but, marrying a woman of no fortune, was obliged to sell his place in 1633. He had not what was sufficient to maintain his family; and therefore became secretary to the duke of Vendome. His writings gained him a place in the French academy in 1646; and he was afterwards made historiographer of France with a pension; yet continued so very poor, that he was obliged to write for the booksellers. He is the author of nineteen dramatic pieces and thirteen translations, which, says Voltaire, “were all well received in his time;” yet necessity, as may easily be imagined, would not permit him to give that perfection to his works, as was requisite to make their merit lasting. He died in 1658.

Siècle de Louis XIV. tom. II.

RYMER (THOMAS), was born in the North of England [A], and educated at the grammar-school of Northallerton, whence he was admitted a scholar at Cambridge. On quitting the university, he became a member of Gray's-Inn; and in 1692 succeeded Mr. Shadwell as historiographer to king William III. His valuable collection of the “*Fœdera*,” continued from his death by Mr. Sanderfon, extends to 20 volumes; was reprinted at the Hague, in 1739, in 10 volumes; was abridged by M. Rapin in French in Le Clerc's “*Bibliothèque*,” and a translation of it, by Stephen Whatley, printed in 4 vols. 8vo, 1731. Mr. Rymer were also the author of “*A View of the Tragedies of the last Age*,” which occasioned those admirable remarks preserved in the preface to Mr. Colman's edition of “*Beaumont and Fletcher*,” and since by Dr. Johnson in his “*Life of Dryden*.” He was a man of great learning and a lover of poetry; but, when he sets up for a critic, seems to prove that he has very few of the requisites for that character; and was indeed almost totally disqualified for it, by his want of candour. The severities which he has exerted, in his “*View of the Tragedies of the last Age*,” against the inimitable Shakspeare, are scarcely to be forgiven, and must surely be considered as a kind of sacrilege committed on the *Sanctum Sanctorum* of the Muses. And that his own talents for dramatic poetry were extremely inferior to those of the persons whose writings he has with so much rigour attacked, will be apparent to any one who will take the

Anecdotes of Bowyer, by Nichols.

Biographia Dramatica.

[A] An uncle of his was executed at York for high treason.

trouble of perusing one play, which he has given to the world, intituled, "Edgar, a Tragedy, 1678," 4to. But, although we cannot subscribe either to his fame or his judgement as a poet or critic, it cannot be denied that he was a very excellent antiquary and historian. Some of his pieces relating to our constitution are remarkably good, and his well-known, valuable, and most useful work, the "Fœdera," will stand an everlasting monument of his worth, his indefatigable assiduity, and clearness of judgement as an historical compiler. He died Dec. 14, 1713, and was buried in the parish-church of St. Clement's Danes. Some specimens of his poetry are preserved in the first volume of Mr. Nichols's "Select Collection of Miscellany Poems, 1780."

S.

Life of Cervantes, by Don Gregorio Mayans & Siscar, prefixed to the edition of Don Quixote, Lond. 1738, in 4to.

SAAVEDRA (MICHAEL DE CERVANTES), a celebrated Spanish writer, and the inimitable author of "Don Quixote," was born at Madrid in 1549. From his infancy he was fond of books; but he applied himself wholly to books of entertainment, such as novels and poetry of all kinds, especially Spanish and Italian authors. From Spain he went to Italy, either to serve cardinal Aquaviva, to whom he was chamberlain at Rome; or else to follow the profession of a soldier, as he did some years under the victorious banners of Marc Antonio Colonna. He was present at the battle of Lepanto, fought in 1571; in which he either lost his left hand by the shot of an harquebus, or had it so maimed, that he lost the use of it. After this, he was taken by the Moors, and carried to Algiers, where he continued a captive five years and a half. Then he returned to Spain, and applied himself to the writing of comedies and tragedies; and he composed several, all of which were well received, and acted with great applause. In 1584, he published his "Grlatea," a novel in six books; which he presented to Ascanio Colonna, a man of high rank in the church, as the first fruits of his wit. But the work which has done him the greatest honour, and will immortalize his name, is the history of "Don

“Don Quixote;” the “first part” of which was printed at Madrid in 1605. This is a satire upon books of knight-errantry; and the principal, if not the sole, end of it was to destroy the reputation of these books, which had so infatuated the greater part of mankind, especially those of the Spanish nation. This work was universally read; and the most eminent painters, tapestry-workers, engravers, and sculptors, have been employed in representing the history of “Don Quixote.” Cervantes, even in his lifetime, obtained the glory of having his work receive a royal approbation. As Philip III. was standing in a balcony of his palace at Madrid, and viewing the country, he observed a student on the banks of the river Manzanares reading in a book, and from time to time breaking off, and beating his forehead with extraordinary tokens of pleasure and delight; upon which the king said to those about him, “That scholar is either mad, or reading Don Quixote;” the latter of which proved to be the case. But “*virtus laudatur et alget*,” notwithstanding the vast applause his book every where met with, he had not interest enough to procure a small pension, but ~~had~~ much Life, &c. p. 56. ado to keep himself from starving. In 1615, he published a “second part;” to which he was partly moved by the presumption of some scribbler, who had published a continuation of this work the year before. He wrote also several novels, and, among the rest, “The Troubles of Perfiles and Sigismunda.” He had employed many years in writing this novel, and finished it but just before his death; for he did not live to see it published. His sickness was of such a nature, that he himself was able to be, and actually was, his own historian. At the end of the preface to “The Troubles of Perfiles and Sigismunda,” he represents himself on horseback upon the road, and a student overtaking him, who entered into conversation with him: “and, happening to talk of my illness,” says he, “the student soon let me know my doom, by saying “it was a dropsy I had got, the thirst attending which all “the water of the ocean, though it were not salt, would “not suffice to quench. Therefore, Senor Cervantes,” says he, “you must drink nothing at all, but do not forget to eat; for this alone will recover you without any “other physic.” “I have been told the same by others, “answered I; but I can no more forbear tippling, than “if I were born to do nothing else. My life is drawing “to an end; and, from the daily journal of my pulse, “I shall

“ I shall have finished my course by next Sunday at the
 “ farthest.—But adieu, my merry friends all, for I am
 “ going to die ; and I hope to see you ere long in the
 “ other world, as happy as heart can wish.” His dropfy
 increased, and at last proved fatal to him ; yet he continued to say and to write *bons mots*. He received the last sacrament the 18th of April, 1616, yet the day after wrote a dedication of “ The Troubles of Perfiles and Sigif-
 “ munda,” to the Condé de Lemos. It is so great a curiosity, and illustrates the true spirit and character of the man so well, that we cannot do better than insert it here.

“ There is an old ballad, which in its day was much in
 “ vogue, and it began thus : ‘ And now with one foot in
 “ the stirrup, &c.’ I could wish this did not fall so pat to
 “ my epistle, for I can almost say in the same words,

“ And now with one foot in the stirrup

“ Setting out for the regions of death,

“ To write this epistle I cheer up,

“ And salute my lord with my last breath.”

“ Yesterday they gave me the extreme unction, and to-day
 “ I write this. Time is short, pains increase, hopes diminish ; and yet for all this I would live a little longer,
 “ methinks, not for the sake of living, but that I might
 “ kiss your excellency’s feet : and it is not impossible but
 “ the pleasure of seeing your excellency safe and well in
 “ Spain might make me well too. But, if I am decreed
 “ to die, heaven’s will be done : your excellency will at
 “ least give me leave to inform you of this my desire ; and
 “ likewise that you had in me so zealous and well-affected
 “ a servant, as was willing to go even beyond death to
 “ serve you, if it had been possible for his abilities to
 “ equal his sincerity. However, I prophetically rejoice
 “ at your excellency’s arrival again in Spain : my heart
 “ leaps within me to fancy you shewn to one another by
 “ the people, ‘ There goes the Condé de Lemos !’ and
 “ it revives my spirits to see the accomplishment of those
 “ hopes which I have so long conceived of your excellency’s perfections. There are still remaining in my
 “ soul certain glimmerings of ‘ The weeks of the Garden,’ and of the famous Bernardo. If by good luck,
 “ or rather by a miracle, heaven spares my life, your excellency shall see them both, and with them the ‘ second part’ of ‘ Galatea,’ which I know your excellency
 “ would not be ill pleased to see. And so I conclude with

“ my

“ my ardent wishes, that the Almighty will preserve
 “ your excellency. Your excellency’s servant,
 Madrid, Apr. 19, 1616. “ MICHAEL DE CERVANTES.”

According to this epistle dedicatory, it is highly probable he died soon after. The particular day is not known, nor even the month. It is certain, that he did not live long enough to see “ The Troubles of Perfiles and Sigismunda” printed: for Sept. 24, 1616, at San Lorenzo el real, a licence was granted to Donna Catalina de Salazar’s widow to print that book. In the preface to his “ Novels,” he has given us this description of his person. “ He whom thou seest here with a sharp aquiline visage, brown chesnut-coloured hair, his forehead smooth and free from wrinkles; his eyes brisk and chearful; his nose somewhat hookish, but well proportioned; his beard silver-coloured, which twenty years ago was gold; his mustachios large; his mouth little; his teeth neither small nor big, in number only six, in bad condition and worse ranged, for they have no correspondence with each other; his body middle-sized; his complexion lively, rather fair than swarthy; somewhat thick in the shoulders; and not very light of foot: this, I say, is the effigies of the author of ‘ Galatea,’ and of ‘ Don Quixote de la Mancha.’ He made likewise the ‘ Voyage to Parnassus,’ in imitation of Cæsar Caporal the Perugian; and other works, which wander about the world here and there and every where, and perhaps too without the maker’s name.”

SABINUS. There are three persons of this name recorded in the republic of letters, whom it may be right just to mention. There was SABINUS, an elegant poet, in the time of Augustus; who published, according to Ovid, the following epistles, viz. “ Ulysses to Penelope,” “ Hippolytus to Phædra,” “ Demophoon to Phyllis,” “ Jason to Hypsipile,” and “ Sappho to Phaon,” none of which are preserved; those among Ovid’s with these titles being esteemed unworthy of either of them. But the general opinion is, that some, if not all, of the six following are Sabinus’s, though among Ovid’s: namely, “ Paris to Helen,” “ Helen to Paris,” “ Leander to Hero,” “ Hero to Leander,” “ Aconitus to Cydippe,” and “ Cydippe to Aconitus.” Ovid observes, that Sabinus was the author of some other works, which he did not live to publish: De Ponto, l. iv. cl. 16.

“ Quique suam Træzen, imperfectumque dierum
 “ Deferuit celeri morte Sabinus opus.”

There was FRANCISCUS FLORIDUS SABINUS, a learned man, who flourished soon after the restoration of letters in the West, and died in 1547. Vossius says, that
 Hist. Lat. L. II. c. xi. he was a very polite and delicate writer; and others have represented him as a critic of good taste, great discernment, and more than ordinary learning. His principal works are, “ In calumniatores Plauti et aliorum
 “ linguæ Latinæ scriptorum Apologia, Basil. 1540;” and
 “ Lectionum Succisivarum libri tres, Frank. 1602,” 8vo.

Lastly, there was GEORGE SABINUS, a man of fine parts, and one of the best Latin poets of his time. He was born in the electorate of Brandenburg, in 1508; and, at fifteen, sent to Wittemberg, where he was privately instructed by Melancthon, in whose house he lived. He had a vast ambition to excell: insomuch that Camerarius tells us, he has seen him cry at the recital of a good poem; because, as he would say, he not only was unable to write one himself, but was even ignorant of the means to attain perfection in this way. However, he did not despair, it is plain; for, at twenty-two, he published a poem, intituled, “ Res Gestæ Cæsarum Germanorum,” which spread his reputation all over Germany, and made all the princes, who had any regard for polite literature, his friends and patrons. Afterwards he travelled into Italy, where he contracted an acquaintance with Bembo and other learned men; and in his return paid his respects to Erasmus at Friburg, when that great man was in the last stage of life. In 1536, he married Melancthon’s eldest daughter at Wittemberg, to whom he was engaged before his journey into Italy. She was but fourteen, but very handsome, and understood Latin well; and Sabinus always lived happily with her: but he had several altercations with Melancthon, because, being very ambitious, he wanted to raise himself to civil employments; and did not like the humility of Melancthon, who confined himself to literary pursuits, and would be at no trouble to advance his children. This misunderstanding occasioned Sabinus to remove into Prussia in 1543, and to carry his wife with him, who afterwards died at Konigsberg in 1547. He settled at Franckfort upon the Oder, and performed the office of a professor there, under the patronage of the elector of Brandenburg. He married a second wife, and became very famous for his wisdom and eloquence,

quence, as well as for his parts and learning; which brought him to the knowledge of Charles V, and occasioned him to be sent on some embassies. He was sent particularly by the elector of Brandenburg into Italy, where he seems to have contracted an illness, of which he died that year; that is, in 1560, the very same year in which Melancthon died. His Latin poems, of various kinds, have been often printed, and are well known.

SABLIÈRE (ANTHONY de RAMBOUILLET de la), a French poet, who died at Paris in 1680. He wrote madrigals, which were published after his death by his son. These little poems have done him great honour, on account of a fineness of sentiment and delicate simplicity of style; and may be considered as models in their kind. Voltaire says, that “they are written with delicacy, without excluding what is natural.” His wife Hésélén de la Sablière was acquainted with all the wits of her time. Sécle de Louis XIV. tom. II. Fontaine has immortalized her in his poems, by way of gratitude for a peaceable and happy refuge, which he found in her house almost twenty years.

SACCHI (ANDREA), an illustrious Italian painter, the son of a painter, was born at Rome in 1601; and under the conduct of Gioseppino made such advances in the art, that, under twelve years of age, he carried the prize, in the academy of St. Luke, from all his much older competitors. With this badge of honour, they gave him the nickname of Andreuccio, to denote the diminutive figure he then made, being a boy: and though he grew up to be a tall, graceful, well-proportioned man, yet he still retained the name of “Little Andrew,” almost to the day of his death. His application to the Chiaro-Scuros of Polydore, to the painting of Raphael, and to the antique marbles, together with his studies under Albani, and his copying after Correggio, and others the best Lombard masters, were the several steps by which he raised himself to mighty perfection in historical compositions. The three first gave him his correctness and elegance of design; and the last made him the best colourist of all the Roman school. His works are not very numerous, by reason of the infirmities which attended his latter years; and more especially the gout, which often confined him to his bed for months together. And, besides, he was at all times very slow in his performances; because “he never

“ did any thing,” he said, “ but what he proposed should “ be seen by Raphael and Hannibal :” which laid a restraint upon his hand, and made him proceed with the utmost precaution. His first patrons were the cardinals Antonio Barberini and del Morte, the protector of the academy of painting. He became afterwards a great favourite of Urban VIII, and drew a picture of him ; which, with other things painted after the life, may stand in competition with whatever has been done by the renowned for portraits. He was a person of a noble appearance, grave, prudent, and in conversation very entertaining. He was moreover an excellent architect, and had many other rare qualities : notwithstanding which, it is said that he had but few friends. The manner in which he criticised the men of abilities, and the little commerce he affected to have with his fellow-artists, drew on him their hatred particularly. He was contemporary with Pietro di Cortona and Bernini, and very jealous of their glory : with the latter of these he had the following adventure. Bernini, desiring to have him see the choir of St. Peter before he exposed it to public view, called on him to take him in his coach ; but could by no means persuade him to dress himself, Sacchi going out with him in his cap and slippers. This air of contempt did not end here ; but stepping near the window, at the entrance into St. Peter’s, he said to Bernini, “ This is the “ point of view, from which I will judge of your work :” and, whatever Bernini could say to him, he would not stir a step nearer. Sacchi, considering it attentively some time, cried out as loud as he could, “ Those figures ought “ to have been larger by a palm :” and went out of the church, without saying another word. Bernini was sensible of the justness of his criticism, yet did not think fit to do his work over again. Sacchi died in 1661.

Akerberry’s
Epistolary
Correspondence,
vol. III.
p. 435.

SACHEVERELL (HENRY), D. D. was a man whose history affords a very striking example of the folly and madness of party, which could exalt an obscure individual, possessed of but moderate talents, to an height of popularity that the present times behold with wonder and astonishment. He was the son of Joshua Sacheverell [A] of Marlborough, clerk, (who died rector of St. Peter’s

[A] See a particular account of his grand-father and his family in “ Gent. Mag. 1779,” p. 290.

church in Marlborough, leaving a numerous family in very low circumstances). By a letter to him from his uncle, in 1711, it appears that he had a brother named Thomas, and a sister Susannah. Henry was put to school at Marlborough, at the charge of Mr. Edward Hearst, an apothecary, who, being his godfather, adopted him as his son. Hearst's widow put him afterwards to Magdalen college, Oxford, where he became demy in 1687, at the age of 15. Young Sacheverell soon distinguished himself by a regular observation of the duties of the house, by his compositions, good manners, and genteel behaviour; qualifications which recommended him to that society, of which he was fellow, and, as public tutor, had the care of the education of most of the young gentlemen of quality and fortune that were admitted of the college. In this station he bred a great many persons eminent for their learning and abilities; and amongst others was tutor to Mr. Holdsworth, whose "Muscipula" and "Dissertation on Virgil" have been so deservedly esteemed. He was contemporary and chamber-fellow with Mr. Addison, and one of his chief intimates till the time of his famous trial. Mr. Addison's "Account of the greatest English Poets," dated April 4, 1694, in a Farewell-poem to the Muses on his intending to enter into holy orders, was inscribed "to Mr. Henry Sacheverell," his then dearest friend and colleague. Much has been said by Sacheverell's enemies of his ingratitude to his relations, and of his turbulent behaviour at Oxford; but these appear to have been groundless calumnies, circulated only by the spirit of party. In his younger years he wrote some excellent Latin poems: besides several in the second and third volumes of the "Musæ Anglicanæ," ascribed to his pupils, there is a good one of some length in the second volume, under his own name (transcribed from the Oxford collection, on queen Mary's death, 1695). He took the degree of M. A. May 16, 1696; B. D. Feb. 4, 1707; D. D. July 1, 1708. His first preferment was Cannock, or Cank, in the county of Stafford. He was appointed preacher of St. Saviour's, Southwark, in 1705; and while in this station preached his famous sermons (at Derby, Aug. 14, 1709; and at St. Paul's, Nov. 9, in the same year); and in one of them was supposed to point at lord Godolphin, under the name of Volpone. It has been suggested, that to this circumstance, as much as to the doctrines contained in his sermons, he was indebted for his prosecution, and eventually

tually for his preferment. Being impeached by the house of commons, his trial began Feb. 27, 1709-10; and continued until the 23d of March: when he was sentenced to a suspension from preaching for three years, and his two sermons ordered to be burnt. This ridiculous prosecution overthrew the ministry, and laid the foundation of his fortune. To Sir Simon Harcourt, who was counsel for him, he presented a silver bason gilt, with an elegant inscription, written probably by his friend Dr. Atterbury [B]. Dr. Sacheverell, during his suspension, made a kind of triumphal progress through divers parts of the kingdom; during which period he was collated to a living near Shrewsbury; and, in the same month that his suspension ended, had the valuable rectory of St. Andrew's, Holbourn given him by the queen, April 13, 1713. At that time his reputation was so high, that he was enabled to sell the first sermon preached after his sentence expired (on Palm Sunday) for the sum of 100l.; and upwards of 40,000 copies, it is said, were soon sold. We find by Swift's Journal to Stella, Jan. 22, 1711-12, that he had also interest enough with the ministry to provide very amply for one of his brothers; yet, as the Dean had said before, Aug. 24, 1711, "they hated, and affected to despise him." A considerable estate at Callow in Derbyshire was soon after left to him by his kinsman George Sacheverell, esq. In 1716, he prefixed a dedication to "Fifteen Discourses, occasionally delivered before the university of Oxford, by W. Adams, M. A. late student of Christ-Church, and rector of Staunton upon Wye, in Oxfordshire." After this publication, we hear little of him, except by quarrels with his parishioners. He died June 5, 1724; and, by his will, bequeathed to bp. Atterbury, then in exile, who was supposed to have penned for him the defence he made before

[B] "VIRO Honoratissimo,
Universi Juris Oraculo,
Ecclesiæ & Regni Præsidio &
Ornamento,

SIMONI HARCOURT Equiti Aurato,
Magnæ-Britanniæ Sigilli Magni
Custodi,

Et Serenissimæ Regiæ c. Secretioribus
consiliis;

Ob causam meam, coram Supremo
Senatu,

In Aula Westmonasteriensis,
Nervosa cum facundia

& subacta Legum scientia,
Benignè & constanter defensam;
Ob præscam Ecclesiæ doctrinam,
Inviolandam Legum vim,
Piam Subditorum fidem,
Et sacrosancta Legum jura,
Contra nefarios Perduellium impetus
Feliciter vindicata;
Votivum hoc Munusculum
Gratitudinis ergo
D. D. D.

HENRICUS SACHEVERELL, S. T. P.
Anno Salutis MDCCX." the

the house of peers [c], the sum of 500l. The dutchess of Marlborough describes Sacheverell as “an ignorant Account, “impudent incendiary; a man who was the scorn even &c. p. 247. “of those who made use of him as a tool.” And bp. Burnet says, “He was a bold insolent man, with a very “small measure of religion, virtue, learning, or good Hist. vol. “sense; but he resolved to force himself into popularity III. p. 277. “and preferment, by the most petulant railings at Dis- “senters and Low-church men, in several sermons and “libels, wrote without either chasteness of style, or live- “liness of expression.”

[c] This speech, when originally published, was thus addressed “to the “Lords Spiritual and Temporal in “Parliament assembled:

“May it please your Lordships,
“It hath been my hard fortune to
“be misunderstood, at a time when I
“endeavoured to express myself with
“the utmost plainness; even the de-
“fence I made at your Lordships’
“bar, in hopes of clearing the in-
“nocence of my heart, hath been
“grievously misrepresented. For
“which reason I have humbly pre-

“sumed to offer it in this manner Printed in
“to your Lordships’ perusal. My Atterbury’s
“Lords, these are the very words I Epistolary
“spoke to your Lordships. I hope Correspondence, vol.
“they are so plain, and express, as III. p. 455.
“not to be capable of any miscon-
“struction: and may I so find mercy
“at the hands of God, as they are in
“every respect entirely agreeable to
“my thoughts and principles! I am,
“my Lords, your Lordships’ most
“obedient and most dutiful servant,
“HENRY SACHEVERELL.”

SACKVILLE (THOMAS), the first lord Buckhurst, and earl of Dorset, was born in 1536 at Buckhurst in Suffex, the seat of that ancient family. He was sent to Oxford in king Edward’s reign; and, after some stay there, removed to Cambridge, where he took the degree of master Athen. of arts. Then he was removed to the Inner-Temple at Oxon. London, and proceeded so far in the study of the law, as to be called to the bar; but without any design to practise, and only to qualify him more effectually for serving his country in parliament, where we find him in the reign of Philip and Mary. He had, early at the universities, acquired the name of a good poet; and, in 1557, wrote his poetical piece, intituled, “The Induction,” or introduction to the Myrror of Magistrates. This “Myrror “of Magistrates” is a series of poems, formed upon a dramatic plan; and consists of examples of eminent bad men, who had come to miserable ends. It was very much applauded in its time. In 1561, was acted his tragedy of “Gorboduc;” the first, that ever appeared in verse, and greatly admired by the wits of that age. “Gorboduc,” Sidney’s A. says Sir Philip Sidney, “is full of stately speeches and Poem, for P. etry, “well-sounding phrases, climbing to the height of Seneca’s 1595. 410.

“ style; and as full of notable morality, which it doth
 “ most delightfully teach, and thereby obtains the very
 “ end of poetry.” This tragedy was published at first
 surreptitiously by the bookfellers; which moved lord
 Buckhurst to give a correct edition of it himself in 1570.
 It afterwards went through other editions; notwithstanding
 which, for many years it had been so strangely lost,
 that Dryden and Oldham, in the reign of Charles II, do
 not appear to have seen it, though they pretended to cri-
 ticise it; and even Wood knew just as little of it, as is
 plain from his telling us, that it was written in old Eng-
 lish rhyme. Pope took a fancy to retrieve this play
 from oblivion, and to give it a run: in which design
 Spence was employed to set it off with all possible advantage;
 and it was printed pompously in 1736, 8vo, with a preface
 by the editor. Spence, speaking of his lordship as a poet,
 declares, that “ the dawn of our English poetry was in
 “ Chaucer’s time, but that it shone out in him too bright
 “ all at once to last long. The succeeding age was dark
 “ and overcast. There was indeed some glimmerings of
 “ genius again in Henry VIII’s time; but our poetry
 “ had never what could be called a fair settled day-
 “ light, till towards the end of queen Elizabeth’s reign.
 “ It was between these two periods, that lord Buckhurst
 “ wrote; after the earl of Surrey, and before Spenser.”

Preface to
Gorboduc.

Observa-
tions on
the Fairy
Queen, p.
235.

The INDUCTION is written so much in Spenser’s man-
 ner, abounds so much in the same sort of description, and
 is so much in the style of Spenser, that, if Sackville did
 not surpass this poet, it was because he had the disad-
 vantage of writing first. Warton makes no scruple to af-
 firm, that the INDUCTION “ approaches nearer to the
 “ ‘ Fairy Queen’ in allegorical representations, than any
 “ other previous or succeeding poem.”

Having by these productions established the reputation
 of being the best poet in his time, he laid down his pen,
 and, quitting that, assumed the character of the statesman,
 in which he also became superlatively eminent. He found
 leisure, however, to make the tour of France and Italy;
 and was on some account or other in prison at Rome,
 when the news arrived of his father Sir Richard Sack-
 ville’s death in 1566. Upon this, he obtained his release,
 returned home, entered into the possession of a vast in-
 heritance, and soon after was taken into the peerage by the
 title of lord Buckhurst. He enjoyed this accession of ho-
 nour and fortune too liberally for a while; but is said to
 have

have been reclaimed at length by the queen, who received him into her particular favour, and employed him in many very important affairs. He was indeed allied to her majesty: his grandfather having married a sister to Sir Thomas Boleyn, afterwards earl of Wiltshire, who was father to Anne Boleyn, mother of queen Elizabeth. In 1587, he was sent ambassador to the United Provinces, upon their complaints against the earl of Leicester; and, though he discharged that nice and hazardous trust with great integrity, yet the favourite prevailed with his mistress to call him home, and confine him to his house for nine or ten months: which command lord Buckhurst is said to have submitted to so obsequiously, that in all the time he never would endure, openly or secretly, by day or by night, to see either wife or child. His enemy, however, dying, her majesty's favour returned to him with stronger rays than before. He was made knight of the garter in 1590; and chancellor of Oxford in 1591, by the queen's special interposition. In 1589, he was joined with the treasurer Burleigh, in negotiating a peace with Spain; and, upon the death of Burleigh the same year, succeeded him in his office: by virtue of which he became in a manner prime minister, and as such exerted himself vigorously for the public good and her majesty's safety.

Upon the death of Elizabeth, the administration of the kingdom devolving on him with other counsellors, they unanimously proclaimed king James; and that king renewed his patent of lord high treasurer for life, before his arrival in England, and even before his lordship waited on his majesty. March 1604, he was created earl of Dorset. He was one of those whom his majesty consulted and confided in upon all occasions; and he lived in the highest esteem and reputation, without any extraordinary decay of health, till 1607. Then he was seized at his house at Horsley in Surrey with a disorder, which reduced him so, that his life was despaired of: upon which the king sent him a gold ring enamelled black, set with twenty diamonds; and this message, that "his majesty wished him a speedy and perfect recovery, with all happy and good success, and that he might live as long as the diamonds of that ring did endure, and in token thereof required him to wear it, and keep it for his sake." He recovered this blow to all appearance; but soon after, as he was attending at the council table, he dropped down, and immediately gave up his last breath.

This

Naunton's
Fragmenta
Regalia,
p. 70.

This sudden death, which happened in April 1608, was occasioned by a particular kind of dropfy on the brain. He was interred with great solemnity in Westminster-abbey; his funeral sermon being preached by his chaplain Dr. Abbot, afterwards abp. of Canterbury. Sir Robert Naunton writes of him in the following terms: "They much commend his elocution, but more the excellency of his pen. He was a scholar, and a person of quick dispatch; faculties that yet run in the blood: and they say of him, that his secretaries did little for him by way of inditement, wherein they could seldom please him, he was so facete and choice in his phrase and style.— I find not that he was any ways inured in the factions of the court, which were all his time strong, and in every man's note; the Howards and the Cecils on the one part, my lord of Essex, &c. on the other part: for he held the staff of the treasury fast in his hand, which once in a year made them all beholden to him. And the truth is, as he was a wise man and a stout, he had no reason to be a partaker; for he stood sure in blood and grace, and was wholly intentive to the queen's services: and such were his abilities, that she received assiduous proofs of his sufficiency; and it has been thought, that she might have more cunning instruments, but none of a more strong judgement and confidence in his ways, which are symptoms of magnanimity and fidelity."

Catalogue
of Royal
and Noble
Authors of
England,
vol. I. p.
162.

To this character of Naunton, we will subjoin the observation of an author, that "few first ministers have left so fair a character, and that his family disdained the office of an apology for it, against some little cavils; which—*spretæ exolefcunt; si irascere, agnita videntur.*"

Several of his letters are printed in the cabala; besides which there is a Latin letter of his to Dr. Bartholomew Clerke, prefixed to that author's Latin translation from the Italian of Castiglione's "Courtier," intituled, "De Curiali five Aulico," first printed at London about 1571. His lordship was succeeded in honour and estate by his son Robert, and afterwards successively by his two grandsons, Richard and Edward.

SACKVILLE (CHARLES), earl of Dorset and Middlesex, a celebrated wit and poet, was descended in a direct line from Thomas lord Buckhurst, and born in 1637. He had his education under a private tutor; after which, making the tour of Italy, he returned to Eng-
land

land a little before the Restoration. He shone in the house of commons, and was caressed by Charles II.; but, having as yet no turn to business, declined all public employ. He was in truth, like Villiers, Rochester, Sedley, &c. one of the wits or libertines of Charles's court; and thought of nothing so much as feats of gallantry, which sometimes carried him to inexcusable excesses. He went a volunteer in the first Dutch war in 1655; and, the night before the engagement, composed a song, which is generally esteemed the happiest of his productions. Soon after he was made a gentleman of the bed-chamber; and, on account of his distinguished politeness, sent by the king upon several short embassies of compliment into France. Upon the death of his uncle James Cranfield, earl of Middlesex, in 1674, that estate devolved on him; and he succeeded likewise to the title by creation in 1675. His father dying two years after, he succeeded him in his estate and honours. He utterly disliked, and openly discountenanced, the violent measures of James II.'s reign; and early engaged for the prince of Orange, by whom he was made lord chamberlain of the household, and taken into the privy council. In 1692, he attended king William to the congress at the Hague, and was near losing his life in the passage. They went on board Jan. 10, in a very severe season; and, when they were a few leagues off Goree, having by bad weather been four days at sea, the king was so impatient to go on shore, that he took a boat: when, a thick fog arising soon after, they were so closely surrounded with ice, as not to be able either to make the shore, or get back to the ship. In this condition they remained twenty-two hours, almost despairing of life; and the cold was so bitter, that they could hardly speak or stand at their landing; and lord Dorset contracted a lameness, which held him some time. In 1698, his health insensibly declining, he retired from public affairs; only now and then appearing at the council board. He died at Bath Jan. 19, 1705-6, after having married two wives: by the latter of whom, he had a daughter, and an only son, Lionel Cranfield Sackville, who was created a duke in 1720, and died Oct. 9, 1765.

Lord Dorset wrote several little poems, which, however, are not numerous enough to make a volume of themselves, but may be found, some of them at least, in the late excellent collection of the "English Poets." He was a great patron of poets and men of wit, who
have

have not failed in their turn to transmit his with lustre to posterity. Prior, Dryden, Congreve, Addison, and many more, have all exerted themselves in their several panegyrics upon this patron; Prior more particularly, whose exquisitely wrought character of him, in the dedication of his poems to his son, the first duke of Dorset, is to this day admired as a master-piece. Take the following passage as a specimen: “The brightness of his
 “ parts, the solidity of his judgement, and the candour
 “ and generosity of his temper, distinguished him in an
 “ age of great politeness, and at a court abounding with
 “ men of the finest sense and learning. The most emi-
 “ nent masters in their several ways appealed to his de-
 “ termination: Waller thought it an honour to consult
 “ him in the softness and harmony of his verse; and Dr.
 “ Sprat in the delicacy and turn of his prose: Dryden
 “ determines by him, under the character of Eugenius,
 “ as to the laws of dramatic poetry: Butler owed it to
 “ him, that the court tasted his ‘Hudibras:’ Wicherley,
 “ that the town liked his ‘Plain Dealer;’ and the late
 “ duke of Buckingham deferred to publish his ‘Rehearsal,’
 “ till he was sure, as he expressed it, that my lord Dorset
 “ would not rehearse upon him again. If we wanted
 “ foreign testimony, La Fontaine and St. Evremond
 “ have acknowledged, that he was a perfect master of the
 “ beauty and fineness of their language, and of all they
 “ call ‘les belles lettres.’ Nor was this nicety of his
 “ judgement confined only to books and literature: he
 “ was the same in statuary, painting, and other parts of
 “ art. Bernini would have taken his opinion upon the
 “ beauty and attitude of a figure; and king Charles did
 “ not agree with Lely, that my lady Cleveland’s picture
 “ was finished, till it had the approbation of my lord
 “ Buckhurst.”

Gent. Mag.
 1782, P.
 225.

SADLEIR (Sir RALPH), was descended of an ancient family, seated at Hackney, in Middlesex, where he was born about 1507, to a fair inheritance; he was educated under Thomas Cromwell, earl of Essex, vicegerent to the king in all ecclesiastical matters, &c. &c. and married Margaret Michell, a laundress to the earl’s family, in the life-time, though absence, of her husband Matthew Barré, a tradesman in London, presumed to be dead at that time, and he procured an act of parliament 37 Hen. VIII. for the legitimation of the children by her. Being secretary
 to

to the earl of Essex, he wrote many things treating of state-affairs, and by that means became known to king Henry VIII. who took him from his master in the 26th year of his reign, and appointed him master of the great wardrobe; this was a happy circumstance for him, as it removed him from the danger of falling with his noble patron. In the 30th year of his reign, Mr. Sadleir was sworn of his majesty's privy council, and appointed one of his principal secretaries of state. The king sent him divers times into Scotland both in war and peace, appointed him by his will one of the privy council, who were to assist the sixteen persons that he appointed regents of the kingdom during the minority of his son and successor Edward VI. (at which time it appears he was a knight), and bequeathed to him 200*l.* as a legacy. In 1540 and 1543, he was ambassador in the two following negotiations: the former, to James V. in order to dispose him towards a Reformation; the latter, to the governor and states of Scotland, concerning a marriage betwixt Mary their young queen and Edward VI. then prince of Wales. *Edw. VI.* Sir Ralph was appointed treasurer for the army (a more proper name for the office than that of paymaster general, especially as it has been managed in modern times). He was present at the battle of Muffelburgh in Scotland, Sept. 10, 1547, under Edward duke of Somerset, lord protector, and gained such honour in that victory, that he was there, with two more, Sir Francis Bryan and Sir Ralph Vane, made a knight banneret. The king of Scots' standard, which he took in that battle, stood within these fifty or sixty years (and possibly still stands) by his monument in the church of Standon, Herts, one of the principal manors that was given him by Henry VIII; the pole only was left, about twenty feet high, of fir, encircled with a thin plate of iron from the bottom, above the reach of a horseman's sword. In the reign of Mary he resigned, and lived privately at Standon, where he built a new manor-house upon the site of the old one. He was a privy counsellor to Elizabeth in the first year of her reign, and chancellor of the duchy of Lancaster the 10th, which place he held till his death.

He was employed in other important negotiations, relating to Scottish affairs; and particularly, in 1586, was one of the commissioners appointed by queen Elizabeth for the trial of queen Mary, being a member of all the committees of parliament upon that affair. Buchanan speaks of him as "*Eques notæ virtutis, qui*

Res. Scot. Hist. lib. xvi. 46.
 " (1559)

“(1559) *Bervici publicis muniis præfectus erat.*” Camden gives him the character of being a very prudent man, and remarkable for many and great negotiations; and he was also distinguished in a military as well as civil capacity: for, in 1547, he was employed as treasurer of the army under the duke of Somerset; and, at the battle of Pinky, behaved himself so gallantly, as for his valour to be made a knight banneret. The following coat of arms was granted to him by Christopher Barker, Garter, by his letters patent dated May 14, 34 Hen. VIII. Party per fess Azure and Or, gutty, and a lion rampant, counterchanged, in a canton of the last a buck's head caboshed of the first; crest, on a wreath, a demi lion rampant Azure, gutty d'Or. But this (to use the language of the last century) “being deemed to much confused and “intricate in the confused mixture of too many things in “one shield, another was ratified and assigned to him “Feb. 4, 1575, by Robert Cook, Clarencieux, and William “Flower, Norroy,” viz. Or, a lion rampant party per fess Azure and Gules, armed and langued Argent; crest, on a wreath, a demi lion rampant Azure, crowned with a ducal coronet, Or; motto, “*Servire Deo sapere.*” He was of the privy council above forty years, and during the greatest part of that time one of the knights of the shire for the county of Hertford, particularly in the parliaments 6 Edw. VI. 1, 5, 13, 14, 27, 28 Eliz. and probably in several temp. Hen. VIII. as all the writs and returns throughout England from 17 Edw. IV. to 1 Edw. VI. are lost, except one imperfect bundle, 33 Hen. VIII. in which his name appears as “Sir Ralph Sadleir, knt.” He was always faithful to his prince and country, and a great promoter of the Reformation of the church of England. He died at his lordship of Standon, March 30, 1587, in the 80th year of his age, leaving behind him twenty-two manors, several parsonages, and other great pieces of land, in the several counties of Hertford, Gloucester, Warwick, Buckingham, and Worcester. He left issue three sons, and four daughters; Anne, married to Sir George Horsey of Digswell, knt. Mary, to Thomas Bollys, aliter Bowles, of Wallington, esq. Jane, to Edward Baesh, of Stanstead, esq. (which three gentlemen appear to have been sheriffs of the county of Hertford, 14, 18, and 13 Eliz.) ; and Dorothy, to Edward Elryngton of Berstall, in the county of Bucks, esq. The sons were, Thomas, Edward, and Henry.

Thomas Sadleir, esq. succeeded at Standon, was sheriff of the county 29 and 37 Eliz. and knighted, and entertained

tained King James there two nights in his way from Scotland. He married, 1st, a daughter of Sir Henry Sherrington; 2dly, Gertrude, daughter of Robert Markham of Cotham, in the county of Nottingham, esq. by whom he had issue Ralph, and Gertrude, married to Walter, the first Lord Aston of the kingdom of Scotland. He died Jan. 5, 1606, and was succeeded at Standon by his son Ralph Sadleir, esq. Sheriff of the county, 7 Jac. I. He married Anne, eldest daughter of the famous Sir Edward Coke, chief justice (successively) of the courts of common pleas and king's bench, with whom "he lived in good correspondence fifty-nine years in the same house, yet, according to the tradition of the neighbourhood, never bedded her;" and, dying without issue, was succeeded in his lordship of Standon, and other estates in the county of Hertford, by Walter, the second Lord Aston, eldest surviving son of his sister Gertrude Lady Aston beforementioned.

In the chancel of the church of Standon is the burying-place of the family; against the south-wall is a monument for Sir Ralph Sadleir, with the effigies of himself in armour, of his three sons and four daughters, and three inscriptions, in Latin verse, in English verse, and in English prose: against the north-wall is another for Sir Thomas, with the effigies of himself in armour, his lady, son, and daughter, and an epitaph in English prose. There are several inscriptions for various persons of the Aston family, but no notice is taken of Ralph Sadleir, esq. and from thence, and from some very observable peculiarities in the following epitaph, which is inscribed on a marble stone in the vestry fixed against the wall, one might be led to infer that his wife acknowledged and felt the truth of the tradition beforementioned.

"Here lyeth the body of Ann Coke, eldest daughter of Sir Edward Coke, knt. lord chief justice of the common pleas, by his first and best wife, Bridget Paston, daughter and heir of John Paston, of Norfolk, esq. At the age of fifteen she was married, in 1601, to Ralph Sadleir of Standon in Hertfordshire. She lived his wife fifty-nine years and odd months. She survived him, and here lies in assured hope of a joyful resurrection."

The transactions of the two memorable embassies, specified above, are recorded and preserved in "Letters and Negotiations of Sir Ralph Sadleir, &c." printed at Edinburgh, 1720, in 8vo. In a preface, which furnishes part of this account, the editor has the following passage:

page: " The copy, whence the following 'Negotiations'
 " and 'Letters' are published, is in the library of the
 " honourable faculty of advocates at Edinburgh, writ
 " in the hand and according to the spelling of that time.
 " It was thought convenient, that the syllabication should
 " be made somewhat modern, to render the reading more
 " easy; but no alteration or change is made in the words."

Upon Edward Sadleir, esq. second son of Sir Ralph Sadleir, was settled the manor of Denesleai, now Temple Dinsley, in the parish of Hitchin, Herts. This Edward married Anne, daughter, and at length sole heiress, of Sir Richard Lee, or A'Leigh, of Sopwell, in the parish of St. Peter at St. Alban's, knt. which Sir Richard, on account of the good services performed by him at the siege of Boudogne, had the following coat of arms granted to him by patent, bearing date Oct. 4, 1544, those which he had before borne being erased: " Party per cheveron Golde and
 " Gouls, in the chiefs ii lyons fallyant encountrant Sables,
 " armed and langued Gouls."

SADLER (JOHN), an English writer, descended of an ancient family in Shropshire, was born in 1615, and educated at Emanuel college in Cambridge; where he became eminent for his knowledge in the Hebrew and Oriental languages. After having taken his degrees in the regular way, and been some years fellow of his college, he removed to Lincoln's-Inn; where he made a considerable progress in the study of the law, and became in 1644 a master in chancery. In 1649, he was chosen town clerk of London, and published in the same year a book with this title, " Rights of the Kingdom: or, Customs
 " of our Ancestors, touching the duty, power, election,
 " or succession of our kings and parliaments; our true
 " liberty, due allegiance, three estates, their legislative
 " power, original, judicial and executive, with the mi-
 " litia; freely discussed through the British, Saxon, Nor-
 " man laws and histories." It was re-printed in 1682, and has always been valued by lawyers and others. He was greatly esteemed by Oliver Cromwell; who, by a letter from Cork, of Dec. 1, 1649, offered him the place of chief justice of Munster in Ireland, with a salary of 1000 l. per annum; which he excused himself from accepting. August 1650, he was made master of Magdalen college in Cambridge, upon the removal of Dr. Rainbowe, who again succeeded Sadler after the Restoration. In 1635,

he was chosen member of parliament for Cambridge. In 1655, by warrant of Cromwell, pursuant to an ordinance for better regulating and limiting the jurisdiction of the high court of chancery, he was continued a master in chancery, when their number was reduced to six only. It was by his interest, that the Jews obtained the privilege of building for themselves a synagogue in London. In 1658, he was chosen member of parliament for Yarmouth; and, the year following, appointed first commissioner, under the great seal, with Taylor, Whitelock, and others, for the probate of wills. In 1660, he published "Olbia: The New Island lately discovered. " With its religion, rites of worship, laws, customs, government, characters, and language; with education of " their children in their sciences, arts, and manufactures; " with other things remarkable; by a Christian pilgrim " driven by tempest from Civita Vecchia, or some other " parts about Rome, through the straits into the Atlantic " ocean. The first part."

Soon after the Restoration, he lost all his employments, by virtue of an act of parliament 13 Caroli II. "for the " well-governing and regulating of corporations:" his conscience not permitting him to take or subscribe the oath and declaration therein required, in which it was declared, that "it was not lawful, upon any pretence whatever, to take arms against the king;" an obedience so absolute, that he thought it not due to any earthly power, though he had never engaged, or in any manner acted against the king. In the fire of London 1666, he lost several houses of value; and soon after his mansion-house in Shropshire had the same fate. These misfortunes and several others coming upon him, he retired to his manor and seat of Warmwell in Dorsetshire, which he had obtained with his wife; where he lived in a private manner, and died in April 1674, aged 59. See more of him among Dr. Birch's MSS. in the British Museum, N^o 341.

SADOLET (JAMES), a polite and learned Italian, was born at Modena in 1477; and was the son of an eminent civilian, who, afterwards becoming a professor at Ferrara, took him along with him, and educated him with great care. He acquired a masterly knowledge in the Latin and Greek early, and then applied himself to philosophy and eloquence; taking Aristotle and Cicero for his guides, Nicéron, t. XXVIII.

whom he considered as the first masters in these two ways. He also cultivated Latin poetry, in which he succeeded as well as most of the moderns. Going to Rome under the pontificate of Alexander VI, when he was about twenty-two, he was taken into the family of cardinal Caraffe, who loved men of letters : and, upon the death of this cardinal in 1511, passed into that of Frederic Fregosa, archbishop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. ascended the papal throne in 1513, he chose Bembus and Sadolet for his secretaries ; men extremely qualified for the office, as both of them wrote with great elegance and facility : and soon after made Sadolet bishop of Carpentras near Avignon. Upon the death of Leo in 1521, he went to his diocese, and resided there during the pontificate of Hadrian VI ; but Clement VII. was no sooner seated in the chair in 1523, than he recalled him to Rome. Sadolet submitted to his holiness, but on condition that he should return to his diocese at the end of three years, which he did very punctually : and it is well he did so ; for, about a fortnight after his departure from Rome, in 1527, the city was taken and pillaged by the army of Charles V. Paul III, who succeeded Clement VII, in 1534, called him to Rome again ; made him a cardinal in 1536, and employed him in many important embassies and negotiations. Sadolet, at length, grown too old to perform the duties of his bishopric, went no more from Rome ; but spent the remainder of his days there in repose and study. He died in 1547, not without poison, as some have imagined ; because he corresponded too familiarly with the Protestants, and testified much regard for some of their doctors. It is true, he had written in 1539 a Latin letter to the senate and people of Geneva, with a view of reducing them to an obedience to the pope ; and had addressed himself to the Calvinists, with the affectionate appellation of “ Charissimi in Christo “ Fratres :” but this proceeded entirely from the sweetness, moderation, peaceableness of his nature, and not from any inclination to Protestantism, or any want of zeal for the church of Rome, of which he was never suspected : so that all surmises about poison may well be looked upon, as indeed they generally were, as vain and groundless.

Sadolet in his younger days was somewhat gay ; and, although his exterior deportment had gravity enough in it,

it, yet there is no doubt that he indulged in the delights of Rome, under the voluptuous pontificates of Alexander VI, Julius II, and Leo X. However, he reformed his manners very strictly afterwards, and became a man of great virtue and goodness. He was, like other scholars of his time, a close imitator of Cicero; and therefore it is not surprising, that he is diffuse, wordy, and more remarkable for a fine turn of period, than for strength and solidity of matter: not but there are many noble and excellent sentiments in his writings. His works, which are all in Latin, consist of epistles, dissertations, orations, poems, and commentaries upon some parts of holy writ. They have been printed oftentimes separately: but they were collected and published together, in a large 8vo volume, at Mentz in 1607. All his contemporaries have spoken of him in the highest terms; Erasmus particularly, who calls him "*eximium ætatis suæ decus.*" Though he was, as all the Ciceronians were, very nice and exact about his Latin, yet he did not, like Bembo, carry this humour to so ridiculous a length, as to disdain the use of any words that were not to be found in ancient authors; but adopted such terms as later institutions and customs had put men upon inventing, as "*Ecclesia, Episcopi, &c. &c.*" The jesuit Rapin, speaking of his poetry, observes, that he had imitated the language and phraseology of the ancients, without any of their spirit and genius: but, supposing this true, it is, I fear, no more than what may be said in some measure of those who have best succeeded in modern Latin poetry.

SAGE (ALAIN RENE le), an ingenious French author, was born at Ruys in Bretany in 1667; and may perhaps be reckoned among those who have written the language of their country the nearest to perfection. He had wit, taste, and the art of setting forth his ideas in the most easy and natural manner. His first work was a paraphrastical translation of "*Aristænetus's Letters.*" He afterwards studied the Spanish tongue, and made a journey into Spain to acquaint himself with the Spanish customs. Le Sage generally took the plans of his romances from the Spanish writers; the manners of which nation he has very well imitated. His "*Le Diable Boiteux,*" in 2 vols. 12mo, was drawn from the "*Diabolo Cojuelo*" of Guevara: and his "*Gil Blas,*" so well known in every country of Europe, from "*Don Gusman d'Alfarache.*"

*Siècle de
Louis XIV.
tom. II.*

There are also his “Le Bachelier de Salamanque,” his “New Don Quichotte,” and some comedies, which were well received at the French theatre. He died in a little house near Paris, where he supported himself by writing, in 1747. “His romance of Gil Blas,” says Voltaire, “continues to be read, because he has imitated nature in it.”

There was also DAVID LE SAGE, born at Montpellier, and afterwards distinguished by his immoralities and want of œconomy, as well as by his poetry. There is a collection of his, intituled, “Les folies du Sage,” consisting of sonnets, elegies, satires, and epigrams. He died about 1650.

*Melchior
Adam in
vitis juris-
consult.*

SAINTE-ALDEGONDE (PHILIP de MARNIX lord du MONT), was one of the most illustrious persons of the 16th century. He was a man of great wit and learning; understood Hebrew, Greek, Latin, and several living languages; and was deeply versed in civil law, politics, and divinity. He was born at Brussels in 1538; and afterwards, when the Low-countries were persecuted and oppressed by the Spaniards, retired into Germany, and was promoted at Heidelberg to the place of counsellor in the ecclesiastical council. He suffered great hardships before he withdrew. “I was forced,” says he, “to endure
“proscriptions, banishments, loss of estate, and the hatred
“and reproaches of all my friends and relations; and at
“last was imprisoned for a year under the duke of Alva
“and the commander Requezens, during which time I
“recommended myself to God for at least three months
“every night, as if that would be my last, knowing
“that the duke of Alva had twice ordered me to be
“put to death in prison. “Tantum religio potuit suadere
“malorum.” In 1572, he returned to his own country, in order to employ his talents in the support of liberty, and to the advantage of the Reformed religion. He was highly esteemed by the prince of Orange, and did him great services, not by arms, but by words: for he knew how to write and to speak well. In 1575, he was one of the deputies sent by the states of England, to desire the protection of queen Elizabeth. Three years after, he was sent by the archduke Matthias to the Diet of Worms, where he made an excellent speech to the electors and princes of the empire then present; in which, as Thuanus

*Melch. A-
dam, &c.*

Hist. l. xvi. tells us, “having deplored the miserable state of the Low-
“countries,

“ countries, and sharply declaimed against the tyranny of
 “ the duke of Alva and Don John of Austria, he desired
 “ the assistance of the empire, since the empire was ex-
 “ posed to the same danger with the Low-countries : and
 “ he foretold, that the flame of the war, if it were not
 “ stopped, would spread itself farther, and seize Cologne,
 “ Munster, Embden, and other neighbouring cities,
 “ which the Spaniards, by the advice of the duke of Alva,
 “ had long ago determined to subdue.” He was one of
 the plenipotentiaries sent by the States into France in 1580,
 to offer the sovereignty of their provinces to the duke of
 Alençon ; and, in 1581, attended that prince to England,
 whence he wrote to the States the false news of his mar-
 riage with queen Elizabeth. This instance Wicquefort
 sets before the eyes of ambassadors, to make them cautious
 of the news they write. “ Sometimes,” says he, “ one
 “ cannot believe even what one sees : ‘ vidit, aut vidisse
 “ putat.’ The sieur de Sainte-Aldegonde, who managed
 “ the affairs of the States of the Low-countries at the
 “ court of London in 1581, being one evening in the
 “ queen’s chamber, saw her in conversation with the duke
 “ of Alençon. The lords and ladies were at such a dis-
 “ tance, that they could have no share in it ; but every
 “ body was witness of an action, from which a great con-
 “ sequence might be drawn. The queen, taking off a
 “ ring from her finger, put it upon that of the duke ;
 “ who immediately went away with an air of joy and sa-
 “ tisfaction, as carrying with him the pledge and assurances
 “ of his marriage. Sainte-Aldegonde, thinking this ac-
 “ tion of the utmost importance to his masters, gave them
 “ advice of it by an express, which he dispatched the
 “ same night. The ringing of bells and firing of cannon,
 “ and other signs of rejoicing, through all the Low-coun-
 “ tries, proclaimed the satisfaction they received from
 “ this advice : but the queen reproached Sainte-Aldegonde
 “ for having precipitately given an advice, the falsity of
 “ which he might have known in a few hours.” He was
 consul of Antwerp in 1584, when that city was besieged
 by the duke of Parma ; in 1593, he conducted into
 the Palatinate the princess Louisa Juliana, daughter of
 William I, prince of Orange, who had been betrothed to
 the elector Frederick IV ; and, in 1598, he died at Ley-

Traité de
 l’Ambassa-
 deur, liv. 2.

Melch. A-
 dam, &c.

He was one of the greatest and most discerning poli-
 ticians of his own, or perhaps any other age. This would

Melch. Adam, &c.

appear, if from nothing else, at least from a single tract of his, wherein he treats of the “ Designs of the Spaniards,” and their unwearied endeavours after universal monarchy; and where, like a true prophet, he foretold many political events, which actually happened in Great Britain, Poland, and France. Amidst all his employments he wrote or meditated something, which might be useful to the church or the state; and the books which he published have not been thought the least service he performed. His view in many of his pieces was to refute the controversial writers of the church of Rome, and to raise enemies to the king of Spain. He did not always treat these matters in a serious way: many humorous productions came from his hands. In 1571, he published in Dutch the *Romish Hive*, “ *Alvearium Romanum*,” and dedicated it to Francis Sonnius, bishop of Boisleduc, one of the principal inquisitors of the Low-countries. This, being full of comical stories, was received by the people with incredible applause; and, like Erasmus’s “ *Colloquies*,” did more injury to the church of Rome, than a serious and learned book would have done. He wrote in French a book of the same kind, which was printed soon after his death; and is intituled, “ *Tableau des differens de la Religion*.” In this performance he is very facetious, and introduces jokes, mixed at the same time with good reasons. The success of this work was no less than that of the “ *Alvearium*.” Numbers of people diverted themselves with examining this picture, and by that means confirmed themselves in their belief more strongly than by reading the best book of Calvin. Thuanus, however, did not approve his method of treating controversy: “ I saw,” says he, “ Philip de Marnix at the siege of Paris, and lodged three months in the same house with him. He was a polite man, but this is no great matter. He has treated of religion in the same style with Rabelais, which was very wrong in him.” He is said to have been the author of a famous song, written in praise of prince William of Nassau, and addressed to the people of the Low-countries under the oppression of the duke of Alva: and this song was supposed to be of great service, when they were forming a design of erecting a new republic, which might support itself against so powerful a monarch as the king of Spain. “ In this point,” says Verheiden, “ Sainte-Aldegonde shewed himself as it were another Tyrtæus, so often applauded by Plato; for, as this song contains

In Elogiis
aliquot The-
ologorum,
p. 145.

“ an encomium of that brave prince, excitements to virtue, consolation for their losses, and useful advices, it inspired the people with a strong resolution of defending the prince and the liberty of their country.” He was engaged in a Dutch version of the Holy Scriptures, when he died. He had translated from the Hebrew into Dutch verse the “ Psalms of David ;” but this version was not admitted into the church, though better than that which was commonly used. “ That work,” says Melchior Adam, “ has been several times printed, but never received by the common consent of the preachers ; whereas the other version is learnt by some thousands : for the fate of books is according to the capacity of a reader : ‘ Pro captu lectoris habent sua fata libelli.’” But if this maxim be true, the number of editions will be no proof of the goodness of a book ; because the more foolish and empty any age is, and the more vitiated and depraved its taste, the more will ill books be sought after, and good ones neglected.

SAINT-ANDRE (NATHANAEL), a well-known anatomist of the present century, whose celebrity arose either from fraud or ignorance, or perhaps from a due mixture of both ; but of whom no biographical notices were collected till, on his having been styled in a recent publication [A] “ the notorious St. André,” a sprightly writer started forth, one who (to use his own words) “ knew him intimately (but was never under the smallest obligation to him) for the last twenty years of his life, and has learned the tradition of his earlier conduct seemingly better than the editor of the article in question.” From the memorials thus furnished as it were by chance, our article is compiled.

St. André came over, or rather was brought over, very early from Switzerland, his native country, in the train of a Mendez, or Salvadore, or some Jewish family. Next to his countryman Heidegger, he became the most considerable person that has been imported from thence. He probably arrived in England in no better than a menial station. Possibly his family was not originally obscure, for he has been heard to declare, that “ he had a rightful claim to a title, but it was not worth while to take it up so late in life.” He had undoubtedly all the qualifications of a Swiss. He talked French in all its provincial dialects,

Anecdotes of Hogarth, by Nichols, 2d edit. pp. 20, 363, &c.

See hereafter, p. 204.

See p. 205.

[A] In the first edition of the “ Biographical Anecdotes of Hogarth.”

and superintended the press, if the information is to be depended upon, and perhaps taught it, as his sister did at a boarding-school in Chelsea. He was early initiated in music, for he played upon some musical instrument as soon as he was old enough to handle one, to entertain his benefactors. He had the good fortune to be placed by them with a surgeon of eminence, and became skilful in his profession. His duty and gratitude to his father, whom he maintained when he was no longer able to maintain himself, was exemplary, and deserving of high commendation. Let this charity cover a multitude of his sins! His great thirst for anatomical knowledge, and an unwearied application, soon made him so complete an anatomist, that he undertook to read public lectures, which gave general satisfaction. He continued his love of anatomy to the last, and left noble preparations behind him, which he was continually improving.

Whilst St. André was basking in the sun-shine of public favour in Northumberland-Court, near Charing-Cross, under pretence of being wanted in his profession at some house in the neighbourhood, he was hurried through so many passages, and up and down so many stair-cases, that he did not know where he was, nor what the untoward scene was to end in, till the horrid conclusion presented itself, of which he published an extraordinary account in the Gazette of Feb. 23, 1724-5, no less than that of his being poisoned, and of his more extraordinary recovery. His constitution was so good, that he got the better of the infernal potion. The truth and circumstances of the story could only be known to himself, who authenticated it upon oath. His narrative partakes of the marvellous; and the reader of the present hour is left in total ignorance of the actor, and the provocation to such a barbarous termination [B]. His case was reported, and he was attended, by the ablest of the faculty: and the privy council issued a reward of two hundred pounds towards a

[B] The whole narrative was considered by his contemporaries as an ostentatious falsehood, invented only to render him an object of attention and commiseration. It should be remembered that his depositions were all delivered on oath; and yet, being replete with facts totally improbable (for his apologist allows "they partake of the marvellous"), obtained no credit from the world; a sufficient

proof of the estimation in which his moral character was held by the people who were best acquainted with it, though at that period (for the rabbit affair had not yet decided on his reputation) he possessed sufficient interest as court-surgeon to engage the privy-council in his cause. They readily enough consented to offer a sum which they might have been sure would never be demanded.

discovery.

discovery. The time of his introduction into Mr. Molyneux's family is not known to the writer of this account. Whether anatomy, surgery, knowledge, or music, or his performance on the *vial de gambo* on which he was the greatest master, got him the intimacy with Mr. Molyneux, is not easy to determine. Certain it is, that he attended his friend in his last illness, who died of a dangerous disorder (but not under his hands), which Mr. Molyneux is said to have pronounced, from the first, would be fatal. Scandal, and Mr. Pope's satirical half-line, talked afterwards of 'the Poisoning Wife.' She, perhaps, was in too great a hurry, as the report ran, in marrying when she did, according to the practised delicacy of her sex, and her very high quality. The unlucky business in which one Howard, a surgeon at Guildford, involved him, who was the projector, or accessory of the impudent imposture of Mary Tofts, the Rabbit-woman of Godalmin, occasioned him to become the talk and ridicule of the whole kingdom. The report made by St. André and others, induced many inconsiderately to take it for a reality. The public horror was so great, that the rent of rabbit-warrens sunk to nothing; and nobody, till the delusion was over, presumed to eat a rabbit. The part St. André acted in this affair ruined his interest at court, where he had before been so great a favourite with king George I. that he presented him with a sword that he wore himself. Now, on his return out of the country, he met with a personal affront, and never went to court again. But he continued anatomist to the royal household to his dying day, though he never took the salary. He probably was imposed upon in this matter [c]. He took up the pen on the occasion (and it was not the first time, for he wrote some years before a bantering pamphlet on Dr. Mead), which could at best but demonstrate his sincerity, though it exposed the weakness of his judgement, on that case. It had been insinuated, he adopted this scheme, to ruin some persons of his own profession. If he had a mind to make an experiment upon the national belief, and to tamper with their willingness to swallow any absurdity, he was deservedly punished with contempt. Swift (according to Whiston), and perhaps Arbuthnot, exercised their pens upon him. The cheat was

[c] A note in the second supplemental volume of Swift informed the writer of this sketch, that St. André was convinced he had been imposed upon respecting the woman of Godalmin, and that he apologised handsomely to the public in an advertisement, dated Dec. 8, 1726.

soon discovered, and rabbits began to make their appearance again at table as usual : but they were not at his own table, nor made a dish, in any form of cookery, at that of his friends. It is told, that, on his asking for some parley of a market-woman of Southampton, and demanding why she had not more to sell, she, in a banter, assured him, “ That his rabbits had eat it up.”

See here-
after, p.
205.

The fortune he acquired by marrying into a noble family (though it set all the lady's relations against him, and occasioned her being dismissed from her attendance on queen Caroline) was a sufficient compensation for the laughter or censure of the public. His high spirit and confidence in himself made him superior to all clamour. So that people did but talk about him, he seldom seemed to care what they talked against him. And yet he had the fortitude to bring an action for defamation in Westminster-hall against a certain doctor in divinity, and got the better of his adversary. He was not supposed, in the judgement of the wiser and more candid part of mankind, to have contributed, by any chirurgical administration, to the death of his friend Mr. Molyneux, nor to have set up the imposture at Godalmin. Though he was disgraced at court, he was not abandoned by all his noble friends. In the autumn, before the heat of the town-talk on this affair was over, he was sent for to attend Mr. Pope, who, on his return home from Dawley in Lord Bolingbroke's coach and six, was overturned in a river, and lost the use of two fingers of his left-hand (happy for the lovers of poetry they were not the servants of the right one!) and gave him assurance, that none of the broken glass was likely to be fatal to him. It is highly improbable, that Pope and Bolingbroke would have suffered St. André to have come near them, if he had been branded as a cheat and an impostor [D]. The great lord Peterborough, who was his patron and patient long before he went to Lisbon, entertained a very high opinion of him to the last. His capacity in all kinds, the reception he gave to his table and his garden, with his liberality to the infirm and distressed, made him visited by persons of the highest

See p. 206.

[D] St. André was called in, because he happened to be the surgeon nearest at hand. No man chooses to be scrupulous in the moment of danger. It might be urged, that our hero had little to boast on the occasion, because his patient never recovered the

use of his wounded fingers. But this calamity is not strictly chargeable on St. André's want of skill; for it has been asserted, that though he stopped the effusion of blood, the completion of the cure was entrusted solely to another artist.

quality,

quality, and by all strangers and foreigners. He did not continue to enjoy the great fortune his marriage is supposed to have brought him to the end of his life, for a great part went from him on the death of lady Betty. He died in March, 1776, having survived all his contemporary enemies, and, which is the consequence of living long, most of his ancient friends. He by no means left so much property behind him as to have it said, he died rich. His profession as a surgeon, in a reasonable term of years, would probably have put more money into his pocket than fell in the golden shower so inauspiciously into his lap, and have given him plenty, without envy or blame. He was turned of ninety-six when he died; and though subject to the gout, of which he used to get the better by blisters upon his knees, and by rigid abstinence, yet, when he took to his bed (where he said he should not lie long), and permitted a physician to be called in to him, he cannot be said to have died of any disease. In one sum of generosity, he gave the celebrated Geminiani three hundred pounds, to help him to discharge his incumbrances, and to end his days in comfort. The strength and agility of his body were great, and are well known. He was famous for his skill in fencing, in riding the great horse, and for running and jumping, in his younger days. He, at one time, was able to play the game at chess with the best masters. After a slight instruction at Slaughter's-coffee-house, he did not rest till, in the course of two nights sitting up, he was able to vanquish his instructor. He was so earnest in acquiring knowledge, that he whimsically, as he told the story, cut off his eye-lashes, that he might not sleep till he arrived at what he wanted. His face was muscular and fierce. One of his eyes, to external appearance, seemed to be a mass of obscurity (as he expressed it of Handel's, when he became stark-blind), at least it had not the uncommon vivacity of the other. His language was full of energy, but loaded with foreign idioms. His conversation was seasoned sufficiently with satire and irony, which he was not afraid to display, though he ought never to have forgot that he was once a proper subject for it. He built; he planted; he had almost "from the cedar of Lebanon to the hyssop that groweth upon the wall," in his hot-house, green-house, and garden. If he was not deep in every art and science (for even his long life was not sufficient for universal attainment),

See here-
after, p.
206.

See here-
after, p.
207.

See p. 207.

tainment), he cannot be reckoned to have been ignorant of any thing. He was admired for his knowledge in architecture, in gardening, and in botany, by those who should have been above flattery. But praise, from whatever quarter it comes, is of an intoxicating nature. Those who found out that he loved praise, took care he should have enough of it. He kept a list of the wretched and the indigent, whom he constantly maintained. The poor of Southampton know they have lost their best friend. He was all his life too much addicted to amours, and sometimes with the lower part of the sex. His conversation, which he was always able to make entertaining and instructive, was too often tinged with "double entendre" (a vice that increases with age), but hardly ever with profaneness. He may be thought to have copied Hermippus, and to have considered women as the prolongers of life. How far he was made a dupe by any of them at last, is not necessary for relation. He died, as he lived, without fear; for to his standers-by he gave no sign of a ruffled mind, or a disturbed conscience, in his last moments.

Anecdotes
of Hogarth,
2d edition,
p. 375.

It is not the business of this work to enter into controversy of any kind; but it would be uncandid if, after having given St. André credit for the virtues ascribed to him by his apologist, we did not at least give a few quotations (for we have not room for the whole) from the very animated and entertaining reply which it produced.

That St. André arrived here in a menial station, is not improbable. The fervility of his youth afforded a natural introduction to the insolence of his riper years. He was indeed (if I am not misinformed) of the same family with the fencing and dancing-master whom Dryden has immortalized in Mac-Flecknoe;

"St. André's feet ne'er kept more equal time;" and was intended for the same profession; a circumstance often hinted at by his opponents during the Rabbit controversy. Having been thus early instructed in the management of the foil and kitt, no marvel that he so often prated about the art of defence, or that "his gratitude to his benefactors" broke out in the language of a minuet or a rigadon.

Though the dreadful crime which was indistinctly mentioned in the first edition of the "Memoirs of Hogarth," has been alluded to with less reserve by the apologist of St. André,

André, it shall be explained no further on the present occasion. Many are the common avenues to death, and why should we point out with minuteness such as we hope will never be explored again? Till I perused the defence so often referred to, I had not even suspected that the "Poisoning Wife" [E] bore the least allusion to any particular circumstance on the records of criminal gallantry; nor, without stronger proofs than are furnished by this expression (perhaps a random one), shall I be willing to allot the smallest share of blame to the Lady, such alone excepted as must unavoidably arise from her over-hasty marriage, which was solemnized at Heston near Hounslow in Middlesex, on the 27th of May, 1730. This act, however, as well as her derogation from rank, being mere offences against human customs, are cognizable only upon earth. The memoir on which these remarks are founded, proves at least that what had been hinted concerning the death of Mr. Molyneux was of no recent invention. So far from it indeed, that St. André was openly taxed with having been the sole cause of it, in a public newspaper, by the Rev. Dr. Madden, the celebrated Irish patriot, who subscribed his name to his advertisement.

All that is said on the subject of family honours to which St. André was entitled, his gratitude to his father, what he gave to the celebrated Geminiani "in one sum of generosity," must be admitted with caution, for truth was by no means the characteristic of our hero's narrations. These circumstances, therefore, may be regarded as gasconades of his own. The author of the defence pretends not to have received any part of his information from St. André's countrymen or contemporaries; but, on the contrary, confesses that both his early friends and enemies had long been dead.

The affair of the Rabbit-breeder has no need of further illustration. Several ballads, pamphlets, prints, &c. on the subject, bear abundant testimony to St. André's merits throughout that business, as well as to the final opinion entertained of him by his contemporaries, after Cheselden, by order of queen Caroline, had assisted in discovering the deceit. Her majesty was urged to this step by finding the plausibility of our hero had imposed on the king, and that some of the pregnant ladies about her own person began to express their fears of bringing into the

[1] The words of Pope are "the poisoning dame." See Epilogue to his Satires, Dial. II. ver. 22.

world an unnatural progeny. His credulity indeed was not confined to this single transaction. The following is a well-attested story—Two gentlemen at Southampton, who felt an inclination to banter him, broke a nut-shell asunder, filled the cavity with a large swan-shot, and closed up the whole with glue so nicely that no marks of separation could be detected. This curiosity, as they were walking with St. André, one of them pretended to pick up, admiring it as a nut uncommonly heavy as well as beautiful. Our hero swallowed the bait, dissected the subject, discovered the lead, but not the imposition, and then proceeded to account philosophically for so strange a phenomenon. The merry wags could scarce restrain their laughter, and soon quitted his company to enjoy the success of a stratagem they had so adroitly practised on his ignorance and cullibility.

That he wrote any thing, unless by proxy, or with much assistance, may reasonably be doubted; for the pamphlets that pass under his name are divested of those foreign idioms that marked his conversation. The insolence of his attempt to banter Mead, we may imagine, was treated with contempt, as the work described has not been handed down to us; and few tracts are permitted to be scarce for any other reason than because they are worthless.

How lord Peterborough happened to become his patron, &c. may be accounted for without any great degree of credit to either party. His lordship (as Lord Orrery observes) “in his private life and conduct differed from “most men;” and, having often capricious disputes with the court, was sure to favour those who, like St. André, had been dismissed from its service. Our hero’s musical talents indeed, if they were such as they have been represented; might procure him access to his lordship and many other noble adepts in the sublime and useful science of harmony. The lovers of a tune urge no severe enquiries concerning the heart of a fidler. If he be a mercenary, while he teaches female pupils, he is watched; and if he performs in concerts, he is paid. If above pecuniary gratifications, he is rewarded with hyperbolical compliments. Articulate for inarticulate sounds are ample retribution.

That he died poor (for such was really the case), should excite no astonishment. His fortune, like his good qualities, was chiefly in supposition. Much of his wealth he had expended on buildings, which he never long inhabited,

bited, and afterwards sold to disadvantage. His first essays in architecture were made at Chepstow on the Severn, an estate purchased by lady Betty Molyneux immediately after the death of her husband. In short, our hero was a fugitive inhabitant of several counties, and never settled till he reached Southampton; for in no other place did he meet with that proportion of flattery which was needful to his happiness, if not to his existence. About a mile from hence he erected the whimsical baby-house dignified by him with the title of Belle-Vue, a receptacle every way inconvenient for the purposes of a family. Being once asked if this was not a very singular mansion,—“Singular!” replied he, “by G—I hope it is, or I would pull it down immediately. I would have you to know, Sir, that it is constructed on the true principles of anatomy.” The attempt to apply anatomical principles to the arrangement of passages, doors, and windows, is too glaring an absurdity to need animadversion, or to render it necessary for me to deny in form, that he could ever be “admired for his knowledge in architecture,” except by such as knew not wherein its excellences consisted. He had, however, another dwelling within the walls of the town already mentioned. Here he pretended that his upper apartments were crowded with rarities, which he only wanted space to exhibit. But, alas! after his decease, Mr. Christie’s auction-room bore abundant witness to the frivolity of his collections.

That St. André expired without signs of terror, is but a doubtful proof of his innocence. Being, at best, a free-thinker, he might regard death as annihilation, might have been insensible to its immediate approaches, or have encountered it with a constitutional firmness that was rather the gift of nature than the result of conscience undisturbed. He who is become indifferent to the value of reputation, will not easily be inclined to suppose that a want of the virtues on which it is founded will be punished in a future state.

SAINT-AULAIRE (FRANCIS, Marquis de), a French poet, was born at Limosin, and spent the younger part of his life in the army. He had a natural, easy, and delicate vein; loved polite letters, which he knew how to make use of; and cultivated poetry. He wrote but few verses, till he was upwards of sixty; and it is remarkable, that his best were wrote at ninety. The duchess of
Maine

Maine was charmed with his conversation, and drew him to court, where he spent many years of his life. When he was upwards of ninety, he once supped with that great lady, who called him Apollo, and desired him to tell her a certain secret : to which he replied,

“ La divinité qui s’amuse

“ A me demander mon secret,

“ Si j’étais Apollon ne feroit point ma muse :

“ Elle feroit Thetis, et le jour finiroit.”

Were I Apollo, O divinest fair,

Who deign to ask the secret of a friend,

You should not be my Muse ; but I declare

You should be Thetis, and the day should end.

Siècle de
Louis,
tom. II.

“ Anacreon himself,” says Voltaire, “ wrote much worse things, when he was a great deal younger.” He was received into the French academy in 1706, for a piece which the severe Boileau alledged as a reason, why this favour should not be granted him : he thought the piece immoral. When some of the academy expostulated with Boileau concerning his rigour, adding, that “ the marquis “ was a man of quality, and that some regard should be had “ to that :” “ I contest not his title to quality, but his title “ to poetry,” said Boileau ; “ and I affirm, that he is not “ only a bad poet, but a poet of bad morals.” It was replied, that the marquis of Aulaire did not pretend to be a poet by profession, but only, like Anacreon, wrote little poems for his amusement : “ Anacreon !” replied Boileau ; “ have you read Anacreon, of whom you speak “ thus ? Do you know, Sir, that Horace, all Horace as he “ was, thought himself honoured by being joined with “ Anacreon ? Sir, while you can esteem such verses as “ your marquis’s, you will oblige me extremely in de- “ spising mine.” St. Aulaire died in 1742, aged near 100.

SAINT-CYRAN (JOHN DU VERGER DE HOU-
RANNE, Abbot of), was descended from a noble family,
and born at Bayonne in 1581. He was instructed in the
belles lettres in France, and afterwards went to study di-
vinity at Lovain ; where he acquired the friendship of
Lipsius, who has given a public testimony of his high

Lips. Cent. esteem for him. The bishop of Poitiers was his patron,
IV. ep. 62, and resigned to him in 1620 the abbey of Saint-Cyran.
& 92. Cent. He was a very learned man, and wrote a great many books.
V. ep. 41. He is particularly memorable for two extraordinary para-
doxes, he is said to have maintained : the first of which

is, that “ a man under certain circumstances may kill himself ;” the second, that “ Bishops may take up arms.” It appears, however, from an authentic memoir communicated to Bayle, that he did not in reality hold the lawfulness of suicide. The book, wherein this question is discussed, was printed at Paris in 1609, and intituled, “ Question Royale,” &c. that is, “ The Royal Question; shewing in what extremity, especially in the time of peace, a subject may be obliged to preserve the life of a prince at the expence of his own.” The occasion of writing this book is curious enough to deserve to be mentioned : and it is as follows. When Henry IV. of France asked some lords what he should have done, if at the battle of Arques, instead of conquering, he had been obliged to fly, and, embarking on the sea which was near without any provisions, a storm had cast him upon some desert isle at a distance ; one of them answered, that “ he would sooner have given himself for food, by depriving himself of his own life, which he must have lost soon after, than have suffered the king to perish with hunger.” Upon this, the king started a question, Whether this might lawfully be done ? and the count de Cramail, who was present at this discourse, going some time after to visit Du Verger, whose particular friend he was, proposed to him this question, and engaged him to answer it in writing. Du Verger, who was then in the heat of youth, and might be touched with the generosity of the resolution, exercised himself upon this question, purely metaphysical, as he would have done upon the clemency of Phalaris ; and, having given his solution of it two ways to the count de Cramail, this lord suppressed the best solution, and published the other without the author’s name, or even knowledge, under the title of “ Question Royale ;” because the king had proposed it, and because it regarded only the single case relating to the life and person of the king. From which it appears, as Du Verger afterwards declared to his friends, that this little piece did not set forth his true opinion, but was only a paradox, which that lord had engaged him to maintain in his youth, as Isocrates wrote a panegyric on Buisiris.

Art. Saint-Cyran. Not. I.

His other paradox, however, we do not find that he ever disowned. The bishop of Poitiers, his patron, not only took arms, and put himself at the head of a body of men, in order to force several noblemen he distrusted to leave Poitiers ; but likewise published an “ Apology,” in

1615, against those who asserted, that “it was not lawful for ecclesiastics in a case of necessity to have recourse to arms.” This apology is allowed to have had Du Verger for its author; and it was pleasantly called by a learned man of that time, “The Koran of the Bishop of Poitiers.” Du Verger was one of those who did not approve of the Council of Trent: he considered it as a political assembly, and by no means a true council. In 1637, he was committed to prison; as his friends say, because cardinal Richelieu wanted to be revenged on him, for refusing to vote in favour of the nullity of the marriage of the duke of Orleans with the princess of Lorraine. Other reasons however were publicly given out, and attempts were made to ruin him as a teacher of false doctrines. It is said, the cardinal thought him so well qualified to answer the ministers who had written against cardinal Perron concerning the primacy of the pope and the real presence, that he exhorted him to undertake that work in prison, and offered him all the books and assistances necessary; but the abbot of Saint-Cyran replied, that “it was not for the honour of the church, that the head and principal mystery of it should be defended by a prisoner.” He died of an apoplexy at Paris, in 1643: not however in confinement at Bois de Vincennes, as some have falsely asserted, but after he was set at liberty.

Memoirs of
the Life and
Ministerial
Conduct of
the late
Lord Vis-
count Bo-
lingbroke,
p. 21. Lon-
don, 1752,
8vo.

SAINT-JOHN (HENRY), lord viscount Bolingbroke, a great philosopher and politician, and famous for the part he acted under both these characters, was descended from an ancient and noble family, and born about 1672. His father was Sir Henry St. John, son of Sir Walter St. John, who died at Battersea, his family-seat, July 3, 1703, in his 87th year: his mother was lady Mary, second daughter and coheir of Robert Rich, earl of Warwick. He was bred up with great care, under the inspection of his grandfather, as well as his father; who neglected no means to improve and accomplish him in his tenderest years. Some have insinuated, that he was educated in Dissenting principles; and a certain writer says, that he “was well lectured by his grandmother and her confessor, Mr. Daniel Burgess, in the Presbyterian way.” He has dropped a hint in his letter to Pope, printed at the end of his letter to Sir W. Windham, which seems to countenance a notion of this kind; and that is, where he speaks of being “condemned, when he

“ was

“ was a boy, to read Manton, the Puritanical parson, as
 “ he calls him, who made 119 sermons upon the 119th
 “ Psalm.” But whatever occasional informations or in-
 structions he might receive from his grandmother or her
 friends, it is very certain, that he had a regular and liberal
 education; and, having passed through Eaton school, was
 removed to Christ-church in Oxford, where it may fairly
 be inferred, from the company he kept and the friendships
 he made, many of which subsisted in their full strength
 ever after, that he soon rubbed off the rust of Puritanism,
 if indeed he ever contracted it. Memoirs,
&c. p. 24.

By the time he left the university, he was considered as
 a person of very uncommon qualifications, and one who
 was sure to make a shining figure in the world; not in-
 deed without reason. He was in his person perfectly
 agreeable; had a dignity mixed with sweetness in his
 looks, and a manner extremely taking. He had much
 acuteness, great judgement, and a prodigious memory.
 Whatever he read, he retained; and that in so singular a
 manner, as to make it entirely his own. In the earlier
 part of his life he did not read much, or at least many
 books; for which he used to give the same reason, that
 Menage gave for not reading Moreri's Dictionary; name-
 ly, that “ he was unwilling to fill his head with what
 “ did not deserve a place there; since, when it was once
 “ in, he knew not how to get it out again.” But it is
 probable, that in his youth he was not much given to
 reading and reflection. With great parts he had, as it
 usually happens, great passions: and these hurried him
 into many of those indiscretions and follies, which are
 common to young men. The truth is, he was a very
 great libertine in his younger days; was much addicted
 to women, and apt to indulge himself in late hours, with
 all those excesses that usually attend them. This, how-
 ever, did not wholly extinguish in him the love of study
 and the desire of knowledge: “ There has been something
 “ always,” says he, “ ready to whisper in my ear, while I
 “ ran the course of pleasure and of business, ‘ Solve fene-
 “ scentem mature sanus equum;’ “ and while 'tis well,
 “ release thy aged horse.” But my genius, unlike the
 “ demon of Socrates, whispered so softly, that very often
 “ I heard him not, in the hurry of those passions with
 “ which I was transported. Some calmer hours there
 “ were; in them I hearkened to him. Reflection had
 “ often its turn; and the love of study and the desire of

On the true
Use of Re-
tirement
and Study.

Memoirs,
&c. p. 35.

“ knowledge have never quite abandoned me. I am not
“ therefore entirely unprepared for the life I will lead ;
“ and it is not without reason, that I promise myself
“ more satisfaction in the latter part of it, than I ever
“ knew in the former.”

Whatever discredit these youthful extravagances might bring upon him, they did great honour to his parents ; who, as his historian tells us, though they had it always in their power, yet would not produce him on the stage of public life, till sufficient time had been allowed, and every method tried, to wear them, in some measure at least, away. Then they married him to the daughter and coheirefs of Sir Henry Winchecomb of Bucklebury, in the county of Berks, bart. ; and upon this marriage a large settlement was made, which proved very serviceable to him in his old age, though a great part of what his lady brought him was taken from him, in consequence of his attainder. The very same year he was elected for the borough of Wotton-Basset, and sat in the fifth parliament of king William, which met Feb. 10, 1700 ; and in which Robert Harley, esq; afterwards earl of Oxford, was chosen for the first time speaker. This parliament was but of short continuance ; for it ended June 24, 1701. The business of it was the impeachment of the king’s ministers, who were concerned in the conclusion of the two partition-treaties ; and Mr. St. John going with the majority, who were then considered as Tories, ought to be looked upon as coming into the world under that denomination. We observe this in his favour against those who have charged him with changing sides in the earlier part of his life. He was in the next parliament, that met Dec. following ; which was the last in the reign of William, and the first in that of Anne. He was charged, so early as 1710, with having voted this year against the succession in the House of Hanover : but his historian says, that, in a little piece of his published in 1731, when it was urged as a thing notorious and undeniable, he calls it “ a false and impudent assertion ;” that he farther affirms the bill for settling the Protestant succession to have passed in 1701, and not in 1702 ; and likewise observes, that in the same year a bill was brought into parliament, by Sir Charles Hedges and himself, intitled, “ A Bill for the further security of his majesty’s
“ person, and the succession of the crown in the Pro-
“ testant line, and extinguishing the hopes of the pre-
“ tended

“ tended prince of Wales, and all other pretenders, and
 “ their open and secret abettors.” What the little piece
 here referred to is, we know not; nor are we able to learn
 for certain, whether this noble person was or was not
 concerned in such a vote. All we can pretend to say is,
 that no answer, which he ever gave to the charge, has yet
 been allowed to be satisfactory and decisive. July 1702,
 upon the dissolution of the second parliament, the queen
 making a tour from Windsor to Bath, by way of Oxford,
 Mr. St. John attended her; and at Oxford, with several
 persons of the highest distinction, had the degree of doctor
 of laws conferred upon him.

Persevering steadily in the same tory-connections, which
 he had manifestly embraced against the inclinations of his
 family, his father and grandfather being both whigs, he
 gained such an influence and authority in the house, that
 it was thought proper to distinguish his merit; and, April
 10, 1704, he was appointed secretary of war, and of the
 marines. As this post created a constant correspondence Memoirs,
 &c. p. 102. with the duke of Marlborough, we may reasonably pre-
 sume it to have been the principal foundation of the ru-
 mours raised many years after, that he was in a particular
 manner attached to that noble person. It is certain, that
 he knew the worth of that great general, and was a sin-
 cere admirer of him; but yet he was in no sense his
 creature, as some have asserted. This he disavowed, when
 the duke was in the zenith of his power; nor was he
 then charged, or ever afterwards, by the duke or duchess,
 with ingratitude or breach of engagements to them. Yet,
 as we say, he had the highest opinion of the duke, which
 he retained to the last moment of his life; and he has
 told us so himself in so inimitable a manner, that it would
 be wrong not to transcribe the passage. “ By the death On the Use
 of king William,” says he, “ the duke of Marlborough and Study
 “ was raised to the head of the army, and indeed of the of History,
 “ confederacy: where he, a new, a private man, a sub- Lett. 8.
 “ ject, acquired by merit and management a more de-
 “ ciding influence, than high birth, confirmed authority,
 “ and even the crown of Great Britain, had given to king
 “ William. Not only all the parts of that vast machine,
 “ the grand alliance, were kept more compact and en-
 “ tire; but a more rapid and vigorous motion was given
 “ to the whole: and, instead of languishing or disastrous
 “ campaigns, we saw every scene of the war full of action.
 “ All those wherein he appeared, and many of those

“ wherein he was not then an actor, but abettor however
 “ of their action, were crowned with the most trium-
 “ phant success. I take with pleasure this opportunity of
 “ doing justice to that great man, whose faults I knew,
 “ whose virtues I admired, and whose memory, as the
 “ greatest general and as the greatest minister that our
 “ country or perhaps any other has produced, I honour.”

But whatever might be his regard for the duke of Marlborough at the time we are speaking of, it is certain that it must have been entirely personal; since nothing could be more closely united in all political measures, than he was with Mr. Harley: and therefore, when this minister was removed from the seals in 1707, Mr. St. John chose to follow his fortune, and the next day resigned his employment in the administration. He was not returned in the parliament which was elected in 1708; but, upon the dissolution of it in 1710, Harley being made chancellor and under-treasurer of the Exchequer, the post of secretary of state was given to St. John. About the same time he wrote the famous “ Letter to the Examiner,” to be found among the first of those papers: it was universally ascribed to him, and is indeed an exquisite proof of his keen abilities, as a writer; for in this single short paper are comprehended the outlines of that design, on which Swift employed himself for near a twelvemonth.

Upon the calling of a new parliament in November, he was chosen knight of the shire for the county of Berks, and also burgess for Wotton-Basset; and made his election for the former. He appeared now upon a scene of action, which called forth all his abilities. He sustained almost the whole weight of the business of the peace of Utrecht, which however he was not supposed to negotiate to the advantage of his country; and therefore he has sustained much ill-will and censure on that account ever since. The real state of the case is, that “ the two parties,” as he himself owns, “ were become factions in the strict sense of the word.” He was of that which prevailed for peace, against those who delighted in war; for this was the language of the times: and so, a peace being resolved on by the English ministers at all adventures, it is no wonder if it was made with less advantage to the nation. He has owned this again, although he has justified the peace in general: “ though it was a duty,” says he, “ that we owed to our country, to deliver her from the necessity of bearing any longer so
 “ unequal

Patriot
 King. pag.
 238. 8vo.

On the use
 and study of
 Hist. lit. &c.

“ unequal a part in so unnecessary a war, yet was there
 “ some degree of merit in performing it. I think so
 “ strongly in this manner, I am so incorrigible, that if I
 “ could be placed in the same circumstances again, I
 “ would take the same resolution, and act the same part.
 “ Age and experience might enable me to act with more
 “ ability and greater skill ; but all I have suffered since
 “ the death of the queen, should not hinder me from
 “ acting. Notwithstanding this, I shall not be surprised,
 “ if you think that the peace of Utrecht was not answer-
 “ able to the success of the war, nor to the efforts made
 “ in it. I think so myself; and have always owned,
 “ even when it was making and made, that I thought so.
 “ Since we had committed a successful folly, we ought to
 “ have reaped more advantage from it than we did.”

July 1712, he had been created Baron St. John of Le-
 diard-Tregoze in Wiltshire, and viscount Bolingbroke;
 and was also the same year appointed lord lieutenant of
 the county of Essex. But, these honours not answering
 his expectations, for his ambition was undoubtedly great,
 he formed a design of taking the lead in public affairs
 from his old friend Harley, then earl of Oxford; which
 proved in the issue unfortunate to them both. It must be
 observed, that Paulet St. John, the last earl of Boling-
 broke, died the 5th of October, preceding his creation;
 and that the earldom became extinct by his decease. The
 honour, however, was promised to him: but, his presence
 in the house of commons being so necessary at that time,
 Harley prevailed upon him to remain there during that
 session; upon an assurance, that his rank should be pre-
 served for him. But, when he expected the old title
 should have been renewed in his favour, he was put off
 with that of viscount; which he resented as an affront,
 and looked on it as so intended by the treasurer, who had
 got an earldom for himself. See how lord Bolingbroke
 speaks of this: “ I continued,” says he, “ in the house of
 “ commons during that important session which preced-
 “ ed the peace; and which, by the spirit shewn through
 “ the whole course of it, and by the resolutions taken in
 “ it, rendered the conclusion of the treaties practicable.
 “ After this, I was dragged into the house of lords in
 “ such a manner, as to make my promotion a punish-
 “ ment, not a reward; and was there left to defend the
 “ treaties alone. It would not have been hard,” con-
 tinues he, “ to have forced the earl of Oxford to use me

Letter to
 Wyndham.

“ better. His good intentions began to be very much
 “ doubted of; the truth is, no opinion of his sincerity
 “ had ever taken root in the party; and, which was worse
 “ perhaps for a man in his station, the opinion of his
 “ capacity began to fall apace.—I began in my heart to
 “ renounce the friendship which, till that time, I had
 “ preserved inviolable for Oxford. I was not aware of
 “ all his treachery, nor of the base and little means which
 “ he employed then, and continued to employ afterwards,
 “ to ruin me in the opinion of the Queen, and
 “ every where else. I saw, however, that he had no
 “ friendship for any body; and that with respect to me,
 “ instead of having the ability to render that merit, which
 “ I endeavoured to acquire, an addition of strength to
 “ himself, it became the object of his jealousy, and a
 “ reason for undermining me.” There was also another
 transaction, which passed not long after lord Bolingbroke’s
 being raised to the peerage, and which helped to increase
 his animosity to that minister. In a few weeks after his
 return from France, her Majesty bestowed the vacant rib-
 bons of the order of the garter upon the dukes Hamil-
 ton, Beaufort, and Kent, and the earls Pawlet, Oxford,
 and Strafford. Bolingbroke thought himself here again
 ill used, having an ambition, as the minister well knew,
 to receive such an instance as this was of his mistress’s
 grace and favour. Upon the whole, therefore, it is no
 wonder that, when the treasurer’s staff was taken from
 this old friend, he expressed his joy, by entertaining that
 very day, July 7, 1714, at dinner the generals Stanhope,
 Cadogan, and Palmer, with Sir William Wyndham, Mr.
 Craggs, and other gentlemen. Oxford said upon his
 going out, that “ some of them would smart for it;” and
 Bolingbroke was far from being insensible of the danger,
 to which he stood exposed: yet he was not without hopes
 still of securing himself, by making his court to the
 whigs; and it is certain, that a little before this he had
 proposed to bring in a bill to the house of Lords, to make
 it treason to enlist soldiers for the Pretender, which was
 passed into an act.

Nevertheless, soon after the accession of king George to
 the throne in 1714, the seals were taken from him, and all
 the papers in his office secured: yet, during the short
 session of parliament at this juncture, he applied himself
 with his usual industry and vigour to keep up the spirits
 of the friends to the late administration, without omit-
 ting

ting any proper occasion of testifying his respect and duty to his majesty ; in which spirit he assisted in settling the civil list, and other necessary points. But, soon after the meeting of the new parliament, finding himself in imminent danger, he withdrew, and crossed the water privately to France, in March 1715. The Continuator of Rapin's history represents him, as having fled in a kind of panic : “ Lord Bolingbroke's heart began to fail him,” says that historian, “ as soon as he heard that Prior was “ landed at Dover, and had promised to reveal all he “ knew. Accordingly that evening his lordship, who “ had the night before appeared at the play-house in “ Drury-lane, and bespoke another play for the next “ night, and subscribed to a new opera that was to be “ acted some time after, went off to Dover in disguise, as a “ servant to Le Vigne, one of the French king's messengers :” but his lordship ever affirmed the step to have been taken upon certain and repeated informations, that a resolution was taken by the men in power, not only to prosecute, but to pursue him to the scaffold.

Upon his arrival at Paris, he received an invitation from the Pretender, then at Barr, to engage in his service : which he absolutely refused, and made the best application, that his present circumstances would admit, to prevent the extremity of his prosecution in England. After a short stay at Paris, he retired into Dauphine, where he continued till the beginning of July ; when, upon receiving a message from some of his party in England, he complied with a second invitation from the Pretender ; and, taking the seals of the secretary's office at Commercy, he set out with them for Paris, and arrived thither the latter end of the same month, in order to procure from that court the necessary succours for his new master's intended invasion of England. The vote for impeaching him of high treason had passed in the house of commons the June preceding ; and six articles were brought into the house, and read by Walpole, Aug. 4, 1715, which were in substance as follows : 1. “ That, whereas he had assured the ministers of “ the States General, by order from her majesty in 1711, “ that she would make no peace but in concert with “ them ; yet he sent Mr. Prior to France that same year, “ with proposals for a treaty of peace with that monarch, “ without the consent of the allies.” 2. “ That he advised and promoted the making of a separate treaty or convention with France, which was signed in September.” 3. “ That

3. "That he disclosed to M. Mesnager, the French minister at London, this convention, which was the preliminary instructions to her majesty's plenipotentiaries at Utrecht, in October." 4. "That her majesty's final instructions to her said plenipotentiaries were disclosed by him to the Abbot Gualtier, an emissary of France." 5. "That he disclosed to the French the manner how Tournay in Flanders might be gained by them." 6. "That he advised and promoted the yielding up of Spain and West-Indies to the duke of Anjou, then an enemy to her majesty."—These articles were sent up to the Lords in August; in consequence of which, he stood attainted of high treason, September the 10th of the same year.

In the mean time, his new engagements with the Pretender had the same issue: for the year 1715 was scarcely expired, when the seals and papers of his new secretary's office were demanded, and given up; and this was soon followed by an accusation, branched into seven articles, in which he was impeached of treachery, incapacity, and neglect. Thus discarded, he resolved to make his peace, if it were possible, at home. He set himself immediately in earnest to this work; and in a short time, by that activity which was the characteristic of his nature, and with which he constantly prosecuted all his designs, he procured, through the mediation of the earl of Stair, then the British ambassador at the French court, a promise of pardon upon certain conditions from the king, who, in July 1716, created his father Baron of Battersea and Viscount St. John. Such an extraordinary variety of distressful events had thrown him into a state of reflection; and this produced, by way of relief, a "*Consolatio Philosophica*," which he wrote the same year, under the title of "*Reflections upon exile*." In this piece, he has drawn the picture of his own exile: which, being represented as a violence, proceeding solely from the malice of his persecutors, to one who had served his country with ability and integrity, is by the magic of his pen converted not only into a tolerable, but what appears to be an honourable station. He had also this year written several letters, in answer to the charge laid upon him by the Pretender and his adherents, which were printed at London in 1735, 8vo, together with answers to them by Mr. James Murray, afterwards made Earl of Dunbar by the Pretender: but, being then immediately suppressed, are reprinted in "*Tindal's Continuation of Rapin's History of England*." The following
year

year he drew up a vindication of his whole conduct with respect to the tories, in the form of a letter to Sir William Wyndham, which was printed in 1753, 8vo. It is written with the utmost elegance and address, and abounds with interesting and entertaining anecdotes.

His first lady being dead, he espoused about this time, 1716, a second, of great merit and accomplishments, who was niece to madam de Maintenon, and widow of the marquis de Villette; with whom he had a very large fortune, encumbered, however, with a long and troublesome law-suit. In the company and conversation of this lady, he passed his time in France, sometimes in the country, and sometimes at the capital, till 1723: in which year, after the breaking up of the parliament, the king was pleased to grant him a full and free pardon. Upon the first notice of this favour, the expectation of which had been the governing principle of his political conduct for several years, he returned to his native country. It is observable, that bishop Atterbury was banished at this very juncture; and happening, on his being set ashore at Calais, to hear that lord Bolingbroke was there, he said, "Then I am exchanged!" His lordship having obtained, about two years after his return, an act of parliament to restore him to his family-inheritance, and to enable him to possess any purchase he should make, pitched upon a seat of lord Tankerville, at Dawley near Uxbridge in Middlesex; where he settled with his lady, and gratified the politeness of his taste, by improving it into a most elegant villa. Here he amused himself with rural employments, and with corresponding and conversing with Pope, Swift, and other friends; but was by no means satisfied within: for he was yet no more than a mere titular Lord, and stood excluded from a seat in the house of peers. Inflamed with this taint that yet remained in his blood, he entered again, in 1726, upon the public stage; and, disavowing all obligations, to the minister Walpole, to whose secret enmity he imputed his not having received the full effects of royal mercy intended, he embarked in the opposition; and distinguished himself by a multitude of pieces, written during the short remainder of that reign, and for some years under the following, with great boldness against the measures that were then pursued. Besides his papers in the "Craftsman," he published several pamphlets; which were afterwards reprinted in the second edition of his "Political Tracts," and in the collection of his works.

Having

Having carried on his part of the siege against the minister with inimitable spirit for ten years, he laid down his pen, upon a disagreement with his principal coadjutors ; and, in 1735, retired to France, with a full resolution never to engage more in public business. Swift, who knew that this retreat was the effect of disdain, vexation, and disappointment, that his lordship's passions ran high, and that his attainder unreversed still tingled in his veins, concluded him certainly gone once more to the pretender, as his enemies gave out : but he was rebuked for this by Pope, who assured him, that it was absolutely untrue in every circumstance, that he had fixed in a very agreeable retirement near Fontainebleau, and made it his whole business *vacare literis*. He had now passed the 60th year of his age ; and through as great a variety of scenes, both of pleasure and business, as any of his contemporaries. He had gone as far towards reinstating himself in the full possession of his former honours, as great parts and great application could go ; and was at length convinced, that the door was finally shut against him. He had not been long in his retreat, when he began a course of " Letters on the study and use of history," for the use of lord Cornbury, to whom they are addressed. They were published in 1752 ; and though they are drawn up, as all his things are, in a most elegant and masterly style, and abound with the justest and deepest reflections, yet, on account of some freedoms taken with ecclesiastical history, they exposed him to much censure. Subjoined to these letters are, his piece " upon exile," and a letter to lord Bathurst, " on the true use of study and retirement ;" both full of the finest reflections, as finely expressed.

Upon the death of his father, who lived to be extremely old, he settled at Battersea, the ancient seat of the family, where he passed the remainder of his life in the highest dignity. His age, his great genius, perfected by long experience and much reflection, gave him naturally the ascendant over all men : and he was, in truth, a kind of oracle to all men. He was now as great a philosopher, as he had been before a statesman : he read, he reflected, he wrote, abundantly. Pope and Swift, one the greatest poet, the other the greatest wit of his time, perfectly adored him : and it is well known, that the former received from him the materials for his incomparable poem, " The Essay on Man." Read the following words of a noble lord, who knew experimentally the sweets of *otium cum dignitate* :

nitate: “ Lord Bolingbroke,” says he, “ had early made
 “ himself master of books and men ; but in his first career
 “ of life, being immerfed at once in bufinefs and pleasure,
 “ he ran through a variety of fcenes in a furprifing and
 “ eccentric manner. When his paffions fubfided by years
 “ and difappointments, when he improved his rational
 “ faculties by more grave ftudies and reflection, he fhone
 “ out in his retirement with a luftre peculiar to himfelf,
 “ through not feen by vulgar eyes. The gay ftatesman
 “ was changed into a philofopher, equal to any of the
 “ fages of antiquity. The wifdom of Socrates, the dig-
 “ nity and eafe of Pliny, and the wit of Horace, appeared
 “ in all his writings and converfation.”

Orrery's re-
 marks on
 the life and
 writings of
 Swift. Lett.
 XIX.

Yet, even in this retirement, it is plain that he did not
 neglect the confideration of public affairs : for after the
 conclufion of the laft war in 1747, upon meafures being
 taken, which did not agree with his notions of political
 prudence, he began, “ Some Reflections on the prefent ftate
 “ of the nation, principally with regard to her taxes and
 “ debts, and on the caufes and confequences of them :”
 but he did not finifh them. In 1749, came out his “ Let-
 “ ters on the fpirit of patriotifm, on the idea of a pa-
 “ triot king, and on the ftate of parties at the acceffion of
 “ king George I :” with a preface, wherein Pope's con-
 duct, with regard to that piece, is reprefented as an inex-
 cufable act of treachery to him. Pope, it feems, had caufed
 fome copies of thefe letters, which had been lent him for
 his perufal, to be clandestinely printed off ; which, how-
 ever, if it was without the knowledge of his noble friend,
 was fo far from being treacheroufly meant to him, that it
 proceeded from an excefs of love and admiration of him.
 The noble lord knew this well enough, and could not pof-
 fibly fee it in any other light : but being angry with Pope,
 for having taken Mr. Warburton into his friendfhip, whom
 Bolingbroke thought extreamly ill of, and for having adopted
 at the infligation of Warburton a fyftem different from what
 had been laid down in the original “ Effay on Man,” he could
 not forbear giving a little vent to his refentment : and his
 lordfhip was the more to blame, as he himfelf has in effect
 excufed Pope, by faying, that he was in a very infirm ftate,
 and even in his laft illnefs, when he fuffered this change
 of principles to be made in him.

See “ A let-
 ter to the
 moft impu-
 dent man
 alive.”

His lordfhip had often wifhed to fetch his laft breath at
 Batterfea ; and this he did Nov. 15, 1751, on the verge
 of 80. His corpf was interred with thofe of his anceftors
 in

in that church, where there is a marble monument erected to his memory, with the following inscription :

“ Here lies

HENRY ST. JOHN :

In the reign of Queen Anne
Secretary of war, secretary of state,
And Viscount Bolingbroke.

In the days of King George I,
And King George II.

Something more and better.

His attachment to Queen Anne
Exposed him to a long and severe persecution:

He bore it with firmness of mind ;

The enemy of no national party,

The friend of no faction.

Distinguished under the cloud of a proscription,

Which had not been intirely taken off,

By zeal to maintain the liberty,

And to restore the ancient prosperity

Of Great Britain.”

His lordship's estate and honours descended to his nephew, the late lord Bolingbroke : the care and benefit of his manuscripts he left to Mallet, who published them, together with his works already printed, in 1754, 5 vols. 4to. They may well enough be divided into political and philosophical works : the former of which have been touched upon already, and consist of “ Letters upon History,” “ Letter to Wyndham,” “ Letters on Patriotism,” and papers in the “ Craftsman,” which had been separately printed in 3 vols. 8vo, under the title of “ Dissertation upon Parties,” “ Remarks on the History of England,” and “ Political Tracts.” His philosophical works consist of, “ The substance of some letters written originally in French about 1720 to Mr. de Pouilly ; letter occasioned by one of abp. Tillotson's sermons ; and letters or essays addressed to Alexander Pope, esq :” in which all subjects relating to philosophy and religion are treated in a most agreeable and elegant manner. As Mallet had published an 8vo edition of the “ Letters on History,” and the “ Letter to Wyndham,” before the 4to edition of the works came out, so he afterwards published separately the philosophical writings, 5 vols. 8vo. These essays, addressed to Pope, on philosophy and religion, contain many things which clash with the great truths of revelation ; and, on this account, not only exposed the deceased author to the animad-

animadversions of several writers, but occasioned also a presentment of his works by the grand jury of Westminster. His lordship, it is to be feared, was a very indifferent Christian, since there are numberless assertions in his works, plainly inconsistent with any belief of revelation: but then there are numberless truths, set forth in the finest manner, with all the powers of elegance and fancy; and which will amply reward the attention of a reader, who knows how to distinguish them from the errors they are mixed with. Swift has said, in a letter to Pope, that “ If ever lord Bolingbroke trifles, it must be when he turns divine:” but then he allows, that “ when he writes of any thing in this world, he is not only above trifling, but even more than mortal.” In short, whatever imperfections may be discovered in him with regard to certain principles and opinions, he was considered as a man of great parts and universal knowledge, the most extraordinary person of the age he lived in; and as a writer, one of the finest that any age has produced.

Pope esteemed him, almost to a degree of adoration; and has blazoned his character in the brightest colours that wit could invent, or fondness bestow. In the conclusion of his “ Essay on Man,” in particular, the bard has immortalized both himself and his noble friend, by whose persuasion this didactic poem was begun and finished.

It may be proper to observe, that a great many letters, and some little pieces of poetry, for which he had a natural and easy turn [A], are not to be found in the edition of his works: as are not some pieces, published in the 8vo collection of his “ Political Tracts,” and the dedication to lord Orford prefixed to his “ Remarks on the History of England.”

[A] See Nichols’s “ Select Collection,” vol. IV. pp. 321. 333. 334. vol. VII. p. 68.

SAINTE-MARTHE, in Latin Sammarthanus; the name of a family in France, which for more than an hundred years has been fruitful in men of letters. The first GAUCHER DE SAINTE-MARTHE had a son named Charles, born in 1512, who became physician to Francis II, and was remarkable for his eloquence. Queen Margaret of Navarre and the duchess of Vendome honoured him with their particular esteem, and conferred favours upon him; and therefore, when those ladies died in 1550, he testified his grief by a funeral oration upon each, which he caused to be published the same year. That upon the queen was in Latin, the other in French. There is also some

Niceron,
t. vii. VIII

some Latin and French poetry of his in being. He died in 1555.

SCEVOLE, the nephew of Charles, was born at Loudun in 1536, and became very distinguished both in learning and business. He loved letters from his infancy, and made a very great progress in them. He learned the Latin, Greek, and Hebrew tongues; and became an orator, a lawyer, a poet, and an historian. The qualities of his heart are said to have answered those of his head: for he is represented as having been a good friend, zealous for his country, and of inviolable fidelity to his prince. He had in the reigns of Henry III, and Henry IV, several considerable employments, which he sustained with great reputation. In 1579, he was governor of Poitiers, and afterwards treasurer of France for this district. In 1593 and 1594, he exercised the office of intendant of the finances, in the army of Bretagne, commanded by the duke de Montpensier: and, in the latter of these years, he reduced Poitiers to the subjection of Henry IV, for which singular service that prince was greatly obliged to him. Some time after, he conceived thoughts of retiring to his own country, and spending the remainder of his life in contemplation and tranquillity: but he was again made governor of Poitiers, and this dignity was conferred on him with such singular circumstances of favour and esteem, that he could not decline it. Upon the expiration of this office, he went to Paris, and thence to London, where he lived the rest of his days “in otio cum dignitate.” This town had been often protected from ruin in the civil wars, merely by his credit; and therefore could not but regard him as its protector and saviour. The inhabitants called him the father of his country. He died there in 1623, regretted by all the world; and his funeral oration was made by the famous Urban Grandier. He was the author of “*La louange de la ville de Poitiers, 1573*;” “*Opera Poetica*,” consisting of odes, elegies, epigrams, and sacred poems, in French and Latin, 1575; “*Galorum doctrina illustrium elogia, 1598* :” but his chief work, and that which keeps his name still alive in the republic of letters, is his work called “*Pædotrophia, seu de puerorum educatione*,” printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author’s life-time, and hath gone through as many since. It was neatly printed at London 1708, in 12mo, together with the “*Callipœdia*” of Quillet; who

declares

declares in that poem, how infinitely he admired it. Here follows part of a Latin letter of the poet Ronfard to J. Anth. de Baif, to shew how it was received at its first publication :—“ *Dii boni ! quem mihi librum misisti a nostro Sammarthano conscriptum ? Non liber est, sunt ipsæ Musæ : totum nostrum Heliconæ testem appello. Quin et si de eo judicium mihi concessum sit, velim equidem illum omnibus hujus seculi Poetis antepone : vel si Bembus, Naugerius, divinusque Fracastorius ægrelaturi sunt. Dum enim perpendo, quam apte suavitatem carminis puræ tersæque dictioni, fabulam historiæ, philosophiam arti medicæ, conjunxerit, libet exclamare, — Deus, Deus, ille Menalca. seculumque istud felix dicere, quod nobis talem tantumque virum protulerit.*”

Scevole left several sons ; of whom Abel, the eldest, born at Loudun in 1570, applied himself, like his father, to literature. He cultivated French and Latin poetry, and succeeded in it. His Latin poems were printed with those of his father in 1632, 4to, but are inferior to them. Lewis XIII. settled on him a pension, for the services he had done him ; and made him a counsellor of state. In 1627, he was made librarian to the king at Fontainebleau ; and had after that other commissions of importance. He died at Poitiers in 1652 : his “ *Opuscula Varia*” were printed there in 1645, 8vo. This Abel had a son of his own name, born in 1630, and afterwards distinguished by his learning. He succeeded his father as librarian at Fontainebleau, and in that quality presented to Lewis XIV, in 1668, “ *Un Discours pour le retablissement de cette Bibliothèque.*” He died in 1706.

Scevole’s second and third sons, Scevole and Lewis, were born in 1571. They were twin brothers, of the same temper, genius, and studies ; with this difference only, that Scevole continued a layman, and married, while Lewis embraced the ecclesiastical state. They spent their lives together in perfect union, and were occupied in the same labours. They were both counsellors to the king, and historiographers of France. They were both interred at St. Severin in Paris, in the same grave : though Scevole died in 1650, and Lewis did not die till 1656. They distinguished themselves by their knowledge, and in conjunction composed the “ *Gallia Christiana.*”

Besides these, there was DENIS, PETER SCEVOLE, ABEL LEWIS, CLAUDE DE SAINTE-MARTHE ; all men of
 VOL. XI. Q learning,

learning, and who distinguished themselves by various publications: but their works are not of a nature to make a particular enumeration of them necessary here. They relate to things peculiar to the ecclesiastical and civil state of France, and things of no importance at all to a foreigner.

SALE (GEORGE), a learned Englishman, who died at London in 1736, after having done useful service to the republic of letters. He had a principal hand in the "Universal History," and executed all the Oriental part of it. He was also engaged in other things: but his capital work is, "The Koran, commonly called the Alcoran of Mohammed, translated into English immediately from the original Arabic; with explanatory notes taken from the most approved commentators. To which is prefixed, a Preliminary Discourse, 1734," 4to. The Preliminary Discourse consists of 186 pages, and is divided into eight sections, which treat of the following particulars: Sect. 1. "Of the Arabs before Mohammed, or, as they express it, in the 'time of ignorance;' their history, religion, learning, and customs." Sect. 2. "Of the state of Christianity, particularly of the Eastern Churches, and of Judaism, at the time of Mohammed's appearance; and of the methods taken by him for establishing his religion, and the circumstances which concurred thereto." Sect. 3. "Of the Koran itself, the peculiarities of that book, the manner of its being written and published, and the general design of it." Sect. 4. "Of the doctrines and positive precepts of the Koran, which relate to Faith and religious Duties." Sect. 5. "Of certain negative precepts in the Koran." Sect. 6. "Of the institutions of the Koran in civil affairs." Sect. 7. "Of the months commanded by the Koran to be kept sacred, and of the setting apart of Friday for the especial service of God." Sect. 8. "Of the principal sects among the Mohammedans; and of those, who have pretended to prophesy among the Arabs, in or since the time of Mohammed." This Preliminary Discourse, as should seem, might deserve to be published separately from the Koran.

For something more about Sale, see AMHURST.

SALLENGRE (ALBERT HENRY DE), an ingenious and laborious writer, was born at the Hague in 1694; his father being receiver general of Walloon Flanders,

ders, and of an ancient and considerable family. He was Niceron, tom. I. educated with great care, and sent at a proper age to Leyden; where he studied history under Perizonius, philosophy under Bernard, and law under Voetius and Noodt. Having finished his academical studies with honour, he returned to his parents at the Hague, and was admitted an advocate in the court of Holland. After the peace of Utrecht in 1713, he went to France; and spent some time at Paris in visiting libraries, and in cultivating friendships with learned men. In 1716, he was made counsellor to the prince of Nassau; and, the year after, commissary of the finances of the States General. He went again to France in 1717; and two years after to England, where he was elected fellow of the Royal Society. He had made several publications, which shewed parts, learning, and industry; and without doubt would, if he had lived, have been of great use and ornament to the republic of letters: but catching the small-pox, he died of it, 1723, in his 30th year.

He had a hand in the "Literary Journal," which began at the Hague in 1713. In 1714, he published "L'Eloge de l'Yvresse," a piece of much spirit and gaiety; in 1715, "Histoire de Pierre de Montmaur," a collection of all the pieces written against this famous parasite, with a prefatory Art. MONT-MAUR. discourse giving an account of them; in 1716, "Commentaires sur les Epitres d'Ovide par M. de Meziriac," with a discourse upon the life and works of Meziriac: the same year, "Poésies de M. de la Monnoye," in 1716, 1718, 1719; "Novus Thesaurus Antiquitatum Romanarum," a Supplement to Grævius's collection, in 3 vols. folio; in 1718, "Huetii de rebus ad eum pertinentibus Commentarius," with a preface written by himself.

So far he was, we see, chiefly an editor of other people's works; but at the time of his death, he was very busy upon a considerable one of his own: and that was, "A History of the United Provinces from 1609, to the conclusion of the peace of Munster in 1648." It was published at the Hague in 1728, with this title; "Essai d'une Histoire des Provinces Unies pour l'année 1621, ou la Treve finit, et la Guerre recommence avec l'Espagne," 4to.

SALLO (DENIS DE), a French writer, famous for inventing literary journals, was descended from an ancient

and noble family, and born at Paris in 1626. He was far from being one of *des celebres enfans*, of those children who astonish us by their forwardness : on the contrary, he was very dull and heavy, and gave little hopes of any progress in letters or science. His genius broke out all at once afterwards ; and he not only acquired the Greek and Latin tongues in a masterly way, but maintained public theses in philosophy with prodigious applause. He then studied the law, and was admitted a counsellor in the parliament of Paris in 1652. He did not suffer himself, however, to be so immersed in business, as to neglect the pursuit of letters : he read all kinds of books, made curious researches, and kept a person always near him to take down his reflections, and to make abstracts. In 1664, he formed the project of a “ *Journal des Sçavans* ;” and, the year following, began to give it to the public under the name of *Sieur de Herouville*, which was that of his *valet de chambre*. But he played the critic too severely, and gave great offence to those who knew how to make returns. Menage’s “ *Amœnitates Juris Civilis*” was one of the first of those works which fell under Sallo’s cognizance, and was censured pretty smartly : which censure provoked Menage to treat our critic with great severity, in his preface to the works of Malherbe, printed in 1666. Charles Patin’s “ *Introduction à la connoissance des medailles*” was another work our journalist took liberties with ; and this excited his father Guy Patin to abuse both him and his journal with as little ceremony and reserve, as he dealt with all who displeased and provoked him. In short, the newness and strangeness of the thing, and the natural dislike that people have to be criticised, raised such a storm against Sallo, as he was not able to weather out : and therefore, after having published his third journal, he dropped the work, or rather turned it over to the *Abbé Gallois*, who, re-assuming it the next year, contented himself, instead of criticizing and censuring, with giving titles and making extracts. All the nations of Europe followed this plan of Sallo ; and different literary journals sprung up every where under different titles. Voltaire, after mentioning Sallo as the inventor of this kind of writing, says, that “ it was brought to perfection by Bayle, but afterwards dishonoured by other journals, which were published at the desire of avaricious book-fellers, and written by obscure men, who filled them with erroneous extracts, follies, and lies. Things,”

— says

See PA-
TIN,
CHARLES.

says he, "are come to that pass, that praise and censure are
 "all made a public traffic, especially in periodical papers; Siccle de
 Louis XIV.
 tom. 11.
 "and letters have fallen into disgrace by the management
 "and conduct of these infamous scribblers."

Sallo died in 1669; and, although he published a piece or two of his own, yet he is now to be commemorated only for setting on foot a scheme, which might have been of infinite use to letters, and by abuse is likely to become their destruction; nothing contributing more to propagate bad taste, to confound truth with falsehood, and to level men of parts and learning with those who have neither, than literary journals, when (as unfortunately too often happens) they are conducted by illiberal mercenaries.

SALLUSTIUS (CAIUS CRISPUS), an ancient Roman historian, was born at Amiternum, a city of Italy, a year after the poet Catullus was born at Verona; that is, in the year of Rome 669, and before Christ 85. His family was Plebeian, and not Patrician, as appears from his being afterwards tribune of the people; and it is observable, that he is on all occasions severe upon the nobles, particularly in his "History of the Jugurthine War." His education was liberal, and he made the best use of it; of which we need no other proof, than those valuable historical monuments of his, that are happily transmitted to us among the few remains of antiquity. Suetonius has told us the name of his master, in his book "De illustribus Grammaticis." No man has inveighed more sharply against the vices of his age than this historian; yet no man had less pretensions to virtue than he. His youth was spent in a most lewd and profligate manner; and his patrimony almost squandered away, when he had scarcely taken possession of it. M. Varro, a writer of undoubted credit, relates, in a fragment preserved by Aulus Noët. Attic.
 lib. XVII.
 c. 18. Gellius, that Sallust was actually caught in bed with Fausta, the daughter of Sylla, by Milo her husband; who scourged him very severely, and did not suffer him to depart till he had redeemed his liberty with a considerable sum.

A. U. C. 694, he was made questor, and in 702 tribune of the people; in neither of which places is he allowed to have acquitted himself at all to his honour. By virtue of his questorship, he obtained an admission into the senate; but was expelled thence by the censors in 704, on account of his immoral and debauched way of life.

Cicer. in
Sallust.

In Chron.

The author of the invective against him, which is falsely attributed to Cicero, says, that after his expulsion from the senate, he was no longer seen in Rome; and suspects, that he fled to Cæsar, who was then in Gaul. It is certain, that in 705 Cæsar restored him to the dignity of a senator; and, to introduce him into the house with a better grace, made him questor a second time. In the administration of this office, he behaved himself very scandalously; exposed every thing to sale, that he could find a purchaser for; and, if we may believe the author of the invective, thought nothing wrong, which he had a mind to do: “*Nihil non venale habuerit, cujus aliquis emptor fuit; nihil non æquum et verum duxit, quod ipsi facere collibuisse.*” In 707, when the African war was at an end, he was made prætor for his services to Cæsar, and sent to Numidia, where he acted the same part as Verres had done in Sicily; outrageously plundered the province, and returned with such immense riches to Rome, that he purchased a most magnificent building upon mount Quirinal, with those gardens which to this day retain the name of “*Sallustian Gardens*,” besides his country house at Tivoli. How he spent the remainder of his life, we have no account; but probably in adorning his houses, in building villa’s, and in procuring all those elegances and delights which were proper to gratify an indolent and luxurious humour. Eusebius tells us, that he married Terentia, the divorced wife of Cicero; and that he died at fifty, in 719, which was about four years before the battle of Actium.

The early Christians, who were more remarkable for the strictness of their lives, than the elegance of their writings, used to say of themselves, “*non magna loquimur, sed vivimus.*” Our historian must have reversed this, and said, “*non magna vivimus, sed loquimur;*” since no man wrote better, and at the same time lived worse. The ancients themselves allowed him the first place among their historians, as appears from these lines of Martial;

“*Hic erit, ut perhibent doctorum corda virorum,
Crispus Romana Primus in Historia.*”

and they have been followed in this by many of the moderns. Le Clerc, who has written the life of Sallust, is very angry at him for thus crying up virtue, while he continued to practise vice; “*multo magis,*” says he, “*iram nostram movent improborum honesti sermones:*” because he thinks it injurious to the cause of virtue, to

Vita præ-
missa edit.
Wasse.

be

be patronized by such advocates. Now we think just the contrary. Virtue, as it should seem, cannot derive a greater sanction than from the praises bestowed on it by vicious men; whose reason forces them to approve what their passions will not suffer them to practise. Nor is there that singularity in such a character which is generally imagined: There is not perhaps a man breathing, who may not say with Ovid, "*Video meliora proboque, deteriora sequor.*" Our Sir Richard Steele felt this in a high degree; which made him wish, that there was some word in our language to express a lover of virtue, as philosophy among the Greeks expressed a lover of wisdom. When therefore we find Sallust lamenting, as he does in the beginning of the "*History of Catiline's Conspiracy,*" his having been so deeply engaged in the vices of his age, and resolving for the future not to spend his precious time in idleness and luxury, "*foecordia atque desidiosa bonum otium conterere,*" there is no reason at all to doubt of his sincerity (for such reflections are very natural under any stroke of adversity, or season of disgrace, which he was probably in when he made them), but rather to pity the unhappiness of his constitution and nature, which would not suffer him to keep his resolution, when he afterwards became more prosperous and flourishing.

Of many things which he wrote we have nothing remaining, but his "*Histories of the Catilinarian and Jugurthine wars;*" together with some orations, or speeches, printed with his fragments. He was allowed to have every perfection as an historian; but censured by his contemporaries as a writer, for affecting obsolete expressions, and reviving old words from "*Cato's Origines.*" The moderns cannot be supposed to see the full force, or to judge exactly of this censure: we may just observe, however, upon this occasion, that there are numberless words in our oldest English writers, now grown obsolete, that are stronger and more expressive than those which have supplied their places; and that, perhaps, among the various methods proposed for the perfecting of our language. it would be none of the least considerable to revive such words.

The editions of Sallust are innumerable. Wasse, a learned critic of our own country, gave a correct edition of him at Cambridge, 1710, "*cum notis integris variorum et suis,*" in 4to; and he has been since published by Havercamp at Amsterdam, 1742, in 2 vols. 4to.

Vita Salma-
si Epistolis
eiusdem
præfixa,
L.Bar. 1656.
in 4to.

SALMASIUS (CLAUDIUS), or CLAUDIUS DE SALMASIA, a man of most uncommon abilities and immense erudition, was descended from an ancient and noble family, and born at or near Semur in France. His birth has been usually placed in 1588; but the writer of his life declared this to have been done without any authority at all, and affirms it to have happened in 1596. His father Benignus de Salmasia was a king's counsellor, eminent in the law, and a member of the parliament of Burgundy. He was also a man of great learning; and therefore undertook and continued the business of his son's education, till he had grounded him well in the Latin and Greek tongues. The son made as hopeful a progress as the fondest father could wish; for we are told, that he could construe Pindar very exactly, and make verses both in Latin and Greek, when not more than ten years of age. At eleven, his father was about sending him to study philosophy under the Jesuits at Dijon; but the son expressed a disinclination to this, and obtained leave to go to Paris. His mother, it seems, was a Protestant, and had been infusing new notions into him upon the subject of religion; so that he had already conceived prejudices against Popery, and therefore was for avoiding all connections with its professors. To Paris he went, where he made acquaintance with the learned; who were all astonished to find such forwardness of parts, and even erudition in a boy. He stayed here between two and three years; conversed much with the doctors of the Reformed church; and, in short, confirmed himself in the Reformed religion, which being now resolved to embrace openly, he asked his father leave to go into Germany, and particularly to Heidelberg, where he should breathe a freer air. His father knowing his inclinations, and fearing lest he should, by renouncing the Catholic religion, disqualify himself for the honours which he himself then possessed, and proposed to transmit to him at his death, demurred upon this affair, and endeavoured to put him off from time to time; but the son at length obtaining leave, though it was granted with much reluctance, set off from Paris, with some merchants who were going to Frankfort fair, and arrived at Heidelberg, when he was in his 14th year.

He brought commendatory letters to all the learned there from Isaac Casaubon, with whom he had been particularly intimate at Paris; so that he was at once upon the most familiar terms with Dionysius Gothofredus,
Janus

Janus Gruterus, and others. He immediately put himself under Gothofredus, to study the civil law; and applied to it with that intenseness with which he applied to every thing. He obliged his father greatly by this; and, by his growing reputation and authority in learned matters, gained at length so much upon the old gentleman, as to draw him over after him to the Reformed religion. By the friendship of Gruterus, he had the free use of the Palatine library, which was a very rich and noble one; and there employed himself in turning over books of all kinds, comparing them with manuscripts, and even in transcribing manuscripts which were not printed. He did this almost without ceasing; and he always sat up every third night. By this means, though a youth, he obtained a great and extensive reputation in the republic of letters; insomuch that he was now known every where to be, what Isaac Casaubon had some years before pronounced him; “*ad miraculum doctus* ;” but at the same time hurt his constitution, and brought on an illness, which lasted him above a year, and from which he with difficulty recovered.

When he had spent three years at Heidelberg, he returned to his parents in Burgundy; whence he made frequent excursions to Paris, and kept up a correspondence with Thuanus, Rigaltius, and the learned of those times. He had begun his publications at Heidelberg, and he continued them to the end of his life. They gained him as much glory, as vast erudition can gain a man. His name was sounded throughout Europe; and he had the greatest offers from foreign princes and universities. The Venetians thought his residence among them would be such an honour, that they offered him a prodigious stipend; and with this condition, that he should not be obliged to read lectures above three times a year. We are told, that our university of Oxford made some attempts to get him over into England; and it is certain, that the pope made many, though Salmasius had not only deserted his religion, and renounced his authority, but had actually written against the papacy itself. He withstood all these solicitations for reasons which were to him good ones; but, in 1632, complied with an invitation from Holland, and went with his wife, whom he had married in 1621 at Leyden. He did not go there to be professor, or honorary professor; but, as Vorstius in his “*Funeral Oration*” expresses it, “*to honour the university by his name, his writings, his presence.*”

Upon

Lettres,
tom. I. II.

Upon the death of his father in 1640, he returned for a certain time into France; and, on going to Paris, was greatly cared for by cardinal Richelieu, who used all possible means with him to detain him, even to the bidding him to make his own terms; but could not prevail. The obligation he had to the States of Holland, the love of freedom and independency, and the necessity of a privileged place, in order to publish such things as he was then meditating, were the principles which enabled him to withstand the cardinal; though Madam Salmasius, or Madame de Saumaize, his wife, was, as Guy Patin relates, charmed with the proposal, and no doubt teased her husband heartily to accept it. Salmasius could less have accepted the great pension, which the cardinal then offered him, to write his history in Latin; because in such a work he must either have offended, or have advanced many things contrary to his own principles, and to truth. He went into Burgundy to settle family-affairs, during which the cardinal died; but was succeeded by Mazarine, who, upon our author's return to Paris, troubled him with solicitations, as his predecessor had done. Salmasius, therefore, after about three years absence, returned to Holland: whence, though attempts were afterwards made to draw him back to France, it does not appear that he ever entertained the least thought of removing. In the summer of 1650, he went to Sweden, to pay queen Christina a visit, with whom he continued till the summer following. The reception and treatment he met with from this princess, as it is described by the writer of his life, is really curious and wonderful. "She performed for him
" all offices," says he, "which could have been expected
" even from an equal. She ordered him to chuse apart-
" ments in her palace, for the sake of having him with
" her, 'ut lateri adhæreret,' whenever she would. But
" Salmasius was almost always ill while he stayed in
" Sweden, the climate being more than his constitution
" could bear: at which seasons the queen would come to
" the side of his bed, hold long discourses with him upon
" subjects of the highest concern, and, without any soul
" present, but with the doors all shut, would mend his
" fire, and do other necessary offices for him; as help
" him to his breeches, and lift him to his close-stool:"
for though his historian does not specify these particulars, yet who can say what a most learned princess, who had so great a veneration for learning and learned men, might
not

not do? and, in short, they are actually implied, as the reader himself may see:—"Ut verborum compendium faciam, omnia illi regina præstitit, quæ vel ab æquali poterant expectari. In aula sua deligere eum sedem voluit, ut semper cum vellet lateri adhæreret. Verum, quia impar fuerit æri ferendo Heros noster, fere semper decubuit. Illa tamen ad lectulum ejus accedere, varios et prolixos sermones cum eo de gravissimis rebus conferere, idque sine arbitris; adeo ut, foribus omnibus occlusis, ipsa etiam focum strueret, et quæ alia decumbenti officia essent necessaria præstaret."

Hitherto things had gone gloriously with Salmasius. He had published many great and learned works, which had spread his name all over the world; and nothing but applause and panegyric had sounded in his ears. Happy therefore had this hero in letters been, if the good queen of Sweden had closed all her kind offices to him with closing his eyes; but, like his royal master Lewis XIV, who was a hero without letters, he was unhappily destined to survive his glory, at least in some measure, as will appear from the sequel. Upon the murder of Charles I. of England, he was prevailed upon, by the royal family then in exile, to write a book in defence of that king; which he published the year after, with this title, "Defensio Regia pro Carolo I. ad Serenissimum Magnæ Britanniae Regem Carolum II. filium natu majorem, hæredem et successorem legitimum. Sumptibus Regiis, anno 1649." Our famous poet Milton was employed by the powers then prevailing here, to answer this book of Salmasius, and to obviate the prejudices, which the reputation of his great abilities and learning might raise against their cause; and he accordingly published, in 1651, a Latin work, intitled, "Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam." If Milton had not so much learning as Salmasius, though he was in reality very learned, he had yet learning enough for the cause he was to defend; and he defended it in such a manner, that his book was read all over Europe, and conveyed such an image of its writer, that those who hated his principles could not but think most highly of his abilities. Salmasius in the mean time was not supposed to have acquitted himself so well upon this occasion, and therefore rather sunk in his character. Add to this, that Milton infinitely surpassed him in wit, and fancy, and sharpness of pen; which he exerted very popularly against him, and with which

which he was supposed to annoy and gall him sorely : as might easily be supposed, considering what a different kind of homage he had always been accustomed to receive, and particularly how tenderly and affectionately he had just before been treated by the good queen of Sweden. Nevertheless, under all these discouragements, he began an answer to Milton, and went a great way in it ; but died, before he had finished it. What he had done was published by his son Claudius Salmasius in 1660, and dedicated to Charles II.

Salmasius died Sept. 3, 1653. One party, who wished it true, said Milton killed him : another party, who wished it true also, said that he was poisoned : but a third were of opinion, that his death was hastened by drinking the Spa waters improperly in a time of sickness ; and, as these appear to have been the most unprejudiced, it is very probable they were the nearest of the truth. He was a man, as we have had frequent occasion to take notice, of the vastest erudition joined to very uncommon powers of understanding. He was knowing in every thing, in divinity, in law, in philosophy, in criticism ; and so consummate a linguist, that there was hardly a language he had not attained some mastery in. He was perfect in Greek and Latin : he understood the Hebrew, Arabic, Persian, Egyptian, Chinese, &c. and he was well acquainted with all the European languages. He was the greatest scholar of his own, or perhaps of any time : but then his great learning was tarnished with some detestable qualities ; as, an immoderate love and admiration of himself, a contempt of others, and a perfect hatred of all who did not think exactly with him.

His works are very numerous and various. The greatest monuments of his learning are his "*Notæ in Historiæ Augustæ Scriptores*," and his "*Exercitationes Plinianæ in Solinum*." There is a very good print of him, inserted in his second edition of "*Tertullianus de Pallio*, L. Bat. 1656," 8vo.

Anecdotes
of Bowyer,
by Nichols,
p. 638.

SALMON (NATHANIEL), son of the Rev. Thomas Salmon, M. A. rector of Mepfoll (a living of considerable value in Bedfordshire, and now in the patronage of St. John's College in Cambridge), was admitted of Bene't College, June 11, 1690, under the tuition of Mr. Beck, and took the degree of LL. B. in 1695. Soon after which he

he went into orders, and was for some time curate of Westmill in Hertfordshire; but, although he had taken the oaths to king William, he would not do it to his successor queen Anne; and when he could officiate no longer as a priest, he applied himself to the study of physic, which he practised first at St. Ives in Huntingdonshire, and afterwards at Bishop's Stortford in the county of Hertford. He did not, however, take this turn out of necessity, but by choice, since he had the offer of a living of 140*l.* per annum from a friend in Suffolk, if his conscience would have permitted him to qualify himself for it by taking the legal oaths. He was the elder brother of Mr. Thomas Salmon the historiographer; who, dying suddenly in London in April 1743, was buried in St. Dunstan's Church. A third brother was a clergyman in Devonshire; and they had a sister, who, in May 1731 (when their mother died at Hitchin, Herts), lived in the family of abp. Wake. Nathaniel (who left three daughters) was the author of, 1. "A Survey of the Roman Antiquities in the Midland Counties of England, 1726," 8vo.—2. "A Survey of the Roman Stations in Britain, according to the Roman Itinerary, 1728," 8vo.—3. "The History of Hertfordshire, describing the county and its ancient monuments, particularly the Roman, with the characters of those that have been the chief possessors of the lands, and an account of the most memorable occurrences, 1728," folio. This was designed as a continuation of Sir Henry Chauncey's History, and dedicated to the earl of Hertford.—4. "The Lives of the English Bishops from the Restoration to the Revolution, fit to be opposed to the Aspersions of some late Writers of Secret History, 1733."—5. "A Survey of the Roman Stations in England, 1731," (an improved edition probably of N^o 1. and 2.) 2 vols. 8vo.—6. "The Antiquities of Surrey, collected from the most Ancient Records, and dedicated to Sir John Evelyn, bart. with some Account of the Present State and Natural History of the County, 1736," 8vo.—7. "The History and Antiquities of Essex, from the Collections of Mr. Strangeman," in folio, with some Notes and Additions of his own; but death put a stop to this work, when he had gone through about two-thirds of the county, so that the hundreds of Chelmsford, Hinkford, Lexden, Tendring, and Thurstable, are left unfinished.

SALTER

Anecdotes
of Rowyer,
by Nichols,
p. 472.

SALTER (SAMUEL) D. D. was the eldest son of Dr. Samuel Salter [A], prebendary of Norwich archdeacon of Norfolk, by Anne-Penelope, the daughter of Dr. John Jeffery, archdeacon of Norwich. He was educated for some time in the free-school of that city, whence he removed to that of the Charter-house. After having laid a good foundation in the learned languages, he was admitted of Bene't College, Cambridge, June 30, 1730, under the tuition of Mr. Charles Skottowe, and soon after his taking the degree of B. A. was chosen into a fellowship. His natural and acquired abilities recommended him to Sir Philip Yorke, then lord chief justice of the King's Bench, and afterwards earl of Hardwicke, for the instruction of his eldest son the present Earl, who, 1737—1740, with three of his brothers, in compliment to abp. Herring, were educated at that college. As soon as that eminent lawyer was made lord chancellor, he appointed Mr. Salter his domestic chaplain, and gave him a prebend in the church of Gloucester, which he afterwards exchanged for one in that of Norwich. To this he added the rectory of Burton Coggles, in the county of Lincoln, in 1740; where he went to reside soon after, and marrying Miss Secker, a relation of the then bishop of Oxford, continued there till 1750, when he was nominated minister of Great Yarmouth by the dean and chapter of Norwich; where he performed the duties of that large parish with great diligence, till his promotion to the preacher'ship at the Charter-house in January, 1754; some time before which (in July, 1751) abp. Herring had honoured him with the degree of D. D. at Lambeth. In 1756, he was presented by the lord chancellor to the rectory of St. Bartholomew near the Royal Exchange, which was the last ecclesiastical preferment he obtained. But in Nov. 1761, he succeeded Dr. Bearcroft as master of the Charter-house, whom he had before succeeded in the preacher'ship. While he was a member of Bene't College, he printed Greek Pindaric Odes on the nuptials of the Princes of Orange and Wales, and a copy of Latin Verses on the Death of Queen Caroline. It was his custom to preach *extempore*. Besides a Sermon preached on occasion of a Music-meeting at Gloucester, another before the Lord Mayor, Sept. 2, 1740, on the anniversary of the fire of London, a third before the Sons of the Clergy, 1755,

[A] Of whom there is a good portait out any engraver's name, and marked by Vivarez, not very common, with only with the letters "S. S. D. D." which

which was much noticed at the time, and underwent several alterations before it was printed, and one before the House of Commons, Jan. 30, 1762; he published "A complete Collection of Sermons and Tracts" of his grandfather Dr. Jeffery, in 2 vols. 8vo, 1751, with his Life prefixed. [B]; and a new edition of "Moral and Religious Aphorisms," by Dr. Whichcote [c], with large additions of some Letters that passed between him and Dr. Tuckney, "concerning the Use of Reason in Religion, &c." and a biographical preface, 8vo, 1751. To these may be added, "Some Queries relative to the Jews," occasioned by a late Sermon, with some other papers occasioned by the Queries, published the same year. In 1773 and 1774, he revised through the press Seven of the celebrated "Letters [D] of Ben-Mordecai;" in 1776 he printed, for private use, "The first 106 Lines of the First Book of the Iliad [E]; nearly as written in Homer's Time and Country;" and printed also in that year, "Extract from the Statutes of the House, and Orders of the Governors; respecting the Pensioners or poor Bre-

[B] "In August, 1705, an advertisement was inserted in the public papers, giving notice, that a Complete Collection, in one volume 8vo, of the Sermons and Tracts written by John Jeffery, D. D. archdeacon of Norwich, was in the press, and would be speedily published; and repeated inquiries after the descendants of Dr. Jeffery having been made without success, of this Collection I myself undertook to be the Editor." Mr. J. Payne, [then bookseller in Pater-noster-Row, and now Accomptant of the Bank] in a Case, published in 1761, 8vo.—In consequence of the advertisement, Mr. Payne received, Sept. 13, a letter from the Rev. Samuel Salter, who was then at Norwich, informing him "that he was a prebendary of that cathedral, the grandson of Dr. Jeffery, the sole possessor of his MSS. and the only person who could either give or refuse leave to print the Collection that had been advertised; that he had objections to many parts of this Collection; that he would, however, concur in and assist any scheme towards benefiting the world, without dishonouring the memory of his highly esteemed grandfather; and to give weight to

"what he had said, and procure respect for his character, that he had had the honour and happiness to be tutor to Lord Chancellor's son, and chaplain to himself." Dr. Salter's assistance was accepted; and the collection extended to two volumes. An intimacy also was formed, which led to the loan of 100 l. from Dr. Salter, 100 l. from his father the archdeacon of Norfolk, and 100 l. from Dr. Plumptre; the re-payment of which sums (having been demanded somewhat abruptly) occasioned the publication of the abovementioned very extraordinary Case, of which only a small number was printed, with *blanks* for every name which could possibly give a stranger the least idea of the parties. The present note is taken from a copy in the possession of Mr. Reed, in which all the blanks are filled up in MS.

[c] This volume was likewise undertaken by Mr. J. Payne, in conjunction with Dr. Salter.

[D] By the Rev. Henry Taylor, of Crawley, Hants; author of several other very valuable publications.

[E] These (with Dr. Salter's sentiments on the Digamma) have been since copied in an improved edition of "Dawes's Miscellanea Critica, Oxford, 1781," 8vo, p. 434—439.

"thren"

“ thren” [of the Charter-House,] a large single sheet in folio; in 1777, he corrected the proof-sheets of Bentley’s *Dissertation on Phalaris* [F]; and not long before his death, which happened May 2, 1778, he printed also an inscription to the memory of his parents, which may be seen in the “*Anecdotes of Bowyer*.” Dr. Salter was buried, by his own express direction, in the most private manner, in the common burial-ground belonging to the Brethren of the Charter-house.

Lond. Mag.
1783.

In the discussion of philological subjects the sentiments of Dr. Salter deserve attention. He was a very accurate Greek scholar; his reading was universal, and extended through the whole circle of antient literature; he was acquainted with the poets, historians, orators, philosophers, and critics, of Greece and Rome; his memory was naturally tenacious, and it had acquired great artificial powers, if such an expression be allowable, by using no notes when he delivered his sermons. To this mode of preaching for a long course of years he had accustomed himself. So retentive indeed were his faculties, that, till a few years before his death, he could quote long passages from almost every author whose works he had perused, even with a critical exactness. Nor were his studies confined to the writers of antiquity: he was equally conversant with English literature, and with the languages and productions of the learned and ingenious in various parts of Europe. In his earlier life he had been acquainted with Bentley, and cherished his memory with profound respect. He preserved many anecdotes of this great critic, which were published from his papers by our learned English printer Bowyer.

[F] Of this edition, and of the count in the “*Anecdotes of Bowyer*,” merits and defects, see a particular account p. 477.

SALVATOR (ROSA), an Italian painter, was born at Naples in 1615. It is said, he led a very dissipated youth; and that he even associated with banditti, which course of life naturally led him, by way of retreat, into those wild scenes of nature which he afterwards so nobly described upon canvas. His paintings are in great repute for the beauty and happy variety of their tints, their strength and glow of colouring. They consist chiefly of landscape and small history. His human figures are incomparably fine, and generally most happily introduced. Few of his larger works have found their way into England. But, his paintings being in few hands, he is more generally

generally known by his prints, of which he etched a great number. They consist chiefly of small single figures, and of historical pieces. There is great delicacy in them, both in the drawing and etching; but very little strength or general effect. He died at Rome in 1673.

SALVIAN, or SALVIANUS, a clear, elegant, and beautiful writer, was one of those who are usually called fathers of the church, and began to be distinguished about 440. The time and place of his birth cannot be settled Du Pin, Tillemont, Cave, &c. with any exactness. Some have supposed him to have been an African, but without any reasonable foundation: while others have concluded, with better reason, that he was a Gaul, from his calling Gallia his “*solum patrium* ;” though perhaps this may prove no more, than that his family came from thence. His editor Baluzius collects with great appearance of probability, from his first epistle, that he was born at Cologne in Germany; and it is known, that he lived a long time at Triers. It was here that he married a wife who was an heathen, but whom he easily brought over to the faith. He removed from Triers into the province of Vienne, and afterwards became a priest of Marfeilles. Some have said, that he was a bishop; but this is a mistake, which arose, as Baluzius very well conjectures, from this corrupt passage in Gennadius, “*Homilias scripsit Episcopus multas* :” whereas it should be read “*Episcopis*” instead of “*Episcopus*,” it being known that he did actually compose many homilies or sermons for the use of some bishops. He died very old towards the end of the fifth century, after writing and publishing a great many works; of which, however, nothing remains, but eight books “*De Providentia Dei* ;” four books, “*Adversus avaritiam, præsertim Clericorum et Sacerdotum* ;” and nine epistles. The best edition of these pieces is that of Paris 1663, in 8vo, with the notes of Baluzius; re-printed elegantly in 1669, 8vo. The “*Commonitorium*” of Vincentius Lirinensis is published with it, with notes also by Baluzius.

SALVIATI (FRANCESCO), a Florentine painter, born in 1510, was at first a disciple of Andrea del Sarto, in whose house he became acquainted with Vasari. They both left Andrea to place themselves with Baccio Bandinelli, where they learned more in two months, than they had done before in two years. Francesco being grown a

VOL. XI. R master,

master, cardinal Salviati took him into his service; and it is on that account, that he had the name of Salviati given him. He was very well esteemed in Italy and France. His manner of designing came very near Raphael's; and he performed well in fresco, distemper, and oil. He was quick at invention, and as ready in the execution; graceful in his naked figures, and as genteel in his draperies; yet his talent did not lie in grand compositions. He went to Paris in 1554, and did several things for the cardinal of Lorraine, who was not, it seems, over well pleased with them. This disgusted Salviati as much as the favour and reputation which Rosso had met with; for he was naturally so conceited and fond of his own works, that he could hardly allow any body else a good word. And it is said, that the jealousy he had of some young men, then growing up into reputation, made him so uneasy, that the very apprehensions of their proving better artists than himself threw him into a distemper, which occasioned his death. Such is the misfortune of being eminent in any art, when this eminence is joined, as is too often is, with a restless, splenetic, suspicious humour. He returned afterwards to Italy, where he finished several pictures at Rome, Florence, and Venice; and died, 1563, in his 53d year.

There was GIOSEPPE SALVIATI, a Venetian painter, born in 1535, who exchanged the name of Porta, which was that of his family, for that of his master the above Salviati, with whom he was placed very young at Rome. He spent the greatest part of his life at Venice, where he applied himself generally to fresco, and was often employed in concurrence with Tintoret and Paul Veronese. He was well esteemed for his great skill both in design and colouring. He was likewise well versed in other arts; and so good a mathematician, that he wrote some good treatises in that science. He died in 1585.

SAMMARTHANUS. See SAINTE-MARTHE.

SANADON (NOEL-STÉPHEN), a learned Jesuit of France, was born at Rouen in 1676. He taught polite literature with distinguished reputation at Caen, where he contracted an intimate friendship with Huet, bishop of Avranches. A taste for poetry is said to have been the principal bond of their union. He afterwards professed rhetoric at Paris; and was for some time charged with the education

education of the prince of Conti. He was librarian to the king when he died, Sept. 21, 1733. There are orations and poems of his, which are very delicate and beautiful, and shew a truly classical genius well cultivated and improved. He also gave a translation of the works of Horace with notes; a work which has been very well received. The translation shews ingenuity, taste, and accuracy; and the notes are full of erudition. The satires and epistles are very well translated; the odes not so. He had not force and sublimity of genius enough to do the odes well; and has therefore rather weakened them by a languid paraphrase, than given a version answerable to the great original. The best edition of this work is that of Amsterdam, 1735, in 8 vols. 12mo; in which are also inserted the version and notes of M. Dacier.

SANCHEZ (THOMAS), an illustrious Jesuit of Spain, was born at Corduba in 1551, and entered into the society of the Jesuits in 1567. The austerities of his life, his sobriety, his voluntary mortifications, his application to study, his chastity, are prodigies; if any credit is due to the writers of his own society. He died at Granada, May 19, 1610, and was interred there in a most magnificent manner. His learning was unquestionably great: he gave public proofs of it in the large volume printed at Genoa in 1592, and in 4 vols. folio, printed after his death. In the volume printed at Genoa, he treats amply of what relates to matrimony; and, it is said, pope Clement VIII. declared, that no writer had ever examined with more diligence, or explained with more accuracy, the controversies relating to that sacrament. It were to be wished, however, that Sanchez in that work had given as great proof of his judgement, as of his wit and learning; for his indiscretion in explaining an incredible number of obscene and horrible questions has been bitterly complained of, and is indeed not to be conceived by any who have not read him. We will transcribe what a certain author has written concerning Sanchez's work, and leave it to the reader's own reflections; after having advertised him, that the censure passed in the following terms is, notwithstanding its severity, allowed to be justly grounded: "He that would know the mastership and doctorship of whoredom, and how far that sin is carried, let him read Sanchez's treatise *De matrimonio*; who has endeavoured not so much to comment upon as to surpass, not so

“ much to reprove as represent, the lascivious follies of
 “ Aretin; although the latter was a man of the greatest
 “ experience in that way, and as it were the dean of the
 “ wits in that faculty. But he had not gone such great
 “ lengths, nor entered upon so many dialogues, in order
 “ to exhibit the monstrous things said in confession, as
 “ Sanchez had done, who in this point exceeds all others.
 “ Sanchez instructs his reader in all the postures proper
 “ for stallions in the stews, which is shocking to think
 “ of. The ladies often abandon the amours of Rousard
 “ and Amadis, and take up the *Sum* of Benedicti the
 “ Franciscan; and in truth we see the excesses of lust
 “ better represented in such writers, than in Rabelais or
 “ any where else. How odd it seems, that these men,
 “ who would have us think them mines of chastity, and
 “ inexhaustible springs of modesty, should notwithstand-
 “ ing vomit up such ill humours, such an iliad of impu-
 “ rities! But, in good truth, is it the business of priests
 “ to thrust their noses within the curtains of marriage,
 “ or to turn secretaries to the affairs of a brothel? They
 “ turn their thoughts upon these subjects with so un-
 “ bridled a frenzy, that the utmost power of the most in-
 “ flamed lasciviousness cannot go so far. You see there
 “ such inventions of obscenity, as all the pillars of the
 “ stews could never have discovered: those who have any
 “ inclination to set up a shop with them, will find enough
 “ to gain a livelihood, and ruin their souls. The writ-
 “ ings of the Pagans never prosecuted this abominable
 “ subject so licentiously, as these fine architects and ma-
 “ nagers of lust: they have extended its limits after an
 “ extravagant manner, and gained many pupils who
 “ studied under them. They have rendered the practice
 “ of it agreeable, chalked out new postures, and enriched
 “ the subject with pictures lewdly invented, and most
 “ shamefully published. Venus never received greater
 “ honour from any than from their science. The trea-
 “ tise of Sanchez is a true library of Venus: such writ-
 “ ings have made, or will make, more scholars of lewd-
 “ ness, than all the penitentiary of Rome has made or
 “ will make of chastity. They are much fitter to teach,
 “ than to dissuade from vice; though all the other books
 “ upon whoredom were destroyed, there would be more
 “ than sufficient to revive it. In them are contained the
 “ forms, formalities, materialities, categories, transcen-
 “ dencies, entirely new. Carnality and unnatural lust
 “ are

“ are described there in their proper dimensions. If
 “ Horace or Martial were to come again into the world, Franc Ar-
 “ they would write fine odes and epigrams upon those cher de la
 “ operators, who have been desirous of castrating their vraye Eglise
 “ books. In five hundred Martials or Horaces there is contre les
 “ not so much room for castration, as in one page of Abus &
 “ Sanchez!” Enormitez
 de la fausse:
 written by
 Antony
 Fusi, and
 printed in
 1619, 8vo.

An abridgement of this treatise of Sanchez by Emanuel
 Laurent Soares, a priest at Lisbon, was printed in 1621,
 12mo.

SANCHO (IGNATIUS), an extraordinary Negro, Life prefix-
 was born in 1729, on board a ship in the Slave-trade, a ed to his
 few days after it had quitted the coast of Guinea for the Letters, 2d
 Spanish West-Indies; and, at Carthagená, he received, edit. 1783.
 from the hand of the Bishop, Baptism, and the name of
 Ignatius. A disease of the new climate put an early period
 to his mother's existence; and his father defeated the
 miseries of slavery by an act of suicide. At little more
 than two years old, his master brought him to England,
 and gave him to three maiden sisters, resident at Green-
 wich; whose prejudices had unhappily taught them, that
 African ignorance was the only security for his obedience,
 and that to enlarge the mind of their slave would go near
 to emancipate his person. The petulance of their dispo-
 sition surnamed him Sancho, from a fancied resemblance
 to the 'Squire' of Don Quixote. But a patron was at
 hand, whom Ignatius Sancho had merit enough to con-
 ciliate at a very early age. The late duke of Montagu
 lived on Blackheath: he accidentally saw the little Negro;
 admired in him a native frankness of manner, as yet
 unbroken by servitude, and unrefined by education;
 brought him frequently home to the duchess; indulged
 his turn for reading with presents of books, and strongly
 recommended to his mistresses the duty of cultivating a
 genius of such apparent fertility. His mistresses, how-
 ever, were inflexible, and even threatened on angry oc-
 casions to return Ignatius Sancho to his African slavery.
 The love of freedom had increased with years, and began
 to beat high in his bosom. Indignation, and the dread of
 constant reproach arising from the detection of an amour,
 infinitely criminal in the eyes of three Maiden Ladies,
 finally determined him to abandon the family. His noble
 patron was recently dead. Ignatius flew to the duchess
 for protection, who dismissed him with reproof. He re-
 tired

tired from her, presence in a state of despondency and stupefaction. Enamoured still of that liberty, the scope of whose enjoyment was now limited to his last five shillings, and resolute to maintain it with life, he procured an old pistol for purposes which his father's example had suggested as familiar, and had sanctified as hereditary. In this frame of mind the futility of remonstrance was obvious. The duchess secretly admired his character; and at length consented to admit him into her household, where he remained as butler till her death, when he found himself, by her Grace's bequest and his own œconomy, possessed of seventy pounds in money, and an annuity of thirty. Freedom, riches, and leisure, naturally led a disposition of African texture into indulgences; and that which dissipated the mind of Ignatius completely drained the purse. In his attachment to women, he displayed a profuseness which not unusually characterizes the excess of the passion. Cards had formerly seduced him; but an unsuccessful contest at cribbage with a Jew, who won his cloaths, had determined him to abjure the propensity which appears to be innate among his countrymen [A]. Ignatius loved the theatre to such a point of enthusiasm, that his last shilling went to Drury-lane, on Mr. Garrick's representation of Richard. He had been even induced to consider the stage as a resource in the hour of adversity, and his complexion suggested an offer to the manager of attempting Othello and Oroonoko; but a defective and incorrigible articulation rendered it abortive. He turned his mind once more to service, and was retained a few months by the chaplain at Montagu-house. That roof had been ever auspicious to him; and the present duke soon placed him about his person, where habitual regularity of life led him to think of a matrimonial connexion, and he formed one accordingly with a very deserving young woman of West-Indian origin. Towards the close of 1773, repeated attacks of the gout and a constitutional corpulence rendered him incapable of farther attendance in the duke's family. At this crisis, the munificence which had protected him through various vicissitudes did not fail to exert itself; with the result of his own frugality, it enabled him and his wife to settle themselves in a shop of grocery, where mutual and rigid in-

[A] A French writer relates, that his fortune, his children, and his in the kingdoms of Ardrah, Whydah, liberay. and Benin, a Negro will stake at play

dustry decently maintained a numerous family of children, and where a life of domestic virtue engaged private patronage, and merited public imitation. On the 15th of Dec. 1780, a series of complicated disorders destroyed him.

It may be amusing to give some sketch of the very singular man, whose letters, with all their imperfections on their head, have given such general satisfaction to the public [B]. The display those writings exhibit of epistolary talent, of rapid and just conception, of wild patriotism, and of universal philanthropy, may well apologize for the protection of the great, and the friendship of the literary. The late duchesses of Queensberry and Northumberland pressed forward to serve the author of them. The former intrusted to his reformation a very unworthy favourite of his own complexion. Garrick and Sterne were well acquainted with Ignatius Sancho. A commerce with the Muses was supported amid the trivial and momentary interruptions of a shop; the Poets were studied, and even imitated with some success; two pieces were constructed for the stage; the Theory of Music was discussed, published, and dedicated to the princess royal; and painting was so much within the circle of Ignatius Sancho's judgment and criticism, that several artists paid great deference to his opinion.

Such was the man whose species philosophers and anatomists have endeavoured to degrade as a deterioration of the human; and such was the man whom Fuller, with a benevolence and quaintness of phrase peculiarly his own, accounted "God's image, though cut in ebony." To the harsh definition of the naturalist, oppressions political and legislative have been added; and such are hourly

[B] The first edition was patronized by a subscription not known since the days of the Spectator. The work was published, for the benefit of the author's family, by Miss Crewe, an amiable young lady, to whom many of the letters are addressed, and who is since married to John Philipps, Esq. surgeon of the household to the Prince of Wales. From the profits of the first edition, and a sum paid by the booksellers for liberty to print a second edition, Mrs. Sancho, we are well assured, received more than 500*l*. The editor did not venture to give them to the public till she had obviated an objection, which had been suggested, that they were originally

written with a view to publication. She declared, therefore, "that no such idea was ever expressed by Mr. Sancho; and that not a single letter was printed from any duplicate preserved by himself, but all were collected from the various friends to whom they were addressed." Her reasons for publishing them were, "the desire of shewing that an untutored African may possess abilities equal to an European; and the still superior motive of wishing to serve his worthy family. And she was happy," she declared, "in publicly acknowledging she had not found the world inattentive to the voice of obscure merit."

aggravated towards this unhappy race of men by vulgar prejudice and popular insult. To combat these on commercial principles, has been the labour of Labat, Ferman, and Bennezet—such an effort here would be an impertinent digression. Of those who have speculatively visited and described the slave-coast, there are not wanting some who extol the mental abilities of the natives. D'Elbée, Moore, and Bosman, speak highly of their mechanical powers and indefatigable industry. Desmarchais does not scruple to affirm, that their ingenuity rivals the Chinese. He who could penetrate the interior of Africa, might not improbably discover Negro arts and polity, which could bear little analogy to the ignorance and grossness of slaves in the sugar-islands, expatriated in infancy, and brutalized under the whip and the task-master. And he who surveys the extent of intellect to which Ignatius Sancho had attained by self-education, will perhaps conclude, that the perfection of the reasoning faculties does not depend on a peculiar conformation of the skull or the colour of a common integument, in defiance of that wild opinion, “which,” says a learned writer of these times, “restrains the operations of the mind to particular regions, and supposes that a luckless mortal may be born in a degree of latitude too high or too low for wisdom or for wit.”

Life, prefixed to his letters to Mr. North.

SANCROFT (Dr. WILLIAM), an eminent English prelate, was born at Fressingfield in Suffolk, in 1616; and educated in grammar learning at St. Edmund's Bury. He was sent, at eighteen, to Emanuel-college in Cambridge, where he became very accomplished in all branches of literature. Having taken the degrees in arts at the regular times, he was, in 1642, chosen fellow of his college. It is supposed, that he never took the *covenant*, because he continued unmolested in his fellowship till 1649; at which time, refusing the *engagement*, he was ejected from it. Upon this, he went beyond sea, where he became acquainted with the most considerable of the loyal English exiles; and, it is said, he was at Rome when Charles II. was restored. He immediately returned to England, and was made chaplain to Cosin, bishop of Durham. In 1661, he assisted in reviewing the liturgy, particularly in rectifying the Kalendar and Rubric. In 1662, he was created a mandamus doctor of divinity at Cambridge, and the same year elected master of Emanuel-college. In 1664, he was promoted to the deanery of York; but, upon the death

death of Dr. John Barwick, was removed the same year to the deanery of St. Paul's : soon after which he resigned the mastership of Emanuel-college, and the rectory of Houghton, which, with a prebend of Durham, he had received from Dr. Cofin, the bishop, in 1661. At his coming to St. Paul's, he set himself most diligently to repair that cathedral, which had suffered greatly from the frantic zeal of the Puritans in the civil wars ; till the dreadful fire in 1666 employed his thoughts on the more noble undertaking of rebuilding it. Towards this he gave 1400 l. besides what he procured by his interest and solicitations. He also rebuilt the deanery, and improved the revenues of it. Oct. 1668, he was admitted archdeacon of Canterbury, which dignity he resigned in 1670. He was also prolocutor of the lower house of convocation : and in that station he was, when Charles II, in 1677, advanced him, not expecting any such thing, to the archiepiscopal see of Canterbury. He attended that king upon his death-bed, and made a very weighty exhortation to him, in which he is said to have used a good deal of freedom. In 1686, he was named the first in James II's commission for ecclesiastical affairs : but he refused to act in it. About that time, he suspended Wood, bishop of Lichfield and Coventry, for residing out of and neglecting his diocese. As one of the governors of the Charter-house, he refused to admit pensioner in that hospital Andrew Popham, a papist ; although he came with a nomination from the court. June 1688, he joined with six of his brethren the bishops, in a petition to king James ; wherein they set forth their reasons, why they could not cause his declaration for liberty of conscience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower ; and, being tried for a misdemeanor on the 29th, were acquitted, to the great joy of the nation. This year, the archbishop projected a comprehension with the Protestant-dissenters ; some account of which may be seen in a speech of Dr. Wake, at Sacheverel's trial. Oct. 3, accompanied with eight of his brethren the bishops, he waited upon the king, who had desired the assistance of their counsels ; and advised him, among other things, to annul the ecclesiastical commission, to desist from the exercise of a dispensing power, and to call a free and regular parliament. A few days after, though earnestly pressed by his majesty, he refused to sign a declaration of abhorrence of the prince of Orange's invasion.

Dec.

Dec. 11, on king James's withdrawing himself, he signed, and concurred with the lords spiritual and temporal in, a declaration to the prince of Orange, for a free parliament, security of our laws, liberties, properties, and of the church of England in particular, with a due indulgence to Protestant-dissenters: but, when that prince came to St. James's, the archbishop neither went to wait on him, though he had once agreed to it, nor did he even send any message. He absented himself likewise from the convention, for which he is severely censured by Burnet; who calls him "a poor-spirited and fearful man, that acted a very mean part in all this great transaction. He resolved," says he, "neither to act for, nor against the king's interest; which, considering his high post, was thought very unbecoming. For if he thought, as by his behaviour afterwards it seems he did, that the nation was running into treason, rebellion, and perjury, it was a strange thing to see one, who was at the head of the church, to sit silent all the while that this was in debate; and not once so much as declare his opinion, by speaking, voting, or protesting, not to mention the other ecclesiastical methods that certainly became his character."

Hist. of his
own Times,
vol. II.
p. 560.

After William and Mary were settled on the throne, he and seven other bishops refused to own the established government, from a conscientious regard to the allegiance they had sworn to king James. Refusing likewise to take the oaths appointed by act of parliament, he and they were suspended Aug. 1, 1689, and deprived the 1st of Feb. following. On the nomination of Dr. Tillotson to this see, April 23, 1691, our archbishop received an order from the then queen Mary, May 20, to leave Lambeth-house within ten days. But he, resolving not to stir till ejected by law, was cited to appear before the barons of the Exchequer, on the first day of Trinity Term, June 12, 1691, to answer a writ of intrusion; when he appeared by his attorney; but avoiding to put in any plea, as the case stood, judgement passed against him, in the form of law, June 23, and the same evening he took boat in Lambeth-bridge, and went to a private house in Paulsgrave-head-court, near the Temple. From thence, on Aug. 5, 1691, he retired to Fressingfield (the place of his birth, and the estate [50 l. a year] and residence of his ancestors above three hundred years); where he lived in a very private manner, till, being seized with an intermitting fever, Aug. 26, 1693, he

he died on Friday morning, Nov. 24, and was buried very privately, as he himself had ordered, in Frefingfield church-yard. Soon after, a tomb was erected over his grave, with an inscription composed by himself; on the right side of which there is an account of his age and dying day in Latin; on the left, the following English: "William Sancroft, born in this parish, afterwards by the providence of God archbishop of Canterbury, at last deprived of all; which he could not keep with a good conscience, returned hither to end his life, and professeth here at the foot of his tomb, that as naked he came forth, so naked he must return: the Lord gave, and the Lord hath taken away (as the Lord pleases, so things come to pass), blessed be the name of the Lord." The character Burnet has given of him is not an amiable one, although he allows him, upon the whole, to have been a good man. He bestowed great sums of money in charity and endowments, and was particularly bountiful to Emanuel-college in Cambridge: and he certainly gave the strongest instance possible of sincerity, in sacrificing the highest dignity to what he thought truth and honesty.

Though of considerable abilities and uncommon learning, he published but very little. The first thing was a Latin dialogue, composed jointly by himself and some of his friends, between a preacher and a thief condemned to the gallows; and is intituled, 1. "Fur Prædestinatus; five, dialogismus inter quendam Ordinis prædicantium Calvinistam et Furem ad laqueum damnatum habitus, &c. 1651," 12mo. It was levelled at the then prevailing doctrine of predestination. 2. "Modern Politics, taken from Machiavel, Borgia, and other modern authors, by an eye-witness, 1652," 12mo. 3. "Three Sermons," afterwards re-printed together in 1694, 8vo. 4. He published bishop Andrews's "Defence of the vulgar Translation of the Bible," with a Preface of his own. 5. He drew up some offices for Jan. 30, and May 29. 6. "Nineteen Familiar Letters of his to Mr. (afterwards Sir Henry) North of Mildenhall, bart. both before, but principally after, his Deprivation, for refusing to take the Oaths to King William III. and his Retirement to the place of his Nativity in Suffolk, found among the Papers of the said Sir Henry North, never before published," were printed in 1757, 8vo. In this small collection of the Archbishop's "Familiar Letters," none of which were probably ever designed to be made public,

lic, his talents for epistolary writing appears to great advantage. He left behind him a multitude of papers and collections in MS. which upon his decease came into his nephew's hands; after whose death they were purchased by bishop Tanner for eighty guineas, who gave them, with the rest of his manuscripts, to the Bodleian library.

SANCTORIUS, or SANTORIUS, a most ingenious physician, who flourished in the beginning of the 17th century, and was professor in the university of Padua. Being convinced, after a long and exact study of nature, that health and sickness depend in a great measure upon the state and manner of insensible perspiration through the pores of the body, he began a course of experiments upon it. For this purpose he contrived a kind of statical chair; by means of which, after estimating the aliments he took in, and the sensible secretions and discharges, he was enabled to determine with wonderful exactness the weight or quantity of insensible perspiration, as well as what kind of eatables and drinkables increased and diminished it. On these experiments he erected a fine and curious system, which has been prodigiously admired and applauded by all the professors of the art. It came out first at Venice in 1614, under the title of "*Ars de Statica Medicina*," comprehended in seven sections of aphorisms: and was often re-printed at different places with corrections and additions by the author. It was translated into French, and published at Paris in 1722: and we had next an English version of it, with large explanations, by Dr. Quincy; to the third edition of which in 1723, and perhaps to the former, is added, "Dr. James Keil's "*Medicina Statica Britannica*, with comparative remarks "and explanations: as also physico-medical essays on "agues, fevers, an elastic fibre, the gout, the leprosy, "kings-evil, venereal diseases, by Dr. Quincy."

Sanctorius published other works: as, "*Methodi vitandorum errorum omnium, qui in Arte Medica contingunt, libri quindecim*, 1602;" "*Commentaria in primam sectionem Aphorismorum Hippocratis*, 1609;" "*Commentaria in Artem Medicinalem Galeni*, 1612;" "*Commentaria in primam Fen primi libri Canonis Avicennæ*, 1625;" "*De Lithotomia, seu Calculi vesicæ sectione, Consultatio*, 1638;" all which works shew the great abilities and learning of their author, and raised his character to the highest among those of his own profession:

feſſion; and, as they had been ſeparately printed at Venice, ſo they were, in 1660, collected and printed there together in 4 vols. 4to.

We are not able to aſcertain the dates of Sanctorius's birth or death. Vanderlinden, who has furniſhed us with a catalogue of his works, ſays nothing of either, nor has recorded any particulars of his life.

SANDERSON (Dr. ROBERT), an eminent Engliſh biſhop, was deſcended from an ancient family, and born at Rotherham in Yorkſhire, Sept. 19, 1587. He was educated in the grammar-ſchool there, and made ſo uncommon a progreſs in the languages, that, at thirteen, he was ſent to Lincoln college in Oxford. He was elected fellow in 1606, and in 1608 choſen logic reader in his college: his lectures were publiſhed in 1615, and preſently ran through ſeveral editions. He went into orders in 1611, and took the degree of bachelor of divinity in 1617, having taken the degrees in arts at a regular time. In 1618, he was preſented by his couſin Sir Nicholas Sanderson, lord viſcount Caſtleton, to the rectory of Wibberton near Beſton in Lincolnſhire, but reſigned it the year following on account of the unhealthineſs of its ſituation; and about the ſame time was collated to the rectory of Boothby Pannel in the ſame county, which he enjoyed above forty years. Having now quitted his fellowſhip, he married; and ſoon after was made a prebendary of Southwell, as he was alſo of Lincoln in 1629.

In Charles Iſt's reign, he was choſen one of the clerks in convocation for the dioceſe of Lincoln; and Laud, then biſhop of London, having recommended him to that king as a man excellently ſkilled in caſuiſtical learning, he was appointed chaplain to his majeſty in 1631. When he became known to the king, his majeſty put many caſes of conſcience to him, and received from him ſuch ſolutions, as gave him vaſt ſatisfaction: ſo that, at the end of his month's attendance, which was in November, the king told him, that "he ſhould long for next " November; for he reſolved to have a more inward acquaintance with him, when the month and he returned." And indeed the king was never abſent from his ſermons, and was alſo wont to ſay, that "he carried his " ears to hear other preachers, but his conſcience to hear " Mr. Sanderson." Aug. 1636, when the court was entertained at Oxford, he was, among others, created doctor in

The Life of
Dr. Sander-
ſon, late Bp.
of Lincoln,
by Iſaac
Walton,
1678, 8vo.
—Another
Life prefix-
ed to his
Works.

in divinity. In 1642, he was proposed by both houses of parliament to king Charles, who was then at Oxford, to be one of their trustees for the settling of church-affairs, and approved by the king : but that treaty came to nothing. The same year, his majesty appointed him regius professor of divinity at Oxford, with the canonry of Christ-church annexed : but the national calamities hindered him from entering on it till 1646, and then from holding it little more than a year. In 1642, he was nominated by the parliament one of the assembly of divines, but never sat among them : neither did he take the *covenant* or *engagement*, so that his living was sequestered. He had the chief hand in drawing up “ The Reasons of the university of Oxford against the solemn League and Covenant, the Negative Oath, and the Ordinances concerning Discipline and Worship :” and when the parliament had sent proposals to the king for a peace in church and state, his majesty desired, that Dr. Sanderfon, with the doctors Hammond, Sheldon, and Morley, should attend him, and advise him how far he might with a good conscience comply with those proposals. This request was then rejected ; but it being complied with, when his majesty was at Hampton Court, and in the Isle of Wight, in 1647 and 1648, those divines attended him there. Sanderfon often preached before him, and had many public and private conferences with him, to his majesty’s great satisfaction. The king also desired him, at Hampton Court, since the parliament had proposed the abolishing of episcopal government, as inconsistent with monarchy, that he would consider of it, and declare his judgement. He did so ; and what he wrote upon that subject was afterwards printed in 1661, 8vo, under this title, “ Episcopacy, as established by law in England, not prejudicial to Regal power.” At Sanderfon’s taking leave of his majesty, in this his last attendance on him, the king requested him to apply himself to the writing of “ Cases of Conscience :” to which his answer was, that “ he was now grown old, and unfit to write Cases of Conscience.” But the king told him plainly, “ it was the simplest thing he ever heard from him ; for no young man was fit to be a judge, or write Cases of Conscience.”—Upon this occasion, Walton relates the following anecdote : that in one of these conferences the king told Sanderfon, or one of them that then waited with him, that “ the remembrance of two errors

“ did much afflict him, which were, his assent to the earl
 “ of Strafford’s death, and the abolishing of episcopacy in
 “ Scotland; and that, if God ever restored him to the
 “ peaceable possession of his crown, he would demonstrate
 “ his repentance by a public confession and a voluntary
 “ penance, by walking barefoot from the Tower of Lon-
 “ don, or Whitehall, to St. Paul’s Church, and would
 “ desire the people to intercede with God for his pardon.”

In 1648, he was ejected from his professorship and canonry in Oxford by the parliament visitors, and upon this retired to his living of Boothby Pannel. Soon after, he was taken prisoner and carried to Lincoln, on purpose to be exchanged for one Clarke, a Puritan divine, who had been made prisoner by the king’s party : and he was indeed soon released upon articles, one of which was, that the sequestration of his living should be recalled ; by which means he enjoyed a mean subsistence for himself, wife, and children, till the Restoration. But though the articles imported also, that he should live undisturbed, yet he was far from being either quiet or safe, being once wounded, and several times plundered : and the outrage of the soldiers was such, that they not only came into his church, and disturbed him when he was reading prayers, but even forced the common prayer book from him, and tore it to pieces. During this retirement, he received a visit from Dr. Hammond, who wanted to discourse with him upon some points disputed between the Calvinists and Arminians ; and he was often applied to for resolution in cases of conscience, several letters upon which have been since printed. In 1658, the hon. Robert Boyle, esq. sent him a present of 50*l.* ; his circumstances, as most of the Royalists at that time, being very low. Boyle had read his lectures “ *De juramenti obligatione*” with great satisfaction ; and asked Barlow, afterwards bishop of Lincoln, if he thought Sanderfon could be induced to write *Cases of Conscience*, if he might have an honorary pension allowed, to supply him with books and an amanuensis ? But Sanderfon told Barlow, “ that, if any future tract of his
 “ could bring any benefit to mankind, he would readily
 “ set about it without a pension.” Upon this, Boyle sent the above present by the hands of Barlow ; and Sanderfon presently revised, finished, and published his book “ *De conscientia*.”

Aug. 1660, upon the restoration of the king, he was restored to his professorship and canonry ; and soon after,
 at

at the recommendation of Sheldon, raised to the bishopric of Lincoln. He enjoyed his new dignity but about two years and a quarter : during which time he did all the good in his power, by repairing the palace at Bugden, augmenting poor vicarages, &c. notwithstanding he was old, and had a family : to which, when his friends suggested it to him, he replied, that he left them to God, yet hoped he should be able at his death to give them a competency. He died, Jan. 29, 1662-3, in his 76th year ; and was buried in the chancel at Bugden, with as little noise, pomp, and charge as could be, according to his own directions. He was a man of great learning and wit, but not of such universal reading as might be supposed. Being asked by a friend, what books he studied most, when he laid the foundation of his great and clear learning, he answered, that “ he declined to read many books, but “ what he did read were well chosen, and read often ; “ and added, that they were chiefly three, Aristotle’s “ ‘ Rhetoric,’ Aquinas’s ‘ Secunda Secundæ,’ and Tul- “ ly, but especially his ‘ Offices,’ which he had not read “ over less than twenty times, and could even in his old “ age recite without book.” He told him also, the learned Civilian Dr. Zouch had written “ *Elementa Jurispru- “ dentiaë*,” which he thought he could also say without book, and that no wise man could read it too often. Besides his great knowledge in the fathers, schoolmen, and casuistical and controversial divinity, he was exactly versed in the histories of our nation, whether ancient or modern ; was a most curious antiquary, and indefatigable searcher into records, and also, which one would not have imagined, a complete herald and genealogist. The worthiest and most learned of his contemporaries speak of him in the most respectful terms : “ that staid and well “ weighed man Dr. Sanderson,” says Hammond, “ con- “ ceives all things deliberately, dwells upon them dis- “ cretely, discerns things that differ exactly, passeth his “ judgment rationally, and expresses it aptly, clearly, “ and honestly.”

We shall now give some account of his writings, which for good sense, clear reasoning, and manly style, have always been much esteemed. In 1615, he published, “ 1. “ *Logicæ Artis Compendium* : ” as we have already mentioned. 2. “ Sermons,” preached and printed at different times, amounting to the number of thirty-six, 1681, folio, with the author’s life by Walton prefixed. 3.

“ Nine

“ Nine Cases of Conscience Resolved ;” published at different times, but first collected in 1678, 8vo. 4. “ De Juramenti Obligatione, 1647,” 8vo ; reprinted several times since with, 5. “ De Obligatione Conscientiæ.” This last was first printed, as we have said, at the request of Mr. Boyle, and dedicated to him : the former, viz. “ De Juramenti Obligatione,” was translated into English by Charles I, during his confinement in the Isle of Wight, and printed at London in 1655, 8vo. 6. “ Censure of Mr. Antony Ascham his book of the Confusions and Revolutions of Government, 1649,” 8vo. 7. “ Episcopacy, as established by Law in England, not prejudicial to the Regal Power, 1661,” mentioned before. 8. “ Pax Ecclesiæ : about Predestination, or the Five Points ;” printed at the end of his Life by Walton, 8vo. Our bishop seems at first to have been a strict Calvinist in those points : for in 1632, when twelve of his sermons were printed together, the reader may observe in the margin some accusation of Arminius for false doctrine. But Dr. Hammond, having paid him a visit at Boothby Pannel in 1649, convinced him of the absurdity and impiety of those doctrines in the rigid sense : as he did more fully afterwards in some letters that passed between them, and which are printed in Hammond’s works. 9. “ Discourse concerning the Church in these particulars : first, concerning the visibility of the true Church ; secondly, concerning the Church of Rome, &c. 1688 ;” published by Dr. William Asheton from a MS. copy, which he had from Mr. Pullen, the bishop’s domestic chaplain. 10. A large preface to a book of Usher’s, written at the special command of Charles I. and intituled, “ The Power communicated by God to the Prince, and the Obedience required of the Subject, &c. 1661,” 4to. 11. A prefatory Discourse, in defence of Usher and his writings, prefixed to a collection of learned treatises, intituled, “ Clavi Trabales : or, nails fastened by some great masters of assemblies, confirming the king’s supremacy, the subjects’ duty, and church-government by bishops, 1661,” 4to. 12. Peck, in the 2d volume of his “ Desiderata Curiosa,” has published the “ History and Antiquities of the Cathedral Church of the Blessed Virgin St. Mary at Lincoln : containing an exact copy of all the ancient monumental inscriptions there, in number 163, as they stood in 1641, most of which were soon after torn up, or otherways defaced. Collected by

“ Robert Sanderfon, S. T. P. afterwards lord bishop of
 “ that church, and compared with and corrected by Sir
 “ William Dugdale’s MS. survey.”

Anecdotes
 of Bowyer,
 by Nichols,
 p. 74.

SANDERSON (ROBERT, esq.) F. A. S. usher of the court of chancery, and clerk of the chapel of the Rolls, a laborious and learned antiquary, assisted Mr. Rymer in publishing his valuable “*Fœdera*,” which he continued after Mr. Rymer’s death, beginning with the 16th volume (the title-page of which expresses “*Ex schedis Thomæ Rymer potissimum edidit Robertus Sanderfon, 1715*”) and ending with the 20th, dated Aug. 21, 1735. He died Dec. 25, 1741. Mr. Rymer’s first warrant (signed “*Marie R.*” the king being then in Flanders), empowering him to search the public offices for this undertaking, is dated Aug. 26, 1693; was renewed by king William, April 12, 1694; and again by queen Anne, May 3, 1707, when Mr. Sanderfon was joined to him in the undertaking. A similar warrant was issued Feb. 15, 1717, with the name of “*Robert Sanderfon, esq.*” only in it, who published the 17th volume in 1717. The first impression of these 17 volumes being all disposed of (probably to subscribers and public libraries), a new edition of them was published in 1727, expressed in the title to be “*Editio secunda, ad originales chartas in Turri Londinenfi denuo summa fide collata & emendata, studio Georgii Holmes;*” and there is also, fronting the title, the King’s licence to Tonsen for reprinting Rymer, “*which book is now printed in 17 volumes folio, and published by Thomas Rymer and Robert Sanderfon.*” In a dedication of the 18th volume, 1726, to king George I. Mr. Sanderfon acknowledges “*his felicity, in having had the honour of serving under three crowned heads for more than thirty years, in an employment declared by the three greatest Potentates in the world as a work highly conducing to their service and the honour of their crown.*” This volume was republished, with castrations [A], in 1731. The 19th, published in 1732, is inscribed to King George II; and Mr. Sanderfon calls it “*a collection containing so vast and rich a fund of useful and instructive learning, in all transactions, whether foreign or domestic, as, I will adventure to say, no other nation ever*

[A] Fifty-six sheets and a half, of might easily be seen, by comparing other matters, were printed to supply the two editions. these castrations. What these were,

“ did

“ did, nor is able to produce the like. The collection is
 “ drawn from the pure and unadulterate fountain of your
 “ Majesty’s *Sacra Scrinia*, which gives the firmest sanc-
 “ tion to the veracity, and the surest proof to the au-
 “ thority.” The 20th volume is dated 1735. There is
 another edition of the whole, printed at the Hague, 1739,
 in which the twenty volumes are brought into ten.

SANDRART (JOACHIM), a German painter, born
 at Franckfort in 1606, was sent by his father to a gram-
 mar-school; but, feeling his inclination leading to grav-
 ing and designing, was suffered to take his own course.
 He was so eager to learn, that he went on foot to Prague;
 and put himself under Giles Sadler, the famous graver,
 who persuaded him not to mind graving, but to apply his
 genius to painting. He accordingly went to Utrecht, and
 was sometime under Gerard Huntorst, who took him into
 England with him; where he stayed till 1627, the year in
 which the duke of Buckingham, who was the patron of
 painting and painters, was assassinated by Felton at Portf-
 mouth. He went afterwards to Venice, where he copied
 the finest pictures of Titian and Paul Veronese; and from
 Venice to Rome, where he stayed some years, and became
 one of the most considerable painters of his time. The
 king of Spain sending to Rome for twelve pictures of
 the most skilful hands then in that city, twelve painters
 were set to work; and Sandrart was one of them. After
 a long stay in Rome, he went to Naples, thence to Sicily
 and Malta, and at length returned through Lombardy to
 Frankfort, where he married. A great famine happen-
 ing about that time, he removed to Amsterdam; but re-
 turned to Frankfort, upon the cessation of that grievance.
 Not long after, he took possession of the manor of Sto-
 kau, in the duchy of Neuburg, which was fallen to him;
 and, finding it much out of repair, sold all his pictures,
 designs, and other curiosities, in order to raise money for
 putting it into order. He had scarcely done this, when,
 the war breaking out between the Germans and the French,
 it was burned by the latter to the ground. He rebuilt it,
 and made it better than ever; but fearing a second in-
 vasion he sold it, and settled at Augsburgh, where he exe-
 cuted abundance of fine pieces. His wife dying, he left
 Augsburg, and went to Nuremberg, where he set up an
 academy of painting. Here he published several volumes
 on subjects relating to his profession: but the most con-
 siderable

considerable of his works is "The Lives of the Painters, with their Effigies;" being an abridgement of Vasari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings, of the last century. Sandrart worked himself till he was seventy: but the time of his death is not recorded.

Collins's
Peerage.

SANDYS (EDWIN), an eminent English prelate, and zealous reformer, was descended from a gentleman's family, and born in 1519; it is not certainly known where, but probably at his father's seat Hawkhead, in Lancashire. He was educated at St. John's college in Cambridge, where he took both degrees in arts and divinity; although he was never fellow of the college. About 1547, he was elected master of Catherine hall; and in 1553, at king Edward's decease, was vice-chancellor of the university. Having early embraced the Protestant religion, he joined heartily with those who were for setting the lady Jane Gray on the throne; and was required by John Dudley, duke of Northumberland, who came to Cambridge in his march against queen Mary, to set forth the lady Jane's title in a sermon the next day before the university. He obeyed, and preached in a most pathetic manner; and, moreover, gave a copy of his sermon to be printed. Two days after, the same duke sent to him to proclaim queen Mary; which refusing, he was deprived of his vice-chancellorship, and other preferments which he had, and sent prisoner to the Tower of London, where he lay above seven months, and then was removed to the Marshalsea. He was afterwards set at liberty by the mediation of some friends; but, certain whisperers suggesting to bp. Gardiner, that he was the greatest heretic in England, and one, who of all others had most corrupted the university of Cambridge, strict search was ordered to be made after him. Upon this, he made his escape out of England, and in May 1554 arrived at Antwerp; whence he was obliged to haste away soon to Augsbourg; and, after staying there a few days, went to Strasburg, where he fixed his abode. His wife came there to him, but he had the misfortune to lose her and one child. In 1558, he took a journey to Zurich, and lodged five weeks in the house of Peter Martyr; with whom he ever after maintained an intimate correspondence.

Receiving there the agreeable news of queen Mary's death, he returned to Strasburg; and thence to England, where

where he arrived in Jan. 19, 1558-9. In March, he was appointed by queen Elizabeth and her council one of the nine Protestant divines, who were to hold a disputation against so many of the Romish persuasion, before both houses of parliament at Westminster. He was also one of the commissioners for preparing a form of prayer, or liturgy, and for deliberating on other matters for the reformation of the church. When the Popish prelates were deprived, he was nominated to the see of Carlisle, which he refused, but accepted that of Worcester. Being a man well skilled in the original languages, he was, about 1565, one of the bishops appointed to make a new translation of the Bible; and the portions which fell to his share were the books of Kings and Chronicles. He succeeded Grindal in the see of London in 1570; and, the year after, was ordered by the queen to assist the archbishop of Canterbury in the ecclesiastical commission both against Papists and Puritans. In 1576, he was translated to the archbishopric of York. The severity of his temper, and especially the zeal with which he acted against the Papists, exposed him to their censures; and occasioned him to be much aspersed in their libels. The same severity also involved him in many disputes and quarrels with those of his own communion; so that his life was, upon the whole, a perpetual warfare, many attempts being continually made to ruin his reputation and interest. One of these was of so singular and audacious a nature, that we cannot avoid being a little particular in our account of it. May 1582, as he was visiting his diocese, he lay at an inn in Doncaster; where, through the contrivance of Sir Robert Stapleton, and other wicked persons his enemies, the inn-keeper's wife was put to bed to him at midnight, when he was asleep. Upon which, according to agreement, the inn-keeper rushed into the room, waked the archbishop with his noise, and offered a drawn dagger to his breast, pretending to avenge the injury. Immediately Sir Robert Stapleton came in, as if called from his chamber by the inn-keeper; and putting on the appearance of a friend, as indeed he had formerly been, and as the abp. then thought him, advised his grace to make the matter up, laying before him many perils and dangers to his name and the credit of religion that might ensue, if, being one against so many, he should offer to stir in such a cause; and persuading him, that notwithstanding his innocency, which the abp. earnestly protested, and Stapleton then acknowledged,

ledged, it were better to stop the mouths of needy persons, than to bring his name into doubtful question. With this advice, the abp. unwarily complied; but, afterwards discovering Sir Robert's malice and treacherous dissimulation, he ventured, in confidence of his own innocency, to be the means himself of bringing the whole cause to examination before the council in the star-chamber. The result of this was, that the abp. was found and declared intirely innocent of the wicked flanders and imputations raised against him; and that Sir Robert Stapleton and his accomplices were first imprisoned, and then fined in a most severe manner. This affair is related at large by Sir John Harrington, a contemporary writer; and by Le Neve, who gives a fuller account of it, from an exemplification of the decree, made in the star-chamber, 8 May, 25 Eliz. preserved in the Harleian library.

Brief View
of the State
of the
Church of
England,
1653. p. 172.

Neve's
Lives of the
Protestant
Bishops,
part II. p.
21, 1720,
8vo.

After a life of troubles and contention, owing principally to the iniquity of the times, our learned prelate died, July 10, 1588, in his 69th year; and was buried in the collegiate church of Southwell, where a monument is erected to his memory. He was twice married: first, to a daughter of Mr. Sandes of Essex, who died at Straßburg of a consumption; secondly, to Cicely, sister to Sir Thomas Wilford, of Hartridge in Kent, by whom he had seven sons and two daughters. From Sir Samuel, the eldest son, is descended the present lord Sandys: two other of his sons shall be the subjects of the next articles. As to his writings, they cannot be supposed voluminous; his life having been too much employed in action. Several of his letters, and other papers, are inserted in Strype's "Annals;" in his "Life of abp. Parker;" in his "Life of abp. Whitgift;" in Burnet's "History of the Reformation;" and in other places. In 1616, two and twenty of his sermons were collected together, and printed in a small quarto. He was a very eminent preacher; and his style is much superior to the generality of writers in those times.

SANDYS (Sir EDWIN), second son of Dr. Edwin Sandys, abp. of York, was born in Worcestershire about 1561; and admitted of Corpus Christi college in Oxford at sixteen, under Mr. Richard Hooker, author of the "Ecclesiastical Polity." He took the degrees in arts, was made probationer-fellow, and was collated in 1581 to a prebend in the church of York. He afterwards travelled

Athenæ
Oxon.

velled into foreign countries, and at his return grew famous for his learning, virtue, and prudence. While he was at Paris, he drew up a tract, published under the title of “*Europæ Speculum*,” which he finished in 1599; an imperfect copy of which stole into the world, without the author’s name or consent, in 1605, and was soon followed by another impression. But the author, after he had used all means to suppress these erroneous copies, and to punish the printers of them, at length caused a true copy to be published, a little before his death, in 1629, 4to. under this title: “*Europæ Speculum; or a view or survey of the state of religion in the western parts of the world. Wherein the Romane religion, and the pregnant policies of the church of Rome to support the same, are notably displayed: with some other memorable discoveries and memorations. Never before till now published according to the author’s original copie. Multum diuque desideratum. Hagæ Comitum, 1629.*” To this edition was a preface, which has been omitted in the later editions; though some passages of it were printed in that of 1637, 4to.

To return. May 1602, he resigned his prebend, and received the honour of knighthood from James I; who afterwards employed him in several affairs of great trust and importance. Fuller tells us, that he was dextrous in the management of such things, constant in parliament as the speaker himself, and esteemed by all as an excellent patriot. Opposing the court with vigour in the parliament of 1621, he was committed with Mr. Selden to the custody of the sheriff of London in June that year, and detained above a month; which was highly resented by the house of commons, as a breach of their privileges; but Sir George Calvert, secretary of state, declaring, that neither Sandys nor Selden had been imprisoned for any parliamentary matter, a stop was put to the dispute. Sir Edwin was treasurer to the undertakers of the western plantations. He died in 1629, and was interred at Northbourne in Kent; where he had a seat and estate, granted him by James I. for some services done at that king’s accession to the throne. He bequeathed 1500*l.* to the university of Oxford, for the endowment of a metaphysical lecture. He left five sons, all of whom, except one, adhered to the parliament during the civil wars,

Fuller’s
Worthies in
Worcester-
shire.

There was one Sir Edwin Sandys, who turned into English verse “*Sacred Hymns, consisting of fifty select*

“ Psalms of David,” set to be sung in five parts by Robert Taylor, and printed at London 1615, in 4to: but whether this version was done by our author, or by another of both his names of Latimers in Buckinghamshire, is uncertain.

Gent. Mag.
1782, p.
368.

Athen.
Oxon.

SANDYS (GEORGE), brother of the preceding, was the seventh and youngest son of Edwin, abp. of York. This accomplished gentleman was born at the archiepiscopal palace of Bishopthorp in 1577. In 1588, he was sent to Oxford, and matriculated of St. Mary-Hall. Wood is of opinion, that he afterwards removed to Corpus Christi college. How long he resided in the university, or whether he took a degree, does not appear. In August 1610, remarkable for the murder of king Henry IV. of France, Mr. Sandys set out on his travels, and, in the course of two years, made an extensive tour, having travelled through several parts of Europe, and visited many cities and countries of the East, as Constantinople, Greece, Egypt, and the Holy Land; after which, taking a view of the remote parts of Italy, he went to Rome and Venice, and being by this time greatly improved, and become, not only a perfect scholar, but a complete gentleman, returned to his native country, where, after properly digesting the observations he had made, he published, in 1615, an account of his travels in folio, the title of the 7th edition of which, in 1673, runs thus: “ Sandys’ Travels, containing an history of the original and present state of
“ the Turkish empire; their laws, government, policy,
“ military force, courts of justice, and commerce.
“ The Mahometan religion and ceremonies. A description of Constantinople, the grand signior’s seraglio, and his manner of living: also of Greece, with
“ the religion and customs of the Grecians. Of
“ Egypt; the antiquity, hieroglyphics, rites, customs,
“ discipline, and religion of the Egyptians. A voyage
“ on the river Nilus. Of Armenia, Grand Cairo,
“ Rhodes, the Pyramides, Colossus: the former flourishing and present state of Alexandria. A description
“ of the Holy Land, of the Jews, and several sects of
“ Christians living there; of Jerusalem, Sepulchre of
“ Christ, Temple of Solomon, and what else, either of
“ antiquity, or worth observation. Lastly, Italy described, and the islands adjoining; as Cyprus, Crete,
“ Malta, Sicilia, the Eolian islands; of Rome, Venice,
“ Naples,

“ Naples, Syracusa, Mesena, Ætna, Scylla, and Cha-
 “ rybdis; and other places of note. Illustrated with fifty
 “ maps and figures.” Most of the figures, especially those
 relating to Jerusalem and the Holy Land, are copied from
 the “ *Devotissimo Viaggio di Zuallardo, Roma, 1587,*” 4to.

Sandys distinguished himself also as a poet; and his pro-
 ductions in that way were greatly admired in the times
 they were written. In 1632, he published “ *Ovid’s Me-
 “ tamorphoses, englished, mythologized, and represented
 “ in figures, Oxford,*” in folio. Francis Cleyne was the
 inventor of the figures, and Solomon Savary the engraver.
 He had before published part of this translation; and, in
 the preface to this second edition, he tells us, that he has
 attempted to collect out of sundry authors the philoso-
 phical sense of the fables of Ovid. To this work, which
 is dedicated to Charles I, is subjoined “ *An Essay to the
 “ translation of the Æneis.*” In 1636, he published, in
 8vo, “ *A Paraphrase on the Psalms of David, and upon
 “ the Hymns dispersed throughout the Old and New
 “ Testament;*” re-printed in 1638, folio, with a title
 somewhat varied. In 1640, he published, in 12mo, a
 sacred drama, written originally by Grotius, under the
 title of “ *Christus Patiens,*” and which Mr. Sandys, in
 his translation, has called “ *Christ’s Passion,*” on which,
 and “ *Adamus Exul,*” and Masenius, is founded Lauder’s
 impudent charge of plagiarism against Milton. This
 translation was re-printed, with cuts, in 1688, 8vo.
 The subject of it was handled before in Greek by Apol-
 linarius bishop of Hierapolis, and after him by Gregory
 Nazianzen; but, according to Sandys, Grotius excelled
 all others upon this subject. Langbaine tells us, with re-
 gard to Sandys’s translation, that “ he will be allowed an
 “ excellent artist in it by learned judges; and as he has
 “ followed Horace’s advice of avoiding a servile trans-
 “ lation,—‘*nec verbum verbo curabis reddere fidus in-
 “ terpres*’—so he comes so near the sense of his author,
 “ that nothing is lost; no spirits evaporate in the decant-
 “ ing of it into English; and, if there be any sediment, it
 “ is left behind.” There are but few incidents known
 concerning our author. All who mention him agree in
 bestowing on him the character not only of a man of
 genius, but of singular worth and piety. For the most
 part of his latter days he lived with Sir Francis Wenman,
 of Caswell, near Witney in Oxfordshire, to whom his
 sister was married; probably chusing that situation in some
 measure

Account of
 the English
 Dramatic
 Poets, Oxf.
 1691.

Ather.
Oxon.
vol. II.
p. 46.

measure on account of its proximity to Burford, the retirement of his intimate acquaintance and valuable friend Lucius lord viscount Falkland, who addressed some elegant poems to him, preserved in Nichols's "Select Collection," with several by Mr. Sandys, who died at the house of his nephew, Sir Francis Wyat, at Bexley in Kent, in 1643; and was interred in the chancel of that parish church, without any inscription; but in the parish register is this entry: "Georgius Sandys, poetarum Anglorum sui sæculi facile princeps, sepultus fuit Martii 7, Stilo Angliæ, an. Dom. 1643." His memory has also been handed down by various writers in the following inscription, as one that was due to his merit: "Georgius Sandys, poetarum Anglorum sui sæculi princeps." And the high commendations given of him by the above ingenious nobleman are a most honourable tribute to, and an immortal record of, our author's great worth and abilities. Mr. Dryden pronounced him the best versifier of the age; and Mr. Pope declared, in his notes to the Iliad, that English poetry owed much of its present beauty to his translations. His account of Turkey, Egypt, and the Holy Land, has since been amply confirmed.

Baillet,
Jugemen,
&c. t. iv.—
Niceron,
t. VIII.

SANNAZARIUS (JAMES), an excellent Latin and Italian poet, was descended from an ancient and noble family, and born at Naples July 28, 1458. His father dying while he was an infant, his mother retired into a village; but was prevailed with to return for the sake of her son, who was sure to want those advantages of education there, which he would have at Naples. Sannazarius acquired a great knowledge of the Greek and Latin tongues early, and was a young man of most promising hopes. There was a kind of private academy at Naples, which was managed by John Pontanus: there Sannazarius was admitted, and called himself *Actius Sincerus*, according to the custom of the place, which was to assume fictitious names. Poets have usually imaginary mistresses to inflame their imaginations, and exercise their vein with: Sannazarius had a real one, a young lady of a noble family. But she was very unkind; so that his poems abound with complaints of her cruelty and hardness of heart. In order to forget her, he went to France: but his passion soon brought him back to Naples, where, by good luck, he found the object of it departed; and then his heart vented itself in strains of lamentation. His extraordinary talent

in this way introduced him at the court of Ferdinand, king of Naples; and endeared him to his son Frederic, who was a lover of poetry. Frederic had him in the palace, and made him his confidant: so that Sannazarius could not help promising himself great things, when Frederic should mount the throne. He was, as it usually happens, disappointed; for Frederic contented himself with settling on him a pension, and giving him a house called Mergolino, most agreeably situated, and with a charming prospect; and was not this providing better for a poet, than making him a minister of state, and fitter for him too? Sannazarius was very discontented at first; but, reconciling himself by degrees to his new habitation, he determined to spend his life there in contemplation and tranquillity. Just when he was putting this scheme in execution, Frederic was deprived of his kingdom of Naples; and chose France for his retreat, where Lewis XII. gave him the duchy of Anjou. Sannazarius thought himself obliged to accompany his prince and patron; and, not content with this, sold certain estates which he had, for a supply of money. After the death of Frederic in 1004, he returned to Naples; and devoted himself wholly to poetry and his pleasures, in which last he was always pretty indulgent to himself. He died at Naples in 1530. He was never married, yet had a son, whose death is deplored in his elegies.

All his Latin poems were first printed at Venice in 1531, 12mo. They had been often re-printed; but the best edition is that of Amsterdam 1727, in 8vo, with the notes of the learned Janus Broukhufius and others. The principal work in this collection, which consists of eclogues, elegies, and epigrams, is the “*De partu Virginis libri tres.*” His reputation is chiefly built upon this poem, which has been allowed by Julius Scaliger, Erasmus, and others, to have in it all those qualities that go to the forming of a finished piece; all that invention, judgement, elegance, and fine turn of sentiment, which is so much admired in the great masters of antiquity. The strange mixture, however, of Paganism with Christianity, that runs through the whole, has given universal offence; and indeed one can hardly help thinking at first sight, that he esteemed the two religions at an equal rate, and meant to set them on a level. He meant nothing less: he was certainly a good Christian, if making verses perpetually on the Virgin Mary, and founding a convent, as he did, can
 2 make

make a good Christian: he was only influenced by the same spirit which influenced Bembus and others his contemporaries, who adored the remains of the ancient Heathens so extravagantly, that they were borrowing their language and mythology upon all occasions, and applying them most improperly to things merely modern. Sannazarius is said to have spent twenty years, more or less, in perfecting this poem.

There are two Italian pieces of his, "Arcadia" and "Rime;" the former, a composition in prose and verse; the latter, a poem. They have been often printed.

Nicron,
t. XIII.

SANSON (NICHOLAS), a celebrated French geographer, was born at Abbeville in Picardy, Dec. 12, 1600. After he had finished his juvenile studies, he betook himself to merchandize; but, sustaining considerable losses, quitted that calling, and applied himself to geography, for which he had naturally a turn. At nineteen, he had drawn a map of Ancient Gaul; but did not publish it till 1627, lest, as we are told, it should not, on account of his youth, be thought his own: for his father was a geographer, and had published several maps. The excellent turn and genius for geographical disquisitions, which this map of Gaul discovered, procured it a very favourable reception from the public; and encouraged the author to proceed in this kind of work. He did so; and was so indefatigable in his labours, that he made almost three hundred large maps of places, ancient and modern, and caused an hundred methodical tables to be graven concerning the divisions of the dominions of Christian princes. He also wrote several things to explain and illustrate his maps: as, "Remarks upon the Ancient Gauls;" "Treatises of the four parts of the World;" "Two Tables of the Cities and Places, which occur in the Maps of the Rhine and Italy;" "A Description of the Roman Empire, of France, Spain, Italy, Germany, and the British Isles, together with the ancient Itineraries:" all which are very commodious for understanding the maps, which they are intended to accompany. He wrote an account of the "Antiquity of Abbeville," which engaged him in a contest with several learned men; with father Labbé the Jesuit in particular. He made also a "Sacred Geography," divided into two tables; and a "Geographical Index of the Holy Land." He was preparing other works, and had collected a great deal of matter, with a view of making an

Atlas

Atlas of his own maps ; but his watching and great pains brought upon him an illness, of which, after languishing for near two years, he died at Paris in 1667. He had received particular marks of esteem and kindness from the cardinals Richelieu and Mazarine ; and was geographer and engineer to the king. He left two sons, who inherited his geographical merit. Voltaire calls him “ the Father of geography before William de l’Isle.” His Atlas was published in 2 vols. folio, at Paris, in 1693.

Siècle de Louis XIV. tom. II.

SAPPHO, a famous poetess of antiquity, who for her excellence in her art has been called “ The Tenth Muse,” was born at Mitylene in the isle of Lesbos, about anno ante C. 610. She was contemporary with Stesichorus and Alcæus, which last was her countryman, and as some think her suitor. They, who suppose this, depend chiefly upon the authority of Aristotle, who, in his “ Rhetoric” cites a declaration of Alcæus, and an answer of Sappho : the import of both which is this. Alcæus declares, “ he has something to say, but that modesty forbids him :” Sappho replies, that “ if his request was honourable, shame would not have appeared in his face, nor could he be at a loss to make a reasonable proposition.” It has been thought too, that Anacreon was one of her lovers, and his editor Barnes has taken some pains to prove it : but chronology will not admit this ; since, upon enquiry, it will be found, that Sappho was probably dead before Anacreon was born. All this lady’s verses ran upon love, which made Plutarch, in his treatise on that subject, compare her to Cacus the son of Vulcan ; of whom it is written, that “ he cast out of his mouth fire and flame.” Of the numerous poems she wrote, there is nothing remaining but some small fragments, which the ancient scholiasts have cited ; a hymn to Venus, preserved by Dionysius of Halicarnassus, as an example of a perfection he had a mind to characterise ; and an ode to one of her mistresses ; which last piece confirms a tradition delivered down from antiquity, that her amorous passion extended even to persons of her own sex, and that she was willing to have her mistresses as well as her gallants. Mrs. Le Fevre, afterwards Madam Dacier, indeed has endeavoured, for the honour of Sappho, to render the fact uncertain ; and would represent this ode, as written in the style of one friend to another. But it favours entirely of love, and not the least of friendship ; otherwise, so great a judge

De Structura Orationis, p. 202. Lond. 1702.

In the Life of Sappho.

Περὶ ὕψους,
c. 10.

a judge as Longinus, for it is to him we owe the preservation of it, would never have said, that Sappho, “ having observed the anxieties and tortures inseparable to “ jealous love, has collected and displayed them in the “ finest manner imaginable.” Besides, Strabo and Athenæus tell us, that the name of the fair one, to whom it is addressed, was Dorica; and that she was loved by Charaxus, who was Sappho’s brother. Let us then suppose that this Dorica, Sappho’s infamous paramour, received the addresses of Charaxus, and admits him into her company as a lover. This very moment Sappho unexpectedly enters; and, struck with what she sees, describes her emotions in the following strains.

I.

“ Blest as th’ immortal Gods is he,
“ The youth who fondly sits by thee,
“ And hears, and sees thee all the while
“ Softly speak, and sweetly smile.

II.

“ ’Twas this depriv’d my soul of rest,
“ And rais’d such tumults in my breast:
“ For, while I gaz’d in transport tost,
“ My breath was gone, my voice was lost.

III.

“ My bosom glow’d; the subtle flame
“ Ran quick through all my vital frame:
“ O’er my dim eyes a darkness hung:
“ My ears with hollow murmurs rung.

IV.

“ In dewy damps my limbs were chill’d:
“ My blood with gentle horrors thrill’d:
“ My feeble pulse forgot to play:
“ I fainted, sunk, and dy’d away.” PHILLIPS.

Epist.
Sapph. ad
Phaon.

People were so persuaded anciently of Sappho’s having loved women as men do, that Ovid introduces her, without any difficulty, making a sacrifice to Phaon of her female paramours: from which we learn, that Sappho’s love for her own sex did not keep her from loving ours. She fell desperately in love with Phaon, and did all she could to win him; but in vain: upon which she threw herself headlong from a rock, and died. It is said, that she could not forbear following Phaon into Sicily, whither he retired that he might not see her; and that, during

ing her stay in that Island, she probably composed the "Hymn to Venus," still extant, in which she begs so ardently the assistance of that goddess. Her prayers, however, proved ineffectual: Phaon was cruel to the last degree. The unfortunate Sappho was forced to take the dreadful leap; she went to the promontory Leucas, and threw herself into the sea. The cruelty of Phaon will not surprize us so much, if we reflect that she was a widow (for she had been married to a rich man in the isle of Andros, by whom she had a daughter named Cleis) that she had never been handsome; that she had observed no measure in her passion to both sexes; and that Phaon had long known all her charms. For consider what she herself writes to him by the pen of Ovid:

" In all I pleas'd, but most in what was best,
 " And the last joy was dearer than the rest.
 " Then with each word, each glance, each motion fir'd,
 " You still enjoy'd, and yet you still desir'd:
 " Till all dissolving in the trance we lay,
 " And in tumultuous raptures died away." POPE.

The same Ovid makes her confess herself not handsome:

" To me what nature has in charms deny'd,
 " Is well by wit's more lasting charms supply'd.
 " Though short by stature, yet my name extends
 " To Heaven itself, and earth's remotest ends.
 " Brown as I am, an Ethiopian dame
 " Inspir'd young Perseus with a generous flame." POPE.

She was indeed a very great wit, and for that alone deserves to be remembered. The Mitylenians had her worth in such high esteem, and were so sensible of the glory they received from her being born among them, that they paid her sovereign honours after her death, and stamped their money with her image. The Romans afterwards erected a noble statue of porphyry to her; and, in short, ancients as well as moderns have done honour to her memory. Vossius says, that none of the Greek poets excelled Sappho for sweetness of verse; and that she made Archilochus the model of her style, but at the same time took care to soften the severity of his expression. It must be granted, says Rapin, from what is left us of Sappho, that Longinus had great reason to extol the admirable genius of this woman; for there is in what remains of her something delicate, harmonious, and im-

passioned

passioned to the last degree. Catullus endeavoured to imitate Sappho, but fell infinitely short of her; and so have all others, who have written upon love.

The two above-mentioned poems, with her fragments, have been printed “inter novem fœminarum Græcarum carmina. Græcè, curâ Fulvii Urfini. apud Plantin. 1598, 8vo. and Gr. & Lat. Notis Var. & Chr. Wolfii. Hamburg, 1732,” in 4to.

Siècle de
Louis XIV.
Tom. II.

SARASIN (JOHN FRANCIS), a French author, who, says Voltaire, “has written agreeably in verse and prose, was born at Hermanville, in the neighbourhood of Caen, about 1604. It is said, in the “Segraisiana,” but we know not on what foundation, that Mr. Fauconnier of Caen, a treasurer of France, having an amour with a beloved damsel, who was not of rank sufficient for his wife, upon finding her with child, married her; and that Sarasin was the product of this ante-nuptial congress. Be this as it will, he began his studies at Caen, and afterwards went to Paris; where he became eminent for wit and polite literature, though he was very defective in every thing that could be called learning. In the next place, he made the tour of Germany; and, upon his return to France, was appointed a kind of secretary to the prince of Conti. He was a man of a lively imagination and most ready wit; which he was constantly giving proof of, upon some occasion or other. Perrault relates a very pleasant thing, which happened when he was attending the prince of Conti, who delighted in progresses, and was then harangued in form at every place he passed through. Once, when the magistracy of a certain town came forth to address him, the orator unfortunately forgot his lesson, and made a full stop at the end of the second period. Sarasin jumped out at the other side of the coach; and, getting instantly round it close by the orator, went on with the speech in the style it had been begun, filled it with ridiculous panegyric, yet delivered it with such solemnity, that the prince could not refrain from laughter. But the best of it was, that the magistracy not only thanked Sarasin for helping them out at such a desperate plunge, but made him the same present as was made to the prince. Sarasin married a rich woman, but old, ugly, and ill-natured; so that the little happiness he found in this state made him often ask, “Whether the blessed secret
“ would never be found out, of propagating the human
“ species

species without a woman?" Sarasin drew in the prince of Conti, as is said, to marry the niece of Mazarine, and for the good office received a great sum. The cardinal however, after the consummation of the marriage, made a jest of Sarasin: and, the bargain coming to the ears of the prince, who was sufficiently disgusted with his consort, Sarasin was turned out of doors, with all the marks of ignominy, as a villain who had sold himself to the cardinal. This treatment is supposed to have occasioned his death, which happened in 1654. Pelisson, passing through the town where Sarasin died, went to the grave of his old acquaintance, shed some tears, had a mass said over him, and founded an anniversary, though he himself was at that time a Protestant.

He published a very few works in his life-time: nothing, except "Discours de la Tragedie;" "L'Histoire du Siege de Dunkerque," in 1649; and "La Pompe funebre de Voiture," in the "Miscellanea" of Menage, to whom it is addressed, in 1652. At his death, he ordered all his writings into the hands of Menage, to be disposed of according as that gentleman should think proper; and Menage published a 4to volume of them at Paris in 1656, with a portrait of the author engraven by Nanteuil, and a discourse of Pelisson upon his merits, prefixed. They consist of poetry and prose: they are full of wit, politeness, ease, elegance, invention, and every thing that can make an author agreeable; and, accordingly, all kinds of readers have found much entertainment in them.

Besides this collection in 4to, two more volumes in 12mo were published at Paris in 1675, under the title of "Nouvelles Oeuvres de M. Sarasin: of which Mr. de la Monnoye has given the following history. Menage, having caused to be printed such works of Sarasin, as he thought would do honour to their author, suppressed the rest, either as unfinished pieces, or as the productions of his juvenile years. But Menage's amanuensis having taken a copy of them, without the knowledge of his master, let a bookseller have them for a very small sum; who, consulting Despreaux about them, and finding them not unworthy of Sarasin, digested and printed them. Monnoye calls them fragments instead of works, because they are unfinished; and pieces of poems, rather than poems. The first volume begins with an "Apologie de la Morale d'Epicure," a composition in prose, of 178 pages, "in

Baillet,
Jugemens,
&c. tom. V.
p. 266. not.
4. edit.
1722.

VoL. XI. T "which,"

“ which,” says Monnoye, “ there are many fine passages; “ and he observes it to have been no bad compliment to “ this piece, that it was attributed, though falsely, to St. “ Evremond.” The remaining part of the first and all the second volume consist of little poems and fragments of poems.

Rapin, Hist.
d'Angle-
terre, p. 531.
t. II. 1724.
4to.—Du
Pin, Ant.
Ecclef.
cent. XII.—
Bayl. Dict.
in voce.

SARISBURY (JOHN of), in Latin Sarisburiensis, an Englishman, very famous in his day, was born at Rochester about 1110; and went into France at the age of sixteen. He had afterwards a commission from the king his master, to reside at the court of pope Eugenius, in order to manage the affairs of England. Ill offices were attempted to be done him with that pope: he was charged with several falsities; but at last the truth was discovered, and he was retained by Eugenius with all the favours he had deserved. He was still more esteemed by the successor of that pope; and, being recalled to England, received high marks of favour from Thomas Becket, then high chancellor of the kingdom. The chancellor at that time governed his master Henry II; and, as he wanted assistance in so weighty a charge, he used the advice of John of Salisbury, especially in the education of the king's eldest son, and of several English noblemen, whom he had undertaken to instruct in good-manners and learning. Becket desired him also to take care of his house, while he went with the king to Guienne. Upon his return from that voyage, he was made archbishop of Canterbury; and left the court, to perform the duties of his see. John of Salisbury attended him, and was afterwards his faithful companion, when that turbulent prelate was obliged to retire to France, and when at the end of seven years he was recalled to England. When Becket was killed in his own cathedral, John of Salisbury was with him, and endeavoured to ward off the blow which one of the assassins aimed at his master's head. He received it upon his arm; and the wound was so great, that the chirurgeons at the end of a year despaired of a cure; and some pretend, that it was cured at last by a miracle of Thomas Becket. He retired into France; and afterwards, in 1179, was made bishop of Chartres; which promotion he did not survive above a year or two.

He was one of the shining lights of the dark age he lived in, and indeed a most ingenious, polite, and learned man. This appears from a Latin treatise, intituled, “ Po-
“ licraticon,

“*licraticon, five de nugis Curialium, & vestigiis Philosophorum* ;” which, Du Pin says, “ is composed in a plain concise style, and is an excellent treatise upon the employments, occupations, duties, virtues and vices of great men, especially princes and great lords ; and contains an infinite number of moral reflections, sentences, fine passages from authors, examples, apologues, pieces of history, and common-places.” Lipsius observes also, that “ it is a cento, in which we meet with many pieces of purple, and fragments of a better age.” It came out at Paris in 1513, and at Leyden in 1595, 8vo ; and a French translation of it, intituled “ *Les Vanitez de la Cour*,” was printed at Paris, 1640, in 4to, with a life of the author prefixed.

Notæ in
Tacitum,
lib. xii.

“ *Letters*”, also a “ *Life of Thomas Becket*,” and a “ *Treatise upon logic and philosophy*,” all written by John of Salisbury, have been printed. It appears from his *Letters*, says Du Pin, that he sometimes censures the conduct of Becket, though he was addicted to his interest ; and that, while he was devoting his services to the court of Rome, he often disapproves what was done there, and even condemns on certain occasions the vices of the cardinals. This shews him to have had candour and virtue, as well as wit, politeness, and learning ; and there is great reason to think, that he was upon the whole a very extraordinary and valuable man.

SARTO (ANDREA DEL), a famous Italian painter, was the son of a taylor, whence he had the name of Sarto ; and was born at Florence in 1478. He was put apprentice to a goldsmith, with whom he lived some time ; but minded designing, more than his own trade. From the goldsmith he was removed to John Basile, an ordinary painter, who taught him in form the rudiments of his art ; and afterwards to Peter Cosimo, who was exceedingly taken with his genius. While he was with Cosimo, he spent all the hours, which others gave to their amusements, in designing in the great hall, called *La Sala del Papa*, where were the cartoons of Michael Angelo and Leonardo da Vinci ; and by these means arrived at a mastery in his art. He thought his own master too slow in the execution of his works, as indeed he was grown very old ; for which reason he left him, and joined himself to Francis Bigio. They lived together, and painted a great number of things, at Florence and about it, for the monasteries.

nasteries. Sarto drew madonnas in abundance ; and, in short, the profit arising from his labours would have supported him very plentifully, had he not fallen foolishly in love with a young woman ; who yet was then married to another man, but who, upon the death of her husband, became Sarto's wife. From that time forward he was very uneasy both in his fortune and temper ; for, besides the incumbrance of a married life, he was often disturbed with jealousy, and his wife's ill humours.

In the mean time, his fame and his works were not confined to his own country : they both were spread into different parts of Europe ; and, some of his pieces falling under the notice of Francis I. that monarch was so pleased with them, that he invited Sarto into France. Sarto went ; and no sooner arrived at court, but he experienced that prince's liberality, before he began to work. He did many things there for the king and the nobility ; but, when he was working one day upon a St. Jerome for the queen-mother, he received letters from his wife at Florence, which made him resolve to return thither. He pretended domestic affairs, yet promised the king not only to return, but also to bring with him a good collection of pictures and sculptures. In this, however, he was overruled by his wife and relations ; and, never returning, gave Francis, who had trusted him with a considerable sum of money, so ill an opinion of Florentine painters, that he would not look favourably on them for some years after.

By this sad step, Sarto fell from a very flourishing to a very mean condition. He gave himself up wholly to pleasure, spent the king's money and his own, and became at length very poor. The truth is, he was naturally mild, timorous, poor-spirited, and therefore set but very little value upon his own performances : yet the Florentines had so great an esteem for his works, that, during the fury of the popular factions among them, they preserved his pieces from the flames, when they spared neither churches nor any thing else. He was certainly an excellent artist, in whom nature and art concurred to shew what painting can do, either in design, colouring, or invention : but his pictures generally wanted boldness, strength, and life, as well as their painter. Sarto died of the plague in 1520, when only 42. Vasari, in his "Lives of the painters," relates a story of him, which shews what an excellent hand he had at copying. Frederic II, duke of Mantua, seeing at Florence a picture of Leo X, done by Raphael,

begged

begged it of Clement VII, who ordered Octavian of Medicis to deliver it to the duke. Octavian, being a lover of the fine arts, and troubled to lose from Florence such a curiosity, made use of the following artifice. He got Sarto to copy it, and sent the copy to the duke, who was highly pleased with it; and so far from discovering the cheat, that even Julio Romano, who had been Raphael's scholar, and had drawn the drapery of that piece under him, took the copy for the original. "What," said he to Vasari some years after, "don't I see the strokes, that I struck with my own hand?" But Vasari assured him, that he saw Sarto copy it; and, to convince him further, shewed him his private mark. Sarto had many disciples who became eminent in their profession, as Salviati, Vasari, &c.

SAVAGE (RICHARD), an eminent instance of the uselessness and insignificance of knowledge, wit, and genius, without prudence and a proper regard to the common maxims of life, was born in 1698. He was the son of Anne countess of Macclesfield, by the earl of Rivers. He might have been considered as the lawful issue of the earl of Macclesfield; but his mother, in order to procure a separation from her husband, made a public confession of adultery in this instance. As soon as this spurious offspring was brought to light, the countess treated him with every kind of unnatural cruelty. She committed him to the care of a poor woman, to educate as her own. She prevented the earl of Rivers from making him a bequest in his will of 6000*l.* by declaring him dead. She endeavoured to send him secretly to the American plantations; and at last, to bury him in poverty and obscurity for ever, she placed him as an apprentice to a shoemaker in Holborn. About this time his nurse died; and in searching her effects, which he imagined to be his right, he found some letters, which informed him of his birth, and the reasons for which it was concealed. He now left his low occupation, and tried every method to awaken the tenderness, and attract the regard of his mother: but all his assiduity was without effect; for he could neither soften her heart, nor open her hand, and he was reduced to the miseries of want. By the care of the lady Mason, mother to the countess, he had been placed at the grammar school at St. Albans, where he had acquired all the

T 3

learning

learning which his situation allowed ; and necessity now obliged him to become an author.

The first effort of his uncultivated genius was a poem against Hoadley, bishop of Bangor ; of which the author was afterwards ashamed. He then attempted to write for the stage, but with little success : yet this attempt was attended with some advantage, as it introduced him to the acquaintance of Sir Richard Steele and Mr. Wilks. Whilst he was in dependence on these gentlemen, he was an assiduous frequenter of the theatres, and never absent from a play in several years. In 1723, he brought a tragedy on the stage, in which himself performed a part, the subject of which was “ Sir Thomas Overbury.” If we consider the circumstances under which it was written, it will afford at once an uncommon proof of strength of genius, and an evenness of mind not to be ruffled. Whilst he was employed upon this work, he was without lodging, and often without food ; nor had he any other conveniences for study, than the fields or the street ; and, when he had formed a speech, he would step into a shop, and beg the use of pen, ink, and paper. The profits of this play amounted to about 200*l.* ; and it procured him the notice and esteem of many persons of distinction, some rays of genius glimmering through all the clouds of poverty and oppression. But, when the world was beginning to behold him with a more favourable eye, a misfortune befell him, by which not only his reputation, but his life, was in danger. In a night-ramble he fell into a coffee-house of ill fame, near Charing-Cross ; when a quarrel happened, and one Mr. Sinclair was killed in the fray. Savage, with his companion, was taken into custody, tried for murder, and capitally convicted of the offence. His mother was so inhuman, at this critical juncture, as to use all means to prejudice the queen against him, and to intercept all the hopes he had of life from the royal mercy : but at last the countess of Hertford, out of compassion, laid a true account of the extraordinary story and sufferings of poor Savage before her majesty ; and obtained his pardon.

He now recovered his liberty, but had no means of subsistence ; and a lucky thought struck him, that he might compel his mother to do something for him, and extort that from her by satire, which she had denied to natural affection. The expedient proved successful ; and lord Tyrconnel, on his promise to lay aside his design,
received

received him into his family, treated him as his equal, and engaged to allow him a pension of 200*l.* a year. In this gay period of life, when he was surrounded by the affluence of pleasure, he published "The Wanderer, a moral Poem, 1729," which was approved by Pope, and which the author himself considered as his master-piece. It was addressed to the earl of Tyrconnel, with the highest strains of panegyric. These praises, however, in a short time he found himself inclined to retract, being discarded by that nobleman on account of his imprudent and licentious behaviour. He now thought himself again at liberty to expose the cruelty of his mother, and accordingly published, "The Bastard, a Poem." This had an extraordinary sale: and, its appearance happening at a time when the countess was at Bath, many persons there in her hearing took frequent opportunities of repeating passages from it; and shame obliged her to quit the place.

Some time after this, Savage formed a resolution of applying to the queen: she had given him his life, and he hoped her goodness might enable him to support it. He published a poem on her birth-day, which he intitled, "The Volunteer Laureat." She graciously sent him fifty pounds, with an intimation that he might annually expect the same bounty. His conduct with regard to this pension was very particular: as soon as he had received it, he immediately disappeared, and lay for some time out of the reach of his most intimate friends. At length he would be seen again, penniless as before, but never informed any person where he had been, nor was his retreat ever discovered. His perpetual indigence, politeness, and wit, still raised him new friends, as fast as his misbehaviour lost him his old ones; and Sir Robert Walpole, the prime minister, was warmly solicited in his favour. Promises were given, but ended in a disappointment; upon which he published a poem in the "Gentleman's Magazine," intitled, "The Poet's Dependence on a Statesman."

His poverty still encreasing, he only dined by accident, when he was invited to the tables of his acquaintance, from which the meanness of his dress often excluded him. Having no lodgings, he passed the night often in mean houses, which are set open for any casual wanderers; sometimes in cellars, amongst the riot and filth of the meanest and most profligate of the rabble; and sometimes, when he was totally without money, walked about the

streets till he was weary, and lay down in the summer upon a bulk, and, in the winter, with his associates in poverty, among the ashes of a glass-house. His distresses, however afflictive, never dejected him. In his lowest sphere, his pride kept up his spirits, and set him on a level with those of the highest rank. He never admitted any gross familiarity, or submitted to be treated otherwise than an equal. This wretched life was rendered more unhappy in 1738, by the death of the queen, and the loss of his pension. His distress was now publicly known, and his friends therefore thought proper to concert some measures for procuring him a permanent relief. It was proposed that he should retire into Wales, with an allowance of 50 l. per annum, to be raised by subscription, on which he was to live privately in a cheap place, and lay aside all his aspiring thoughts.

This offer he seemed to accept with great joy, and set out on his journey with fifteen guineas in his purse. His friends and benefactors, the principal of whom was Mr. Pope, expected now to hear of his arrival in Wales; but, on the 14th day after his departure, they were surprised with a letter from him, acquainting them that he was yet upon the road, and without money, and could not proceed without a remittance. The money was sent, by which he was enabled to reach Bristol; whence he was to go to Swansea by water. He could not immediately obtain a passage, and therefore was obliged to stay some time at Bristol; where, with his usual facility, he made an acquaintance with the principal people, and was treated with all kinds of civility. At last he reached the place proposed for his residence; where he stayed a year, and completed a tragedy, which he had begun in London. He was now desirous of coming to town to bring it on the stage: but his friends, and particularly Mr. Pope, who was his chief benefactor, opposed the design very strongly; and advised him to put it into the hands of Thomson and Mallet to fit it for the stage, and to allow his friends to receive the profits, out of which an annual pension should be paid him. The proposal he rejected, quitted Swansea, and set off for London: but, at Bristol, a repetition of the kindness he had formerly found invited him to stay. He stayed so long, that by his imprudence and misconduct he wearied out all his friends. His wit had lost its novelty; and his irregular behaviour, and late hours, grew very troublesome to men of business. His money was spent, his

his cloaths worn out, and his shabby appearance made it difficult for him to obtain a dinner. Here, however, he stayed, in the midst of poverty, hunger, and contempt, till the mistress of a coffee-house, to whom he owed about 8l. arrested him for the debt. He could find no bail, and was therefore lodged in prison. During his confinement, he began, and almost finished, a satire, intitled, “London and Bristol delineated;” in order to be revenged on those who had no more generosity than to suffer a man, for whom they professed a regard, to languish in a gaol for so small a sum.

When he had been six months in prison, he received a letter from Mr. Pope, on whom his chief dependance now rested, containing a charge of very atrocious ingratitude. Savage returned a very solemn protestation of his innocence; and he appeared much disturbed at the accusation. In a few days after he was seized with a disorder, which at first was not suspected to be dangerous; but, growing daily more languid and dejected, at last a fever seizing him, he expired, Aug. 1, 1743, in his 46th year; and was buried in the church-yard of St. Peter, at the expence of the gaoler. Thus lived, and thus died, Richard Savage, leaving behind him a character strangely chequered with vices and good qualities. He was, however, undoubtedly a man of excellent parts; and, had he received the full benefits of a liberal education, and had his natural talents been cultivated to the best advantage, he might have made a respectable figure in life. He was happy in an agreeable temper, and a lively flow of wit, which made his company much coveted; nor was his judgement, both of writings and of men, inferior to his wit; but he was too much a slave to his passions, and his passions were too easily excited. He was warm in his friendships, but implacable in his enmity; and his greatest fault, which is indeed the greatest of all faults, was ingratitude. He seemed to think every thing due to his merit, and that he was little obliged to any one for those favours which he thought it their duty to confer on him: it is therefore the less to be wondered at, that he never rightly estimated the kindness of his many friends and benefactors, or preserved a grateful and due sense of their generosity towards him.

The works of this original writer, after having long lain dispersed in magazines and fugitive publications, were collected and published by T. Evans, bookseller, in the Strand, in an elegant edition in 2 vols. 8vo, to which are
I
prefixed

prefixed the admirable Memoirs of Savage, written by Dr. Samuel Johnson.

Gent. Mag.
1783, p.
814.

SAVAGE (JOHN), D. D. the benevolent president of the famous club at Royston, was rector, first, of Bygrave, then of Clothall, Herts; and lecturer of St. George, Hanover-square, London. In his younger days he had travelled with James 5th earl of Salisbury, who gave him the great living of Clothall, where Dr. Savage rebuilt the rectory-house. In his more advanced years he was so lively, pleasant, and facetious, that he was called the "Aristippus" of the age. One day, at the levee, George I. asked him, "How long he had stayed at Rome with lord Salisbury?" Upon his answering how long, "Why," said the king, "you stayed long enough, why did you not convert the Pope?" "Because, Sir," replied he, "I had nothing better to offer him." Having been bred at Westminster, he had always a great fondness for the school, attended at all their plays and elections, assisted in all their public exercises, grew young again, and, among boys, was a great boy himself. He used to attend the schools, to furnish the lads with extempore epigrams at the elections. He died March 24, 1747; and the king's scholars had so great a regard for him, that, after his decease, they made a collection among themselves, and, at their own charge, erected a small tablet of white marble to his memory, in the East cloister, thus inscribed:

Anecdotes
of Bowyer,
by Nichols,
p. 644.

"JOHANNI SAVAGE, S. T. P.

Alumni Scholæ Westmonasteriensis posuerunt,

MDCCL.

Tu nostræ memor usque Scholæ, dum vita manebat;

Musa nec immemores nos finit esse Tui.

Ipse loci Genius te mœret Amicus Amicum,

Et luctu Pietas nos propiore ferit.

Nobiscum assûeras docto puerafcere lusu,

Fudit & ingenitos cruda senectâ sales.

Chare Senex, Puer hoc te saltem carmine donat;

Ingratum Pueri nec tibi carmen erit."

He printed two Sermons; 1. "On the Election of the Lord Mayor, 1707;" 2. "Before the Sons of the Clergy, 1715."

Niceron,
tom. IX.

SAVARY (JAMES), an eminent French writer upon the subject of trade, was born at Doué in Anjou 1622. He was sent to Paris, and put apprentice to a merchant; and

and carried on trade till 1658, when he left off the practice, to apply with more attention to the theory. It is said, indeed, that he had acquired a very competent fortune: but, as things afterwards happened, it does not seem to have been sufficient for his demands. He was married in 1650; and in 1667, when the king declared a purpose of assigning privileges and pensions to such of his subjects as had twelve children alive, Savary was not too rich to put in his plea. He was afterwards admitted of the council for the reformation of commerce; and the orders, which passed in 1670, were drawn up from his instructions and advices. He was pressed by the commissioners to digest his principles into a volume, and to give it the public; which he afterwards did at Paris, in 1675, 4to, under the title of, “*Le Parfait Negociant, ou, Instruction generale pour ce qui regarde le Commerce des Merchandises de France et des Pays Etrangers.*” The 7th edition of this work, which was every time improved and augmented by the author, was printed at Paris 1713, 4to; and an eighth, with further corrections and additions by his son Philemon Lewis Savary, was published in 1721. It has been translated into almost all European languages. In 1688, he published “*Avis et Counseils sur les plus importantes matieres du Commerce;*” in 4to; which has been considered as a second volume to the former work, and often re-printed. He died in 1690; and, out of seventeen children which he had by one wife, left eleven.

Two of the sons, James and Philemon, became afterwards famous in their father's way. James Savary not only laboured to augment and perfect his father's works, but also undertook a very great one of his own. He was put upon this by his situation and employment; for, being chosen in 1686 inspector general of the manufactures at the custom-house of Paris, he had a mind to take an account of all the several sorts of merchandize that passed through it; and, to do this the more easily, ranged in alphabetical order all the words relating to manufactures and commerce, as fast as he understood them. Then he gave some definitions and explications, and called his collection “*Manuel Mercantile;*” yet without any thoughts of publishing it, but only for his own private use. In this state his work was, when the magistrates, whom the king had chosen to preside over the council of commerce, came to hear of it: they commended the plan, and earnestly

estly exhorted him to enlarge and perfect it. He complied; but, not having leisure enough to do it of himself, by reason of his employ, he took his brother Philemon, although a canon of the royal church of St. Maur, into partnership with him; and they laboured jointly at the work. James, after two or three years illness, died in 1716, leaving it unfinished: but Philemon brought it to a conclusion, and published it at Paris in 1723, under this title, “*Dictionnaire Universel du Commerce*,” in 2 vols. folio.

The same Philemon, animated by the favourable reception given to this work, spent three other years in making it more complete and perfect; and finished a third volume, by way of supplement to the two former, which appeared in 1729. This was after his death, which happened in 1727. This “*Dictionary of Commerce*” has been universally spoken of as a very excellent work. A fine edition of it was printed in Paris, 3 vols. folio, in 1748.

SAVILLE (Sir HENRY), a most learned Englishman, was descended from a gentleman's family, and born at Bradley, near Halifax in Yorkshire, Nov. 30, 1549. He was entered of Merton-college, Oxford, in 1561, where he took the degrees in arts, and was chosen fellow. When he proceeded master of arts in 1570, he read for that degree on the *Almagest* of Ptolemy, which procured him the reputation of a man wonderfully skilled in mathematics and the Greek language; in the former of which, he voluntarily read a public lecture in the university for some time. In 1578, he travelled into France and other countries; where, diligently improving himself in all useful learning, in languages, and the knowledge of the world, he became a most accomplished gentleman. At his return, he was made tutor in the Greek tongue to queen Elizabeth, who had a great esteem and liking for him. In 1585, he was made warden of Merton-college, which he governed six and thirty years with great honour, and improved by all the means he could with riches and good letters. In 1596, he was chosen provost of Eton-college; which society he made it his business to fill with the most learned men, among whom was the ever memorable John Hales. James I, upon his accession to the crown of England, expressed a particular regard for him, and would have preferred him either in church or state; but Sir Henry declined

Athen.
Oxon.

declined it, and only accepted the honour of knighthood from his majesty at Windsor in 1604. His only son dying about that time, he devoted his fortune thenceforth to the promoting of learning. In 1619, he founded two lectures, or professorships, one in geometry, the other in astronomy, in the university of Oxford; which he endowed with a salary of 160*l.* a year each, besides a legacy of 600*l.* for purchasing more lands for the same use. He also furnished a library with mathematical books near the mathematical school, for the use of his professors; and gave 100*l.* to the mathematical chest of his own appointing; adding afterwards a legacy of 40*l.* a year to the same chest, to the university, and to his professors jointly. He likewise gave 120*l.* towards the new-building of the schools; several rare manuscripts and printed books to the Bodleian library; and a good quantity of Greek types to the printing-press at Oxford. He died at Eton-college Feb. 19, 1621-2, and was buried in the chapel there. The university of Oxford paid him the greatest honours, by having a public speech and verses made in his praise, which were published soon after in 4*to*, under the title of “*Ultima Linea Savilii.*” As to his character, the highest encomiums are bestowed on him by all the learned of his time: by Isaac Casaubon, Mercerus, Meibomius, Joseph Scaliger, and especially the learned bishop Montagu; who, in his “*Diatribæ*” upon Selden’s “*History of Tythes*,” styles him “that magazine of learning, whose memory shall be honourable amongst not only the learned, but the righteous for ever.”

We have already mentioned several noble instances of his munificence to the republic of letters: in the account of his publications many more, and even greater, will appear. In 1581, he obliged the world with an English version of, 1. “*Four Books of the Histories of Cornelius Tacitus, and the Life of Agricola; with notes upon them,*” folio: dedicated to queen Elizabeth. The notes upon this work were translated into Latin by Isaac Gruter, and published at Amsterdam, 1649, in 12*mo*, to which Gruter jubjoined a treatise of our author, published in 1598 under this title, 2. “*A View of certain Military Matters, or Commentaries concerning Roman Warfare;*” which treatise, soon after its first appearance, had been translated into Latin by Marquardus Freherus, and printed at Heidelberg in 1601. In 1596, he published a collection of the best ancient writers of our English History,

History, intituled, 3. “*Rerum Anglicarum Scriptores*”
 “*post Bedam præcipui, ex vetustissimis Codicibus nunc*”
 “*primum in lucem editi:*” to which he added chronological tables at the end, from Julius Cæsar to the coming in of William the Conqueror. 4. He undertook and finished a fine edition of “*St. Chrysoftom’s Works*” in Greek, printed 1613, in 8 vols. folio. In the preface, he says, “*that, having himself visited, about twelve years*”
 “*before, all the public and private libraries in Britain,*”
 “*and copied out thence whatever he thought useful to*”
 “*his design, he then sent some learned men into France,*”
 “*Germany, Italy, and the East; to transcribe such parts*”
 “*as he had not already, and to collate the others with*”
 “*the best manuscripts.*” At the same time, he makes his acknowledgments to several great men for their assistance; as Thuanus, Velferus, Schottus, Isaac Casaubon, Fronto Ducæus, Janus Gruterus, Hoeschelius, &c. In the 8th volume are inserted Sir Henry Savile’s own notes, with those of other learned men. The whole charge of this edition, including the several sums paid to learned men, at home and abroad, employed in finding out, transcribing, and collating the best manuscripts, is said to have amounted to no less than 8000*l.* [A]; but, as soon as it was finished, the bishops and clergy of France employed Fronto Ducæus, who was a learned Jesuit, to reprint it at Paris with a Latin translation. This edition appeared in 1621, and the following years, in 10 vols. folio; and a finer edition hath been since put out by Father Montfaucon and the Benedictins, at Paris 1686, in 13 vols. folio. In 1718, he published a Latin work, written by Thomas Bradwardin, abp. of Canterbury, against Pelagius, intituled, 5. “*De causa Dei contra Pelagium, et de virtute causarum;*” to which he prefixed the Life of Bradwardin. In 1621, he published a collection of his own mathematical lectures. 6. “*Prælectiones Tredecim in principia Elementorum Euclidis Oxoniæ habitæ,*” 4to. 7. “*Oratio coram Elizabethâ Regina Oxoniæ habitâ, anno*”
 “*1592, Oxon. 1658,*” 4to; published by Dr. Barlow from the original in the Bodleian library. 8. He translated into Latin king James’s “*Apology for the Oath of Allegiance.*” He left several manuscripts behind him, written at the command of king James; all which are in the Bodleian library. He wrote notes likewise upon the

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[A] Yet complete copies of it, when culation at sales, are often sold for they ever happen to come into cir- less than 30 shillings!

margin of many books in his library, particularly of Eusebius's "Ecclesiastical History;" which were afterwards used, and thankfully acknowledged, by Valefius, in his edition of that work in 1659. There are four of his letters to Camden, published by Smith among "Camden's Letters, 1691," 4to.

He had a younger brother, THOMAS SAVILE, who was admitted probationer fellow of Merton-college, Oxford, in 1580; afterwards travelled abroad into several countries; upon his return, was chosen fellow of Eton-college; and died at London in 1592-3. This gentleman was a man of great learning, and an intimate friend of Camden; among whose letters, just mentioned, there are fifteen of Mr. Savile's to him.

SAVILE (Sir GEORGE), marquis of Halifax, as great a statesman as any of his time, was descended from an ancient family in Yorkshire, and probably born about 1630, as is conjectured from the time of returning from his travels. He contributed all he could to bring about the Restoration; and, soon distinguishing himself after that æra by his great abilities, was created a peer, in consideration of his own and his father's merits to the crown. In 1668, he was appointed of that remarkable committee, which sat at Brook-Hall for the examination of the accounts of the money which had been given during the Dutch war, of which no member of the house of commons was admitted. April 1672, he was called to a seat in the privy council; and, June following, went over to Holland with the duke of Bucks and the earl of Arlington, as ambassador extraordinary and plenipotentiary, to treat about a peace with France, when he met with great opposition from his colleagues.

In 1675, he opposed with vigour the non-resisting test bill; and was removed from the council board the year following by the interest of the earl of Danby, the treasurer. He had provoked this lord by a shaft of his wit, in the examination before the councils concerning the revenue of Ireland; in which, lord Widrington having confessed, that he had made an offer of a considerable sum to the lord treasurer, and that his lordship had rejected the offer so as not to discourage a second attempt, lord Halifax observed upon this, that it would be somewhat strange if a man should ask the use of another man's wife, and the other indeed should refuse it, but with great civility.

His

Birch's
heads and
characters.

His removal was very agreeable to the duke of York, who at that time had a more violent aversion to him, than even to Shaftsbury himself; because he had spoken with great firmness and spirit in the house of lords against the declaration for a toleration. However, upon a change of the ministry in 1679, his lordship was made a member of the new council. The same year, in the consultations about the bill of exclusion, he seemed averse to it; but proposed such limitations of the duke's authority, as should disable him from doing any harm, either in church or state; such as the taking out of his hands all power in ecclesiastical matters, the disposal of the public money, and the power of making peace or war, and lodging these in the two houses of parliament; and that the parliament in being at the king's death should continue without a new summons, and assume the administration; but his lordship's arguing so much against the danger of turning the monarchy, by the bill of exclusion, into an elective government, was thought the more extraordinary, because he made an hereditary king the subject of his mirth.

When the exclusion-bill was brought into the house of lords, Halifax appeared with great resolution at the head of the debates against it. This so highly exasperated the house of commons, that they addressed the king to remove him from his councils and presence for ever: but he prevailed with his majesty soon after to dissolve that parliament, and was created an earl. However, upon his majesty's deferring to call a new parliament, according to his promise to his lordship, he fell sick through vexation of mind; and expostulated severely with those who were sent to him on that affair, refusing the post both of secretary of state and lord lieutenant of Ireland. A parliament being called in 1680, he still opposed the exclusion-bill, and gained great reputation by his management of the debates, though it occasioned a new address from the house of commons to remove him. However, after rejecting that bill in the house of lords, his lordship pressed them, though without success, to proceed to limitations; and began with moving, that the duke might be obliged to live five hundred miles out of England during the king's life. August 1682, he was created a marquis, and soon after made privy seal; and, upon king James's accession, president of the council. But on refusing his consent to the repeal of the tests, he was told by that monarch, that though he could never forget his past services, yet, since
he

he would not comply in that point, he was resolved to have all of a piece; and so his lordship was dismissed from all public employments. He was afterwards consulted by Mr. Sidney, whether he would advise the prince of Orange's coming over; but the matter being opened to him at a great distance, he did not encourage a further freedom, looking upon the attempt as impracticable, since it depended on so many accidents. Upon the arrival of that prince, he was sent by the king, with the earls of Rochester and Godolphin, to treat with him.

In that assembly of the lords which met after king James's withdrawing himself the first time from Whitehall, the marquis was chosen their president: and, upon the king's return from Feversham, he was sent, together with the earl of Shrewsbury and lord Delamere, from the prince of Orange, ordering his majesty to quit his palace at Whitehall, and retire to Hull. In the convention parliament, he was chosen speaker of the house of lords; and strenuously supported the motion for the vacancy of the throne, and the conjunctive sovereignty of the prince and princess, upon whose accession he was again made privy seal. But in the session of 1689, upon the enquiry into the authors of the prosecutions against lord Russell, Algernon Sidney, &c. the marquis, having concurred in these councils in 1683, now quitted the court, and became a zealous opposer of the measures of the government, till his death, which happened in April 1695, being occasioned by a gangrene in a rupture he had long neglected. When he saw death inevitably approaching, he shewed a philosophical firmness of mind, and professed himself a sincere Christian; lamenting the former part of his life, with solemn resolutions of becoming a new man, if God would raise him up. Bp. Burnet characterizes him as follows: "He was a man of great and ready wit, full of life and very pleasant, much turned to satire; he let his wit turn upon matters of religion; so that he passed for a bold and determined Atheist, though he often protested to me, that he was not one, and said, he believed there was not one in the world. He confessed he could not swallow down all that divines imposed on the world; he was a Christian in submission; he believed as much as he could; and hoped, that God would not lay it to his charge, if he could not digest iron as an ostrich did, nor take into his belief things that must burst him. If he had any scruples, they were not sought

“ sought for nor cherished by him ; for he never read an
 “ atheistical book in his life. In sickness, I knew him
 “ very much affected with a sense of religion : I was then
 “ often with him ; he seemed full of good purposes, but
 “ they went off with his sickness : he was continually
 “ talking of morality and friendship. He was punctual
 “ in his payments, and just in all private dealings ; but,
 “ with relation to the public, he went backward and for-
 “ ward, and changed sides so often, that in the conclu-
 “ sion no side trusted him ; he seemed full of common-
 “ wealth notions, yet he went into the worst part of king
 “ Charles’s reign. The liveliness of his imagination was
 “ always too hard for his judgement. His severe jest
 “ was preferred by him to all arguments whatever, and
 “ he was endless in council ; for, when after much dis-
 “ course a point was settled, if he could find a new jest,
 “ whereby he could make that which was digested by
 “ himself seem ridiculous, he could not hold, but would
 “ study to raise the credit of his wit, though it made
 “ others call his judgement in question. When he talked
 “ to me, as a philosopher, of the contempt of the world,
 “ I asked him what he meant by getting so many new
 “ titles, which I called the hanging himself about with
 “ bells and tinsel ; he had no other excuse for it but this,
 “ that, if the world were such fools as to value those mat-
 “ ters, a man must be a fool for company : he consider-
 “ ed them but as rattles, yet rattles please children ; so
 “ these might be of use to his family.”

His heart was much set on raising his family ; but,
 though he made a vast estate for them, he buried two of
 his sons, and almost all his grand children. The son that
 survived him was an honest man, but far inferior to him :
 and this son dying without issue male, in 1700, the dig-
 nity became extinct in this family, and the title of earl
 of Halifax was revived in the person of Charles Montague,
 the same year.

Besides “ The Character of a Trimmer,” he wrote,
 “ Advice to a Daughter ;” “ The Anatomy of an Equi-
 “ valent ;” “ A Letter to a Dissenter, upon his Majesty’s
 “ late Glorious Declaration of Indulgencies ;” “ A rough
 “ Draught of a new Model at Sea, in 1694 ;” “ Maxims
 “ of State.” All which were printed together after his
 death ; and the third edition came out in 1717, 8vo. Since
 these, there was also published under his name, “ The
 “ Character of king Charles the Second ; to which is sub-
 “ joined

“ joined, *Maxims of State, &c.* 1750.” 8vo. “ *Charac-* Harl. Cat. 21.
 “ *ter of Bishop Burnet,*” printed at the end of his “ *Hif-* vol. I.
 “ *tory of his own Times;*” “ *Historical Observations*” p. 438.
 “ upon the Reigns of Edward I, II, III, and Richard II.
 “ with Remarks upon their faithful Counsellors and false
 “ Favourites, 1689.” All his pieces are written with
 spirit and elegance.

SAUNDERSON (Dr. NICHOLAS), an illustrious professor of the mathematics in the university of Cambridge, and fellow of the Royal Society, was born in 1682, at Thurlston in Yorkshire; where his father, besides a small estate, enjoyed a place in the Excise. When he was twelve months old, he was deprived by the small-pox, not only of his sight, but of his eyes also; for they came away in abscesses; so that he retained no more idea of light and colours, than if he had been born blind. He was sent early to a free-school at Penniston, and there laid the foundation of that knowledge of the Greek and Roman languages, which he afterwards improved so far by his own application to the classic authors, as to hear the works of Euclid, Archimedes, and Diophantus, read in their original Greek. As soon as he had gone through the business of the grammar-school, his father, whose occupation led him to be conversant in numbers, began to instruct him in the common rules of arithmetic. Here it was that his genius first appeared: he soon became able to work the common questions, to make long calculations by the strength of his memory, and to form new rules to himself for the more ready solving of such problems as are often proposed to learners, more with a design to perplex than to instruct. At eighteen, he was introduced to the acquaintance of Richard West of Undorbank, esq. a gentleman of fortune and a lover of the mathematics: who, observing his uncommon capacity, took the pains to instruct him in the principles of algebra and geometry, and gave him every encouragement in his power to the prosecution of these studies. Soon after, he grew acquainted with Dr. Nettleton, who took the same pains with him; and it was to these gentlemen, that he owed his first institution in the mathematical sciences. They furnished him with books, and often read and expounded them to him; but he soon surpassed his masters, and became fitter to teach, than learn any thing from them.

The Life and Character of professor Saunderson, prefixed to his “ Elements of Algebra:” printed at Cambridge, 1740, in 2 vols. 4to.

His passion for learning growing up with him, his father encouraged it; and sent him to a private academy at Attercliff near Sheffield. Logic and metaphysics, it seems, made up the principal learning of this school: the former being chiefly the art of disputing in mood and figure, a dry study, conversant only in words, the latter, dealing in such abstract ideas as have not the objects of sense for their foundation, were neither of them agreeable to the genius of our author; and therefore he made but a short stay here. He remained some time after in the country, prosecuting his studies in his own way, without either guide or assistant: indeed, he needed no other than a good author, and some person that could read it to him; being able by the strength of his own abilities to surmount all difficulties that might occur. His education had hitherto been carried on at the expence of his father, who, having a numerous family, grew uneasy under the burden: his friends therefore began to think of fixing him in some way of business, by which he might support himself. His own inclination led him strongly to Cambridge; but the expence of an education there was a difficulty not to be got over. At last, it was resolved he should try his fortune there, but in a way very uncommon; not as a scholar, but a master; for his friends, observing in him a peculiar felicity in conveying his ideas to others, hoped that he might teach the mathematics with credit and advantage, even in the university; or, if this design should miscarry, they promised themselves success in opening a school for him in London.

Accordingly in 1707, being now twenty-five, he was brought to Cambridge by Mr. Joshua Dunn, then a fellow-commoner of Christ's-college; where he resided with his friend, but was not admitted a member of the college. The society were much pleased with so extraordinary a guest, allotted him a chamber, the use of their library, and indulged him in every privilege that could be of advantage to him. But many difficulties obstructed his design: he was placed here without friends, without fortune, a young man, untaught himself, to be a teacher of philosophy in an university, where it then reigned in the greatest perfection. Whiston was at this time in the mathematical professor's chair, and read lectures in the manner proposed by Saunderson; so that an attempt of this kind looked like an encroachment on the privileges of his office: but, as a good-natured man and an encourager of learning, he readily

readily consented to the application of friends, made on behalf of so uncommon a person. Mr. Dunn had been very assiduous in making known his character; his fame in a short time had filled the university; men of learning and curiosity grew ambitious and fond of his acquaintance; so that his lecture, as soon as opened, was frequented by many, and in a short time very much crowded. “The Principia Mathematica, Optics, and Arithmetica Universalis of Sir Isaac Newton” were the foundation of his lecture; and they afforded a noble field to display his genius in. It will be matter of surprise to many, that he should read lectures in optics, discourse on the nature of light and colours, explain the theory of vision, the effect of glasses, the phenomena of the rainbow, and other objects of sight: but, if we consider that this science is altogether to be explained by lines, and is subject to the rules of geometry, it will be easy to conceive, that he might be a master of these subjects.

As he was instructing the academical youth in the principles of the Newtonian philosophy, it was not long before he became acquainted with the incomparable author, although he had left the university several years; and enjoyed his frequent conversation concerning the more difficult parts of his works. He lived in friendship also with the most eminent mathematicians of the age; with Halley, Cotes, De Moivre, &c. Upon the removal of Whiston from his professorship, Saunderson’s mathematicâl merit was universally allowed so much superior to that of any competitor, that an extraordinary step was taken in his favour, to qualify him with a degree, which the statutes require. Upon application made by the heads of colleges to the duke of Somerset their chancellor, a mandate was readily granted by the queen, for conferring on him the degree of master of arts: upon which he was chosen Lucasian professor of the mathematics, Nov. 1711, Sir Isaac Newton all the while interesting himself very much in the affair. His first performance, after he was seated in the chair, was an inauguration speech made in very elegant Latin, and a style truly Ciceronian; for he was well versed in the writings of Tully, who was his favourite in prose, as Virgil and Horace were in verse. From this time he applied himself closely to the reading of lectures, and gave up his whole time to his pupils. He continued among the gentlemen of Christ’s college till 1723; when he took a house in Cambridge, and soon

after married a daughter of the rev. Mr. Dickons, rector of Boxworth in Cambridgeshire, by whom he had a son and a daughter. In 1728, when George II. visited the university, he was pleased to signify his desire of seeing so remarkable a person; and accordingly the professor waited upon his majesty in the senate-house, and was there created doctor of laws by royal favour.

Saunderson was naturally of a strong healthy constitution; but being too sedentary, and constantly confining himself to the house, he became at length a valetudinarian of a very scorbutic habit. For some years he frequently complained of a numbness in his limbs, which, in the spring of 1739, ended in a mortification of his foot; when, his blood being in a very ill state, no art or medicines were able to stop its progress. He died the 19th of April, in his 57th year; and lies buried, according to his request, in the chancel at Boxworth. He was a man rather to be admired than loved. He had much wit and vivacity in conversation, so that none could be a better companion. He had also a great regard to truth, and was one of those sincere men who think it their duty to speak it at all times: and therefore his sentiments on men and opinions, his praises or censures, his friendship or disregard, were expressed without partiality or reserve; which, as must easily be imagined, would raise him up many enemies, and expose him to many animosities. He received the notice of his approaching death with great calmness and serenity; and after a short silence, resuming life and spirit, talked with as much composure as usual. He was not supposed to entertain any great notion of revealed religion, yet, we are told, appointed to receive the sacrament the evening before his death; which a delirium that never went off prevented him from doing.

A blind man moving in the sphere of a mathematician, seems a phenomenon difficult to be accounted for, and has excited the admiration of every age in which it has appeared. Tully mentions it as a thing scarce credible in his own master in philosophy Diodotus, that “ he exercised himself therein with more assiduity, after he became blind; and, what he thought next to impossible to be done without sight, that he professed geometry, describing his diagrams so expressly to his scholars, that they could draw every line in its proper direction.”

Tusculan.
Disputat.
V. 39.

Hieron. de
viris illustri-
bus, c. 109.

Jerom relates a more remarkable instance in Didymus of Alexandria, who, “ though blind from his infancy, and therefore

“ therefore ignorant of the very letters, appeared so great
 “ a miracle to the world, as not only to learn logic, but
 “ geometry also to perfection, which seems the most of
 “ any thing to require the help of sight.” But, if we
 consider that the ideas of extended quantity, which are the
 chief objects of mathematics, may as well be acquired
 from the sense of feeling, as that of sight; that a fixed and
 steady attention is the principal qualification for this study;
 and that the blind are by necessity more abstracted than
 others, for which reason Democritus is said to have put
 out his eyes, that he might think more intensely; we
 shall perhaps find reason to suppose, that there is no other
 branch of science more adapted to their circumstances. Tully, in loco supra citato.

It was by the sense of feeling, that Saunderson acquired
 most of his ideas at first; and this he enjoyed in great
 acuteness and perfection, as it commonly happens to the
 blind, whether by the gift of nature, or, as is more pro-
 bable, by the necessity of application. Yet he could not,
 as some have imagined, and as Mr. Boyle was made to
 believe of a blind man at Maestricht, distinguish colours
 by that sense; and, having made repeated trials, he used
 to say, it was pretending to impossibilities. But he could
 with great nicety and exactness discern the least difference
 of rough and smooth in a surface, or the least defect of
 polish. Thus he distinguished in a set of Roman medals
 the genuine from the false, though they had been coun-
 terfeited with such exactness, as to deceive a connoisseur,
 who had judged by the eye. His sense of feeling was
 very accurate also in distinguishing the least variation in
 the atmosphere; and he has been seen in a garden, when
 observations have been making on the sun, to take notice
 of every cloud, that interrupted the observation, almost as
 justly as they who could see it. He could tell when any
 thing was held near his face, or when he passed by a tree
 at no great distance, provided there was a calm air, and
 little or no wind: these he did by the different pulse of
 the air upon his face.

An exact and refined ear is what such are commonly
 blessed with, who are deprived of their eyes: our professor
 was perhaps inferior to none in the excellence of his. He
 could readily distinguish to the fifth part of a note; and
 by his performance on the flute, which he had learned as
 an amusement in his younger years, discovered such a
 genius for music, as, if he had cultivated the art, would
 have probably appeared as wonderful as his skill in the

mathematics. By his quickness in this sense he not only distinguished persons with whom he had ever once conversed so long as to fix in his memory the sound of their voice, but in some measure places also. He could judge of the size of a room, into which he was introduced, of the distance he was from the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a sound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it sounded.

There was scarcely any part of the mathematics, on which he had not written something for the use of his pupils: but he discovered no intention of publishing any of his works till 1733. Then his friends, alarmed by a violent fever that had threatened his life, and unwilling that his labours should be lost to the world, importuned him to spare some time from his lectures, and to employ it in finishing some of his works; which he might leave behind him, as a valuable legacy both to his family and the public. He yielded so far to these intreaties, as to compose in a short time his “Elements of Algebra;” which he left perfect, and transcribed fair for the press. It was published by subscription at Cambridge, 1740, in 2 vols. 4to; with a good mezzotinto print of the author, and an account of his life and character, prefixed.

It would be wrong to conclude this account of Saunderson, without mentioning the profound veneration he had for Sir Isaac Newton. If he ever differed in sentiment from any thing in Sir Isaac’s mathematical and philosophical writings, upon more mature consideration, he said, he always found the mistake to be his own. The more he read his works, and observed upon nature, the more reason he found to admire the justness and care, as well as happiness of expression, of that incomparable philosopher. He has left some valuable comments on his “Principia,” which not only explain the more difficult parts, but often improve upon the doctrines; and, though far short in their present state of what he would himself have published on the subject, yet they might be no unacceptable present to the public.

SAVONAROLA (JEROM), a famous Italian monk, was descended from a family at Padua, and born at Ferrara in 1452. He became a Dominican friar at Bologna, without the knowledge of his parents, in 1474; and soon grew

grew famous for piety and learning. His superiors employed him in teaching physics and metaphysics; but, having discharged that employment some years, he grew weary of those vain subtilties, and applied himself entirely to the reading of pious books, and especially the holy scriptures. He was employed in preaching and confessions, which he did with great assiduity. He was sent for to Florence in 1492, to prepare Laurence de Medicis for death. He distinguished himself here in an extraordinary manner, by the austerity of his life, and by the fervency of his preaching: by which he gained so prodigious a reputation and ascendancy in the city of Florence, that he governed it some years, as if he had been its sovereign. He pretended to divine revelations, and many thence concluded him to be an impostor and wicked Tartuffe: but this is no proof, many a madman besides Savonarola having really and sincerely believed himself to have been inspired from above. It is certain, that he did not abound in the wisdom of this world, if this wisdom consists in a regard for our own well-being; for he did what not man could do and be safe. In short, he preached with great zeal and eloquence, even in Italy, against the corruptions of the court of Rome, and particularly against the flagitious life and practices of pope Alexander VI; who, not being able to silence him, condemned him to be hanged and burned in 1498, which punishment he suffered with the greatest constancy and devotion.

He wrote a prodigious number of books, to promote morality and piety. He is a proper example to prove the great power of religious appearance over the multitude: for the effect would have been just the same upon the people of Florence, if Savonarola had been a Tartuffe or impostor; which however, notwithstanding the disputes about it, there is no sufficient reason to suppose. John Francis Picus, earl of Mirandula, has written his life.

SAURIN (JAMES), the son of an eminent Protestant lawyer, was born at Nismes in 1677. His father retired, after the repeal of the edict of Nantz, to Geneva, at which place he died. Saurin made no small progress in his studies, but abandoned them for some time, that he might follow arms. In 1694, he made a campaign as a cadet in lord Galloway's company, and soon afterwards procured a pair of colours. But as soon as the duke of Savoy had concluded a peace with France, Saurin quitted a profession for

for which he never was designed; and, on his return to Geneva again, applied himself to philosophy and divinity, under Turretin and other professors. In 1700 he visited both Holland and England. In this last country he made a long stay; and, in 1703 marrying, returned to the Hague in 1705. He was possessed of great talents, to which were added a fine address, an harmonious voice, and a most eloquent unaffected style. Five volumes of his sermons have made their appearance at different times; the first in 1708, the second in 1712, the third some years after, the fourth in 1722, and the fifth in 1725. Since his death, which happened at the Hague in 1730, the sermons relating to the passion of Jesus Christ, and other subjects, were published in two volumes. He also drew up, by the advice of a friend, who was preceptor to the children of George II. when prince of Wales, a "Treatise on Education," to which he prefixed a dedication to the young princes. This, though never printed, was followed by a handsome present from the princess of Wales. He obtained also a pension from the king, to whom he had inscribed the third volume of his sermons. In 1727 he published "The State of Christianity in France."

But his most considerable work was, "Discourses historical, critical, and moral, on the most memorable Events of the Old and New Testament." His first intention was to have published a set of prints, with titles and explanations; but, as that had been before executed by Fontaine amongst the Roman-catholics, and by Basnage amongst the Protestants, it became necessary to adopt a newer plan. This gave rise to the work abovementioned, which the author left imperfect. Two volumes made their appearance in folio, and was afterwards reprinted in four in 8vo. Six other discourses form a part of a fifth volume in 8vo, published by Mr. Roques, who undertook a continuation of the work. It is replete with learning. The Christian and the heathen authors, philosophers, poets, historians, and critics, are cited with the utmost profusion. It is a compilation of all their sentiments on every subject discussed throughout the work. The author shews himself to be a warm advocate for toleration; and, though the Catholics are more frequently censured than commended, yet his principles are very moderate. "A Dissertation on the Expediency of sometimes disguising the Truth," raised a clamour against the author, the fury of which he had not power to appease. As an historian, he believed that he was permitted

to produce the chief arguments of those that maintain, that in certain cases truth may be disguised; and the reasons which they gave who have asserted the contrary. He does not decide the question, but it is easy to perceive that he is a favourer of the former. His principal antagonist was Armand de la Chapelle, to whom Francis Michael Ganicon replied with great spirit, in a work, intituled, “*Lettres serieuses & jocosés.*” The three first of the letters, in the second volume, are in favour of Saurin. He was answered by La Chapelle with great violence. Saurin imagined, that he should be able to terminate this dispute by reprinting the dissertation separately, with a preface in defence of his assertions: but he was deceived, for La Chapelle published a very long and scurrilous reply. It was Saurin’s intention entirely to have neglected this production, but he found a new champion in Francis Bruys. This dispute was at length brought before the synod of Campmen; who, in May, 1730, ordered the churches of Utrecht, Leyden, and Amsterdam, to make their examinations, and report the result of them to the synod of the Hague, which was to sit in the September following. Commissaries were appointed for this purpose. The synod of Campen gave its opinion, and that of the Hague confirmed it: but, having made no mention of the instructions sent to the Walloon church at Utrecht, that assembly complained, and ordered Mr. Bonvoust, one of its ministers, to justify his proceedings and his doctrine. This he did in a large octavo volume, printed at Utrecht in 1731, after the death of Saurin, intituled, “*The Triumph of Truth and Peace; or, Reflections on the most important Events attending the last Synod assembled to determine in the Case of Messieurs Saurin and Maty.*” Saurin had contributed to this peace, by giving such a declaration of his sentiments as satisfied the Protestant churches; and he repeated that declaration, when he foresaw that the new lights, which Mr. Bruys had thrown upon this subject, was going to raise a storm that might perhaps have been severer than the last: however, death delivered him from all, Dec. 30, 1730.

SAUVEUR (JOSEPH), an eminent French mathematician, was born at La Fleche in 1653. He was absolutely dumb till he was seven years of age; and then the organs of speech did not disengage themselves so effectually, but that he was ever after obliged to speak very slowly

slowly and deliberately. From his infancy, he discovered a turn for mechanics ; and was always inventing and constructing some little thing or other in that way. He was sent to the college of the Jesuits to learn polite literature, but made very little progress in poetry and eloquence. Virgil and Cicero had no charms for him ; but he read with greediness books of arithmetic. He went to Paris in 1670 ; and, being intended for the church, applied to philosophy and theology, but succeeded no better. In short, mathematics was the only study he had any passion or relish for, and this he cultivated with extraordinary success ; for, during his course of philosophy, he learned the six first books of Euclid, in the compass of one month, without a master. As he had an impediment in his voice, he was prevailed on by Bossuet, at that time bishop of Condom, to apply himself to physic : but this was utterly against the inclination of an uncle, from whom he drew all his resources, who was strongly set upon his being a divine. At length, pursuing his favourite science, he resolved to teach it for his support ; and so soon became the mathematician in fashion, that at twenty he had prince Eugene for his scholar. He had not yet read the geometry of Descartes ; but a foreigner of the first quality desiring to be taught it, he made himself master of it in an inconceivably small space of time. Bassuet being a fashionable game at that time, the marquis of Dangeau asked him for some calculations relating to it, which gave such satisfactions that Sauveur had the honour to explain them to the king and queen. This was in 1678 : in 1681, he went to Chantilli with Mariotte, to make some experiments upon the waters there. In 1686, he was made mathematical professor of the royal college ; and, in 1696, admitted a member of the academy of sciences. He was known and esteemed by the prince of Conde. He conceived a design of writing a treatise upon fortification ; and, in order to join practice with theory, went to the siege of Mons in 1691, where he continued all the while in the trenches : he made the tour also of Flanders with this view. At the latter part of his life, he had a pension. He died in 1616. He was twice married. The first time he took a very singular precaution ; for he would not see the woman till he had been with a notary to have the conditions, he intended to insist on, reduced into a written form ; for fear the sight of her should not leave him enough master of himself. This was acting very wisely, and

and like a true mathematician ; who always proceeds by rule and line, and makes his calculations, when his head is cool. He had children by both his wives ; and by the latter a son, who, like himself, was dumb for the seven first years of his life.

His writings, which consist of pieces rather than set works, are all inserted in the memoirs of the academy of sciences : the principal of them is, “ Principes d’Acoustique & de Musique, ou Systeme general des intervalles des sons, & son application à tous les systemes & instrumens de Musique, 1701.” For although Sauveur is said to have neither voice nor ear, yet this was his favourite science ; which undoubtedly was owing to its affording him matter for fine and deep researches in his own way.

SAXE (MAURICE Comte de), marshal-general of the French armies, and duke-elect of Courland and Semigallia, was born at Dresden in 1696. He was natural son of Frederic Augustus II, elector of Saxony, king of Poland, and grand duke of Lithuania, by Aurora countess Konigsmarc, youngest sister of Philip count Konigsmarc, who was descended of an illustrious family in Sweden, and who fell a sacrifice for an alledged intrigue with the princess of Zell. Saxe discovered an early genius for warlike exercises, neglecting every study but that of war. He cultivated no foreign language but French, as if he had foreseen that France would one day become his country, in which he would rise to the highest military honours. He accompanied the king his father in all his Polish campaigns, and began to serve in the allied army in the Netherlands in 1708, when, young as he was, he gave pregnant proof of an enterprising genius. He afterwards served in the war against the Swedes in Pomerania, and was made colonel of a regiment of horse. He entered into the imperial service in 1717, and made several campaigns in Hungary against the Turks ; in which he behaved with the greatest bravery, and thereby attracted the regard of prince Eugene of Savoy. In 1720, he visited the court of France, where he obtained a brevet of camp-marshal from the duke of Orleans, then regent of that kingdom. Two years after, he purchased the colonelcy of the regiment of Spar ; and gradually rose in military honours, from the rank of colonel to that of marshal-general.

While Saxe was residing in France, the States of Courland, foreseeing that their duchy would one day be with-

out a head, duke Ferdinand, the last male of the family of Ketler, being valetudinary, and likely to die without issue, were prevailed on, by foreign influence, to chuse him for their sovereign. The minute of election was signed by the States of Mittaw, the capital of Courland, July 5, 1726 : but, this election having been vigorously opposed by the court of Russia, and also by the republic of Poland, upon both of which the duchy was dependent, he could never make good his pretensions ; so that, upon the death of duke Ferdinand in 1736, count Biron, a gentleman of Danish extraction, in the service of Russia, was preferred to him. When a war broke out in Germany, upon the death of the late king of Poland, our count's father, he attended the duke of Berwick, commander in chief of the French army sent into that country, and behaved with unparalleled bravery. When troubles broke out in the same quarter, upon the death of the emperor Charles VI, he was employed in the French army sent into the empire, to support the pretensions of the elector of Bavaria, and had no inconsiderable hand in storming Prague : by means of which he acquired the confidence and esteem of that unfortunate prince. When an invasion of Great Britain was projected by the court of France, in 1744, in favour of Charles-Edward, the pretender's eldest son, he was appointed to command the French troops to be employed on that occasion. Both the young pretender and the count had come to Dunkirk, in order to proceed upon the intended expedition ; but the design was frustrated by a furious storm, and the vigilance of the British fleet. France having, soon after that event, declared war against Great Britain, he was appointed commander in chief of the French army in the Netherlands, and promoted to the rank of a marshal of France. In this high station he had full room to display his abilities. Success crowned all his enterprizes ; and every town he invested was obliged to submit to his victorious arms. During the course of the war, he beat the allies in several battles, and made himself master of the whole Austrian Netherlands, with a good part of Dutch Brabant. Such eminent services procured him an act of naturalization by the king of France in April 1746 : January following, he was raised to the rank of marshal-general, an office which had been vacant for many years ; and, Jan. 1748, he was constituted governor-general of the Netherlands, with a large revenue annexed.

After

After the treaty of peace at Aix-la-Chapelle in 1748, marshal Saxe, covered with glory, and loaded with the king's bounties, retired to Chambord in France, where he spent his time in various employments and amusements: but, being seized with a fever, he died Nov. 30, 1750. His corpse was interred, with great funeral pomp, in the church of St. Thomas at Strasburg. All France lamented his death. The king was at the charge of his funeral, and expressed the greatest concern for the loss of a man, who had raised the glory of his arms to the highest pitch. By his will, which is dated at Paris, March 1, 1748, he directed that "his body should be buried in lime, if that could be done; that, in a short time, nothing more of him might remain in the world, but his memory among his friends." This direction, however, was not complied with; for his corpse was embalmed, and put into a leaden coffin, which was inclosed in another of copper, and this covered with one of wood, bound about with iron. His heart was put into a silver-gilt box, and his entrails into another coffin. He was bred a Protestant, of the Lutheran persuasion, under the eye of the countess his mother: and no worldly consideration could ever induce him to change his religion. He had unhappily, like his royal father, early engaged in a series of amorous adventures; and several natural children were the fruits of his rambling amours. Though he had been prevailed on by his mother to marry Victoria countess of Lobin, a lady of distinguished birth and beauty, by whom he had a child or two, who died in their infancy; yet, a coldness having arisen between them, the marriage was dissolved, on account of adultery committed by the count, with a design to procure a divorce; and he never afterwards married. The marshal was a man of a middling stature, but of a robust constitution and extraordinary strength. To an aspect noble, sweet, and martial, he joined the interior qualities of a most excellent heart. Affable, and affected with the misfortunes of others, he was great and generous, even more than his fortune would permit. On his death-bed he was very penitent for his lewd practices, and reviewed the errors of his life with extreme remorse.

His "Reveries, or Memoirs concerning the Art of War," together with other small pieces, were translated into English, and published at London in 1757, 4to; and republished at Edinburgh in 1759, 8vo.

Gent. Mag.
1781,
p. 568.

See Dr.
Calamy's
Noncon-
formists
Memorial.

SAY (SAMUEL), born in 1675, was the second son of the Rev. Giles Say, who had been ejected from the vicarage of St. Michael's in Southampton by the Bartholomew act in 1662, and, after king James the second's liberty of conscience, was chosen pastor of a Dissenting congregation at Gueftwick in Norfolk, where he continued till his death, April 7, 1692. Some years after, his son (abovementioned) being at Southwark, where he had been at school, and conversing with some of the Dissenters of that place, met with a woman of great reputation for piety, who told him with great joy, that a sermon on Ps. cxix. 130. preached by his father thirty years before, was the means of her conversion. Being strongly inclined to the ministry, Mr. Say entered as a pupil in the academy of the Rev. Mr. Thomas Rowe at London about 1692, where he had for his fellow-students, Mr. (afterwards Dr.) Isaac Watts, Mr. John Hughes, and Mr. Josiah Hort; afterwards archbishop of Tuam. When he had finished his studies, he became chaplain to Thomas Scott, esq. of Lyminge in Kent, in whose family he continued three years. From thence he removed to Andover in Hampshire, then to Yarmouth in Norfolk, and soon after to Lowestoff in Suffolk, where he continued labouring in word and doctrine eighteen years. He was afterwards copastor with the Rev. Mr. Samuel Baxter at Ipswich nine years, and lastly was called, in 1734, to succeed Dr. Edmund Calamy in Westminster, where he died at his house in James Street, April 12, 1743, of a mortification in his bowels, in the sixty-eighth year of his age.

In his funeral sermon, preached by Dr. Obadiah Hughes, and afterwards printed, a due elogium is paid to his ministerial abilities; and soon after his death a thin quarto volume of his poems, with two essays in prose, "On the Harmony, Variety, and Power of Numbers," written at the request of Mr. Richardson the painter, were published for the benefit of his daughter, now married to the Rev. Mr. Toms, of Hadleigh in Suffolk. These essays have been much admired by persons of taste and judgment. And the Gentleman's Magazine, for 1780, p. 568, has rescued from oblivion some remarks, by the same judicious hand, from the margin of a copy of Mr. Auditor Benson's "Prefatory Discourse to his Edition of John-ston's Psalms, and the Conclusion of that Discourse," 1741.

In the preface to his Works, we are told that Mr. Say "was a tender husband, an indulgent father, and of a
" most

“ most benevolent, communicative disposition, ever ready
 “ to do good, and to distribute. He was well versed in
 “ astronomy and natural philosophy; had a taste for mu-
 “ sic and poetry, was a good critic, and a master of the
 “ classics. Yet so great was his modesty, that he was
 “ known only to a few select friends, and never published
 “ above two or three sermons, which were in a manner
 “ extorted from him.” Among the modern Latin poets
 Broukhufius was his favourite; among the English Mil-
 ton, whose head, etched by Mr. Richardson, is prefixed
 to his second essay. A letter from Mr. Say to Mr.
 Hughes, and two from Mr. Say to Mr. Duncombe, with
 a Latin translation of the beginning of “ Paradise Lost,”
 are printed among the “ Letters of Eminent Persons de-
 “ ceased,” vol. I. and vol. II. His character of Mrs.
 Bridget Bendysh, grand-daughter of Oliver Cromwell, in
 the appendix to vol. II. first appeared (without a name)
 in Gent. Mag. 1765, p. 357. In the same volume, p.
 423, “ The Resurrection illustrated by the Changes of
 “ the Silk-worm,” is by the same hand. And some of
 his poetical pieces are in Nichols’s “ Select Collection,”
 vol. VI.

Mr. Say had collected all the forms of prayer on public
 occasions from the time of archbishop Laud, which after
 his death were offered to the then archbishop of York (Dr.
 Herring), but were declined by him as “ never likely to
 “ be employed in compositions of that sort for the public,
 “ that work being in the province of Canterbury.” Yet,
 unlikely, as it seemed, this event soon happened.

SCALA (BARTHELEMI), an Italian, eminent as a
 statesman and man of letters, when letters were just reviv-
 ing in Europe, was born about 1424, some say 1430. He
 was only the son of a miller; but, going early to Flo-
 rence, he fell under the notice of Cosmo de Medicis; who,
 observing uncommon parts in him and a turn for letters,
 took him under his protection, and gave him an educa-
 tion. He studied the law; and, taking a doctor’s degree
 in that faculty, frequented the bar. After the death of
 Cosmo in 1464, Peter de Medicis shewed the same regard
 for him; and Scala, through his means, was trusted by
 the republic in the nicest and most important negotiations.
 In 1471, the freedom of the city was conferred on him
 and his descendants; and the year after he obtained *let-
 tres de noblesse*: he was then secretary or chancellor of the
 republic.

republic. In 1484, the Florentines sent a solemn embassy to Innocent VIII, to congratulate him on his being raised to the pontificate; when Scala, being one of the six deputed to go, delivered a speech so very pleasing to the pope, that he was made by him a knight of the golden spur, and senator of Rome. In 1486, he was made holy-standard-bearer to the republic. He died at Florence in 1497; and left among other children a daughter, named Alexandria, who afterwards became famous for her learning and skill in the Greek and Latin tongues.

While he lived, were published the abovementioned speech to pope Innocent; another speech which he made as chancellor of Florence, “*Pro Imperatoriis militaribus signis dandis Constantio Sfortiæ Imperatori, 1481;*” and “*Apologia contra vituperatores civitatis Florentiæ, 1496,*” in folio. His posthumous works are four books, “*De Historia Florentina,*” and “*Vita di Vitaliani Borromeo;*” both printed at Rome in 1677, 4to. This history of the Florentine republic was written in twenty books, and deposited in the Medicean library; but as only four of these books and part of a fifth were digested and finished, no more were thought fit to see the light. Some few of his letters have been published; and there are eight in the collection of Politian, with whom Scala, as appears from the correspondence, had the misfortune to be at variance. Politian treated him politely at first, but afterwards lost his temper a little. He probably despised him the more, for being his superior in every thing but letters. Erasmus also has not passed a very favourable judgement on him: he represents him as a Ciceronian in his style.

See MARULLUS.
In Elogiis.

His daughter Alexandria became the wife of Marullus; whose reason for marrying her, according to Paul Jovius, was, that he was desirous to perfect himself in the knowledge of the Latin tongue: but, if we believe her husband, she was a woman of great beauty and virtue, as well as wit and learning; for such he describes her in his poems. She died in 1506.

SCALIGER (JULIUS CÆSAR) was descended from the princes of Verona, if we may believe what his son Joseph asserts, in his epistle to Janus Doufa, “*de vetustate gentis Scaligeranæ;*” though this is generally not believed, but supposed to have been a puff of the Gens Scaligerana, meaning Julius and Joseph, who were as remarkable for great

great vanity, as they were for great parts and still greater learning. Be this as it will, Julius was the son of Benedict Scaliger, who commanded for seventeen years the troops of Matthias Corvinus, king of Hungary; and was born at Ripa, a castle in the territory of Verona, in 1484. He learned the first elements of the Latin in his own country, having for his preceptor John Jocundus of Verona; and, at twelve, was presented to the emperor Maximilian, who made him one of his pages. He served that emperor seventeen years, and gave proofs of his valour and dexterity in several expeditions, in which he attended his master. He was at the battle of Ravenna in 1512, in which he lost his father and brother Titus: he conveyed their bodies to Ferrara, where his mother resided, who some time after died with grief.

Niceron,
Hommes
Illustres,
tom.
XXIII.

His father dying in narrow circumstances, he found himself soon in great necessity; upon which he resolved to enter into the Franciscan order. For this purpose he went to Bologna, where he applied himself vigorously to study, especially to logic and Scotus's divinity; but, changing his mind with regard to becoming a monk, he took arms again, and served some time in Piedmont. A physician, whom he knew at Turin, persuaded him to study physic; and accordingly he prosecuted it at his leisure hours, while he was in the army: he likewise learned the Greek language, of which he had been entirely ignorant till then. At last the pains of the gout determined him, at forty years of age, to abandon a military life, and to devote himself entirely to the profession of physic. He had indeed already acquired uncommon skill in it; so that the bishop of Agen, being indisposed, and apprehending some need of a physician in his journey to his diocese, besought Scaliger to attend him. Scaliger consented, upon condition that he should not stay at Agen above eight days: however, this mighty man, now forty-two, fell in love with a girl of thirteen; and, because her parents would not consent to his having her, on account of her youth, stayed at Agen in order to marry her. He married her, three years after, in 1529; lived with her twenty-nine years; and had fifteen children by her, seven of whom survived him. She was a lady of good family.

It was after his settlement at Agen, that he began to apply himself seriously to his studies. He learned the French tongue at his first coming, which he spoke perfectly

fectly well in three months; and then made himself master of the Gascon, Italian, Spanish, German, Hungarian, and Slavonian. The chief object of his pursuits was learning: the practice of physic was what he supported himself by. It is probable, that he had taken a doctor's degree in this faculty at Padua; for the letters of naturalization, which were granted him by Francis I, in 1528, give him this title; though they say nothing, as some have observed, of his descent from the princes of Verona, which it is probable they would have done, had that descent been clear. He did not begin to publish any of his works till he was forty-seven; but he soon repaired the time he had lost, and shortly gained a great name in the republic of letters. Study and the composition of books employed him till his death; which was occasioned by a retention of urine, and happened in 1558. His epitaph was, "Julii Cæsaris Scaligeri quod fuit."

De vetustate
Gentis Scali-
geranæ.

His son Joseph has described him as a man with many excellent qualities both of body and mind; tall, well-made; of a noble and venerable air, and very strong and active even to old age; of amazing sagacity, insomuch that he could divine the natures and manners of men from their looks; of a prodigious memory; singularly averse to lying, and of such charity, that his house was a kind of hospital to the indigent and distressed. These good qualities, however, which his son attributes to him, were greatly tarnished by some that were not so good, and yet notorious to all the world: we mean, an insupportable pride and vanity, with a criticizing and petulant humour, which made him throw out the most outrageous and injurious language against all who did not think as he thought, nor adored his productions as he adored them. His treatment of Erasmus was inexcusable. This great man, in a piece intitled, "Ciceronianus, sive de optimo dicendi genere," had ridiculed, with irresistible force of wit and reason, certain of the learned in Italy, who would allow no expressions to be pure Latinity, but what were to be found in Cicero; and had even gone so far as to criticise the style of the Roman orator, for whom nevertheless he had the profoundest veneration. This provoked Scaliger, whose zeal for Cicero put him upon publishing two orations in his defence; in which he loaded Erasmus with all the contumely and reproachful language, that ill-mannered spleen and passion could suggest. He made some atonement, by repenting of what he had done; for,
upon

upon the death of Erasmus, which happened while the second oration was printing, that is, in 1536, Scaliger wrote a poem, wherein he expressed great grief at his dying before they were reconciled, and shewed a willingness to acknowledge his great virtues and merit.

In the mean time Scaliger, with all his faults, was certainly a most uncommon man ; and if in his literary productions great numbers of errors have exposed him to criticism and correction, it must be remembered, that he did not apply himself in good earnest to letters till he was more than forty. His principal works are, “ Exercitationes contra Cardanum de Subtilitate ;” “ De causis linguæ Latinæ ;” “ Poetices libri septem ;” “ Poemata ;” “ Epistolæ ;” and “ Commentaries upon several ancient authors, Theophrastus, Aristotle, and Hippocrates,” or rather upon some works of these authors.

SCALIGER (JOSEPH JUSTUS), son of Julius Cæ-
 far Scaliger, was born at Agen in 1540; and, at eleven
 years of age, was sent with two of his brothers to the
 college of Bourdeaux. He learned the elements of the
 Latin tongue, and continued there for three years ; when
 the plague, coming to the place, obliged him to return
 home to his father, who himself took care of his studies.
 He required of him every day a short declamation upon
 some historical subject, and made him transcribe some
 poems, which he himself had composed. This last em-
 ploy is supposed to have inspired him with a taste and in-
 clination for poetry ; which he cultivated so heartily, that
 he wrote a tragedy upon the story of Oedipus, before he
 was seventeen. His father dying in 1558, he went to
 Paris the year following, with a design to apply himself to
 the Greek language ; and for this purpose attended the
 lectures of Turnebus for two months. But finding, that
 in the usual course he should be a long while in gaining
 his point, he shut himself up in his closet, resolving to
 make use of no master but himself ; and, having hastily
 run over the Greek conjugations, began to read Homer
 with a translation, and understood him perfectly in a short
 time. From this reading he formed to himself a gram-
 mar ; then proceeding to the other Greek poets, and next
 to the historians and orators, he gained in the space of
 two years a perfect knowledge of the language. He after-
 wards turned his thoughts to the Hebrew, which he learn-
 ed by himself with great facility ; he had a particular ta-

Niceron,
 tom. XXIII.
 — Heinfii
 Orationes
 in obitum
 Josephi
 Scaligeri.

lent for learning languages, and is said to have been well skilled in no less than thirteen. He made the same progress in the sciences, and in every branch of literature, so that he at length obtained the reputation of being the most learned man of his age; and perhaps he was the most learned man that any age has produced. His life was a life of severe application to letters, so that there is very little for a biographer to say of it. In 1503, he was invited to the university of Leyden, to be honorary professor of the Belles Lettres there: upon which occasion, if we may believe what we read in the "Menagiana," Henry IV. of France treated him with great coldness and neglect. Scaliger had determined to accept the offer; and, waiting upon the king to acquaint him with his journey, and the occasion of it, "Well, Mr. Scaliger," said his majesty, "the Dutch want to have you with them, and to allow you a good stipend: I am glad of it:" and then suddenly turning the discourse, asked him, "Is it true, that you travelled from Paris to Dijon, without going to stool?" The standers-by were surprised; for they expected to have seen the greatest scholar in the world, and consequently great ornament of his country, treated with more ceremony and respect. But Henry IV. had no notion at all of learning or learned men: and, if he had had, might possibly not have been convinced, that great learning can atone for greater pride, insolence, and vanity; and so might behave in that manner, purposely to humble and mortify Scaliger, who possessed them all abundantly. He went to Leyden, where he spent the remainder of his life; and died there of a dropsy, Jan. 21, 1609, without having ever been married. He was a man of perfect sobriety of manners, and whose whole time was spent in study. He had as great parts as his father, and infinitely greater learning, having been trained to it from his infancy, which his father had not: but then he had the same vain-glorious and malevolent spirit, which disposed him to contempt, and upon every occasion to abuse, all mankind. And though Ovid has said, that the culture of polite literature, and the liberal arts, has a tendency to civilize and soften human nature,

" — Ingenuas didicisse fideliter artes,

" Emollit mores; nec finit esse feros —"

yet, were we to judge by the effects it had on these two heroes in letters, for such they certainly were, we should conclude it more likely to make us greater savages in our civilized,

civilized, than we should have been in our natural state. It is proper to observe, that Scaliger the father lived and died in the church of Rome : but the son embraced the principles of Luther, and relates, that his father also had intentions of doing so.

De Vetustate Gentis Scaligeranae.

The works of Joseph Scaliger are very numerous and various : but his “*Opus de Emendatione Temporum*,” printed at Paris 1583 in folio, is his greatest performance. It contains a vast extent of learning ; and three things are observed in it, peculiar to Scaliger. The first is, that having great skill in the Oriental, as well as in the Greek and Latin tongues, and a prodigious knowledge in all kinds of writers, he collected every thing which might serve to establish sure principles of chronology, and to fix the time of divers remarkable events. The second, that he was the first who undertook to form a compleat system of chronology ; or to lay down certain principles, on which history might be digested into exact order. The third, that he invented the Julian period ; which is so exceedingly necessary to chronologers, that without it all their labours would be, if not useless, at least very knotty and difficult. Scaliger, who had always the highest opinion of his own productions, imagined, that he had in this work carried chronology to entire perfection, and that his determinations would be irreversibile : but the sciences do not attain perfection at once ; and the errors, which Petavius and others have discovered in this work, shew in this instance that they do not. Nevertheless, he has been styled the father of chronology ; and perhaps his “*The-saurus Temporum, complectens Eusebii Pamphili Chronicon, cum Isagogicis Chronologiae Canonibus*,” in which he has corrected and reformed many things in his “*Opus de Emendatione Temporum*,” may give him a sufficient claim to the title. The best edition of “*De Emendatione Temporum*” is that of Geneva, 1609, folio ; of the “*The-saurus Temporum*” that of Amsterdam, 1658, in 2 vols. folio.

He wrote notes and animadversions upon almost all the Greek and Latin authors : those upon Varro “*de Lingua Latina*” were written by him at twenty years of age. Gerard Vossius observes, that his conjectures are too bold and mentions, how Peter Victorius said, that Scaliger was born to corrupt the ancients, rather than to correct them.

Vossii Epist. 65. p. 105. Lond. 1690.

“ I know not,” says Bayle, “ whether we may not say, that Scaliger had too much wit and learning, to write a

Nouvelles de la Republique des lettres, for June 1634.

“ good commentary : for, by having too much wit, he
 “ discovered in the authors he commented on more fine
 “ sentiment and genius than they really had ; and his
 “ profound learning was the occasion of his seeing a
 “ thousand connexions between the sentiments of a writer
 “ and some rare point of antiquity. Upon which founda-
 “ tion, imagining his author intended to allude to it, he
 “ corrected the passage : unless we choose to believe, that
 “ his desire to explain an obscure point of learning, un-
 “ known to other critics, induced him to suppose that it
 “ was to be found in such or such a passage. However
 “ that be, his commentaries are full of bold, ingenious,
 “ and very learned conjectures ; but it is not at all pro-
 “ bable that the ancients ever thought of what he makes
 “ them say. A person who has genius departs as much
 “ from their sense, as one who has none ; and we ought
 “ not to suppose, that the verses of Horace and Catullus
 “ contain all the erudition which the commentators have
 “ thought proper to supply them with.”

He wrote some dissertations upon subjects of antiquity ;
 and gave specimens of his skill in all branches of literature.
 He made a Latin translation of two centuries of Arabian
 proverbs, which were published at Leyden, 1623, with
 the notes of Erpenius : he did this at the request of Isaac
 Epist. 194. Casaubon, who tells us, that he employed less time in
 translating it, than others who understood Arabic would
 have done in reading it. He was also obliged to write
 some controversial pieces : his controversy with Scioppius,
 who had convicted him of vanity and lying in his “ De
 “ vetustate & splendore gentis Scaligeranæ,” is a heap of
 foul language upon a very futile subject. His “ Poemata”
 were published at Leyden, 1615, 8vo ; his “ Epistolæ,”
 which are full of good learning, and not the least eligi-
 ble of his works, by Daniel Heinsius, at the same place,
 1637, 8vo.

There are two “ Scaligerana :” one printed at the
 Hague in 1666 ; the other at Groningen 1669, and for
 some curious reason or other called “ Scaligerana Prima.”
 They do the same honour to Scaliger, as the Ana’s ge-
 nerally do to their respective authors ; that is, none at all :
 yet Desmaizeaux has thought it worth while to give a neat
 edition of them, together with the “ Thuana,” “ Per-
 “ roniana,” “ Pithœana,” and “ Colomesiana,” at
 Amsterdam, 1740, in 2 vols. 12mo.

SCARRON (PAUL), an eminent comic or rather burlesque French writer, was the son of Paul Scarron, a counsellor in parliament, and born at Paris in 1610. He was deformed, and of very irregular manners; yet his father designed him for an ecclesiastic. He went to Italy when he was four and twenty; but returned just as licentious as he went, and so continued, till by a terrible stroke he was deprived of all power to indulge vicious appetites. He was at Mans, where he was a canon; but retiring thence, at a carnival season, into a damp and fenny situation, a torpor suddenly fell upon him, and he lost the use of his limbs. The physicians attempted in vain to restore them; no applications were of the least avail: and thus poor Scarron, at twenty-seven, had no movements left him, but those of his hands and tongue. Melancholy as his condition was, his comical and burlesque humour never forsook him: he was continually talking and writing in this strain; and his house became the rendezvous of all the men of wit. Afterwards, a fresh misfortune overtook him: his father, who had hitherto supplied his wants, incurred the displeasure of cardinal Richelieu, and was banished. Scarron, deprived of his resources, presented an humble request to Richelieu, which was so humorously drawn, that the minister could not forbear laughing. What the effect would have been, cannot be said, since both Richelieu and his father died soon after: however, it is reckoned among his best pieces. This extraordinary person at length conceived thoughts of marriage; and, in 1651, was actually married to Mademoiselle d'Aubigné, afterwards the most celebrated Madam de Maintenon, who lodged near him, and was about sixteen years of age. How different must the condition of that lady have been then, from what it was afterwards; when, as Voltaire relates, “ it was considered as
 “ a great acquisition for her, to gain for a husband a man
 “ who was disfigured by nature, impotent, and very little
 “ enriched by fortune?” This lady, however, whose passion for Scarron, if she had any, must have been quite sentimental, had wit and beauty, and served to increase the good company which frequented his house: she also restrained him in his buffooneries, making him more reserved and decent. Scarron died in 1660, and his jesting humour did not die before him. Within a few minutes of his death, when his acquaintance were about him all in tears, “ Ah! my good friends,” said he,
 “ you

Siècle de
Louis XIV.
tom. II.

“ you will never cry for me so much as I have made
“ you laugh.”

He had an infinite fund of wit and pleasantry, but could never prevent it from running into buffoonery. There are in his writings many things fine, ingenious, and delicate; but they are so mixed with what is flat, trifling, low, and obscene, that a reader upon the whole will be rather disgusted than amused. His “*Virgil Travestie*” is only excusable in a buffoon; yet there are pleasantries in it, which would have disconcerted the gravity of even Virgil himself. His comedies and his tragi-comedy Boileau calls “*les vilaines pieces de Scarron* ;” they are indeed nothing but mere burlesque. His other works, which consist of songs, epistles, stanzas, odes, epigrams, &c. all shew the buffooning humour of their author. His “*Comical Romance*” is almost the only work which continued to be liked by persons of taste; and this was foretold by Boileau. His works were printed at Paris, in 1685 and 1737, in 10 vols. 12mo.

SCHAAF (CHARLES), a learned German, was born at Nuys, in the electorate of Cologne, 1646; his father was a major in the army of the landgrave of Hesse Cassel. He was bred to Divinity at Duisbourg; and, having made the Oriental tongues his particular study, became professor of them in that university in 1677. In 1679, he removed to Leyden, to fill the same post for a better stipend; and there continued till 1729, when he died of an apoplexy. He published some useful books in the Oriental way; as,
1. “*Opus Aramæum, complectens Grammaticam Chaldaicam & Syriacam*, 1686,” 8vo. 2. “*Novum Testamentum Syriacum, cum versione Latina*, 1708,” 4to. The Latin version is of Tremellius, retouched. Leusden laboured jointly with him in this work till death, which happened when they were got to Luke xv. 20; and Schaaf did the remainder by himself. At the end of it is subjoined, “*Lexicon Syriacum Concordantiale*.” 3. “*Epitome Grammaticæ Hebraicæ*, 1716,” 8v. 4. “*A Letter in Syriac of the bishop Mar Thomas, written from Malabar to the patriarch of Antioch, and a Latin version by himself*, 1714,” 4to. 5. “*Sermo Academicus de Linguarum Orientalium scientia* ;” an Inauguration-Speech. In 1711, he drew up, at the request of the curators of the academy at Leyden, a catalogue of all the Hebrew, Chaldee, Syriac, and Samaritan books and manuscripts,

manuscripts, in the library there; which was joined to the catalogue of that library; published in 1711.

SCHEFFER (JOHN), a learned German, was born at Straßburg in 1621; and, as far as we know, educated there. He applied himself principally to the study of Greek and Latin antiquities, and of history; and made himself a tolerable verbal critic upon Latin and Greek authors. He was driven out of his own country by the wars; and, as Christina of Sweden was shewing favour at that time to all men of letters, he withdrew into her kingdom in 1648. He was made, the same year, professor of eloquence and politics at Upsal; afterwards, honorary professor royal of the law of nature and nations, and assessor of the royal college of antiques; and, at length, librarian of the university of Upsal. He died in 1679, after having published a great number of works. Many of his pieces relate to Greek and Roman antiquities, and are to be found in the collection of Grævius and Gronovius. He wrote notes upon many ancient authors; upon Ælian, Phædrus, "Arriani Tactica," of which last he made also a Latin version, Petronius, Hyginus, Julius Obsequens, Justin, &c. He was one of those who stoutly defended the genuineness of that fragment of Petronius, pretended to have been found at Trau; which, however, is generally judged to be a forgery, and accordingly rejected by Burman and other critics.

SCHEINER (CHRISTOPHER), an eminent mathematician and astronomer, and memorable for having first discovered the spots upon the sun, was born near Meckelberg in Germany, 1575. He entered into the society of the Jesuits when he was twenty; and afterwards taught the Hebrew tongue and the mathematics at Ingolstadt, Friburg, Brisac, and Rome. At length, he became rector of the college of the Jesuits at Neisse in Silesia, and confessor to the archduke Charles. He died at Neisse in 1650.

Weidleri
Hist. Astron. cap.
xv. 13.

While he was at Ingolstadt in 1611, teaching mathematics in that city, he one day discovered through his telescope certain spots in the sun; and communicated his discovery to some of his brethren, to Gretser in particular. The provincial of his order, frightened as it should seem with the newness of the phenomenon, restrained him from publishing it at the present: upon which, Scheiner commu-

communicated his observations in three letters to Velferus; who, without the knowledge of the author, published those observations, with figures to illustrate them, in 1612, under the title of “*Apelles post tabulam.*” When Galilæo heard of this, he charged him with plagiarism, as if he had robbed him of the honour of the discovery: but Scheiner, in the preface to his “*Rosa Urfina,*” very accurately makes good his claim; and Ricciolus is of opinion, that Velferus’s letters through Germany and Italy upon this discovery gave Galileo the first hint of it, since none of Galileo’s observations were earlier than 1612. Scheiner, afterwards at Rome, made observations on these solar phænomena for many years; and at length, reducing them into order, he published them in one volume, folio, 1630, under the title of, “*Rosa Urfina: sive, Sol ex admirando facularum & macularum suarum phænomeno varius; nec non circa centrum suum & axem fixum, ab ortu in occasum, conversione quasi menstrua, supra polos proprios, libris iv. mobilis ostensus.*” Almost every page is adorned with an image of the sun with spots; and Des Cartes has given it as his opinion, that nothing can be more accurate and perfect in its kind, than this work of Scheiner.

Philosoph.
Princip.
Par. III.

He wrote some smaller things, relating to mathematics and philosophy; among the rest, “*Oculus, sive Fundamentum Opticum, in quo radius visualis eruitur, sua visioni in oculo sedes decernitur, & anguli visorii ingenium reperitur;*” re-printed at London, 1652, 4to.

SCHIAVONE (ANDREA), so called from the country where he was born in 1522, was an eminent Venetian painter. He was so very meanly descended, that his parents, after they had brought him to Venice, were not able to allow him a master. His first employment was to serve those painters who kept shops; where his mind opened, and inclination and genius served him for a master. He studied hard, and took infinite pains; and this, with such helps as he received from the prints of Parmegiano, and the paintings of Giorgione and Titian, raised him to a degree of excellence very surprising. It is true, indeed, that, being obliged to work for his daily bread, he could not spare time sufficient for making himself thoroughly perfect in design; but that defect was so well covered with the singular beauty and sweetness of his colours, that Tintoret used often to say, no painter ought to

to be without one piece of his hand at least. His principal works were composed at Venice, some of them in concurrence with Tintoret himself, and others by the directions of Titian, in the library of St. Mark. But so malicious was fortune to poor Schiavone, that his pictures were but little valued in his life-time; and he never was paid any otherwise for them than as an ordinary painter: though after his decease, which happened in 1582, his works turned to much better account, and were esteemed but little inferior to those of his most famous contemporaries. This painter, though now reckoned one of the greatest colourists of the Venetian school, was all his life long but poorly fed and meanly clad: what, therefore, was his future reputation worth to him?

SCHMIDT, the name of some learned Germans. ERASMUS SCHMIDT, born at Delitzsch in Misnia 1560, was eminent for his skill in the Greek tongue and in the mathematics; both which, although they are accomplishments seldom found in the same person, he professed with great reputation for many years at Wittemberg, where he died in 1637. He published an edition of "Pindar" in 1616, 4to, with a Latin version and learned notes. He wrote notes also upon Lycophron, Dionysius Periegetes, and Hesiod; which last was published at Geneva in 1693. — There was SEBASTIAN SCHMIDT, professor of Oriental languages at Strasburg, who published many works; and JOHN ANDREW SCHMIDT, a learned Lutheran divine, born at Worms in 1652. John Andrew had a terrible accident, when he was twenty-seven, which had like to have cost him his life: he fell out of a chamber-window of the second story into the street, and was taken up for dead. He hurt his right arm with the fall so much, that he could never recover the use of it: he learned to write, however, tolerably well with the left; so well at least, as to be able to make near a hundred publications, without the help of an amanuensis. He was learned, but seems to have been strongly infected with the *cacoethes scribendi*; for he wrote upon all subjects. One of his pieces is intitled, "Arcana dominationis in rebus gestis Oliverii Cromwelli;" another is against a book, supposed to be Le Clerc's, with this title, "Liberii de sancto See CLERC. amore Epistolæ Theologicæ." He translated Pardie's "Elements of geometry" out of French into Latin. He died in 1726; and his funeral oration was made by John Laurence

Laurence Mosheim, who says the highest things imaginable of him.

Gent. Mag.
1783. P.
1012.

SCHOEPPFLIN (JOHN DANIEL), was born Sept. 6, 1694, at Sulzbourg, a town in the margraviate of Baden Dourlach; his father, holding an honourable office in the Margrave's court, died soon after in Alsace, leaving his son to the care of his mother. After ten years studying at Dourlach and Basil, he kept a public exercise on some contested points of ancient history with applause, and finished his studies in eight years more at Strasbourg. In 1717 he there spoke a Latin panegyric on Germanicus, that favourite hero of Germany, which was printed by order of the city. In return for this favour, he spoke a funeral oration on M. Barth, under whom he had studied, and another on Kuhn, the professor of eloquence and history there, whom he was soon after elected to succeed in 1720, at the age of 26. The resort of students to him from the Northern nations was very great: the princes of Germany sent their sons to study law under him. The professorship of history at Francfort on the Oder was offered to him; the Czarina invited him to another at St. Petersburg, with the title of Historiographer Royal; Sweden offered him the same professorship at Upsal, formerly held by Scheffer and Boecler, his countrymen; and the university of Leyden named him successor to the learned Vitriarius. He preferred Strasbourg to all. Amidst the succession of lectures public and private, he found time to publish an innumerable quantity of historical and critical dissertations, too many to be here particularised. In 1725 he pronounced a congratulatory oration before king Stanislaus, in the name of the university, on the marriage of his daughter to the king of France; and in 1726, another on the birth of the Dauphin, besides an anniversary one on the king of France's birthday, and others on his victories. In 1726 he quitted his professorship, and began his travels at the public expense. From Paris he went to Italy, stayed at Rome six months, received from the king of the Two Sicilies a copy of the "Antiquities of Herculaneum," and from the duke of Parma the "Museum Florentinum." He came to England at the beginning of the late king's reign, and left it the day that Pere Courayer, driven out of Paris by theological disputes, arrived in London. He was now honoured with a canonry of St. Thomas, one of the most distinguished

distinguished Lutheran chapters, and visited Paris a third time in 1728. Several dissertations by him are inserted in the *Memoirs of the Academy of Inscriptions and Belles Lettres*; one ascribing the invention of moveable types to Guttenberg of Strasbourg, 1440, against Meerman.

In 1733 he narrowly escaped from a dangerous illness. He had long meditated one of those works, which alone by their importance, extent, and difficulty, might immortalise a society, a *History of Alsace*. To collect materials for this, he travelled into the Low Countries and Germany 1738, and into Switzerland 1744. At Prague he found, that the fragment of St. Mark's Gospel, so carefully kept there, is a continuation of that at Venice. The chancellor D'Aguesseau sent for him to Paris, 1746, with the same view. His plan was to write the *History of Alsace*, and to illustrate its geography and policy before and under the Romans, under the Franks, Germans, and its present governors; and in 1751 he presented it to the king of France, who had before honoured him with the title of "*Historiographer Royal and Counsellor*," and then gave him an appointment of 2000 livres, and a copy of the catalogue of the royal library. He availed himself of this opportunity to plead the privileges of the Protestant university of Strasbourg, and obtained a confirmation of them. His 2d volume appeared in 1761; and he had prepared, as four supplements, a collection of charters and records, an ecclesiastical history, a literary history, and a list of authors who have treated of Alsace: the publication of these he recommended to Mr. Koch, his assistant and successor in his chair. Between these two volumes he published his "*Vindiciæ Celticæ*," in which he examines the origin, revolution, and language of the Celts. The "*History of Baden*" was his last considerable work, a duty which he thought he owed his country. He completed this history in seven volumes in four years; the first appeared in 1763, the last in 1766. Having by this history illustrated his country, he prevailed upon the marquis of Baden to build a room, in which all its ancient monuments were deposited in 1763. He engaged with the Elector Palatine to found the academy of Mannheim. He pronounced the inaugural discourse, and furnished the electoral treasury with antiques. He opened the public meetings of this academy, which are held twice a year, by a discourse as honorary president. He proved in two of these discourses, that no electoral house, no court in Germany,

many, had produced a greater number of learned princes than the electoral house. In 1766 he presented to the Elector the first volume of the *Memoirs of a Rising Academy*, and promised one every two years.

A friend to humanity, and not in the least jealous of his literary property, he made his library public. It was the most complete in the article of history that ever belonged to a private person, rich in MSS. medals, inscriptions, figures, vases, and ancient instruments of every kind, collected by him with great judgement in his travels. All these, in his old age, he made a present of to the city of Strasbourg, without any other condition except that his library should be open both to foreigners and his own countrymen. The city however rewarded this disinterested liberality by a pension of 100 louis. He was admitted to the debates in the senate upon this occasion, and there complimented the senate and the city on the favour they had shewn to literature ever since its revival in Europe. Nov. 22, 1770, closed the fiftieth year of the professorship of Mr. S.; this was celebrated by a public festival: the university assembled; and Mr. Lobstein, their orator, pronounced before them a discourse in praise of this extraordinary man, and the whole solemnity concluded with a grand entertainment. Mr. S. seemed born to outlive himself. Mr. Ring, one of his pupils, printed his life in 1769. In 1771 he was attacked by a slow fever, occasioned by an obstruction in his bowels, and an ulcer in his lungs, after an illness of many months. He died August 7, the first day of the eleventh month of his 77th year, sensible to the last. He was buried in the collegiate church of St. Thomas, the city in his favour dispensing with the law which forbids interment within the city.

SCHOREL (JOHN), a Flemish painter, was born in 1495, at a village called Schorel, near Alkmaer in Holland; and worked some time with Albert Durer. While he was travelling up and down Germany, he met with a friar, who was a lover of painting, and then going to Jerusalem: and these two circumstances induced him to accompany him. He *designed* in Jerusalem, on the banks of the river Jordan, and in several other places sanctified by the presence of our Saviour. In his way home, he stopped at Venice, and worked a while there; and, having a desire to see Raphael's painting, went to Rome, where

he designed his and Michael Angelo's works after the antique sculptures, and the ruins of the ancient buildings. Adrian VI, being about that time advanced to the papal chair, gave Schorel the charge of superintendant of the buildings at Belvedere; but, after the death of this pontiff, who reigned little more than a year, he returned to the Low-countries. He stayed a while at Utrecht, and drew several rare pieces there. He passed through France, as he returned home; and refused the offers made him by Francis I, out of his love to ease and a quiet life. He was endowed with various accomplishments, being a musician, poet, orator, and knowing in four languages, Latin, French, Italian, and German. He died in 1562, much lamented by his friends and acquaintance, who esteemed and loved him for his good humour and good qualities.

SCHOMBERG (FREDERICK duke of), a distinguished general, was descended of a noble family in Germany; and son of count Schömberg, by his first wife, an English lady, daughter of the lord Dudley; which count was killed at the battle of Prague in Bohemia in 1620, together with several of his sons. The duke was born in 1608. He served first in the army of the United Provinces, and afterwards became the particular confident of William II, prince of Orange; in whose last violent actions he had so great a share, and particularly in the attempt upon Amsterdam, that, on the prince's death in 1650, he retired into France. Here he gained so high a reputation; that, next to prince of Conde and Turenne, he was esteemed the best general in that kingdom; though, on account of his firm adherence to the Protestant religion, he was not for a considerable time raised to the dignity of a marshal. Nov. 1659, he offered his service to Charles II. for his restoration to the throne of England: and, the year following, the court of France being greatly solicitous for the interest of Portugal against the Spaniards, he was sent to Lisbon; and in his way thither passed through England, in order to concert measures with king Charles for the support of Portugal. Among other discourse which he had with that prince, he advised his majesty to set up for the head of the Protestant religion; which would give him a vast ascendant among the princes of Germany, make him umpire of all their affairs, procure him great credit with the Hugonots of France, and

Birch's
Heads and
Characters.

keep that crown in perpetual fear of him. He urged him likewise not to part with Dunkirk, the sale of which was then in agitation; since, considering the naval power of England, it could not be taken, and the possession of it would keep both France and Spain in a dependance upon his majesty.

In Portugal he did such eminent services to that kingdom, that he was created a grandee of it, and count Mertola, with a pension of 5000*l.* to himself and his heirs. In 1673, he came over again into England, to command the army; but, the French interest being then very odious to the English, though he would at any other time of his life have been very acceptable to them, he was at that crisis looked on as one sent over from France to bring our army under a French discipline: he grew obnoxious to the nation, and at the same time not loved by the court, as being found not fit for the designs of the latter; for which reason he soon returned to France. June 1676, he was left by the king of France, upon his return to Paris, with the command of his army in Flanders; and soon after obliged the prince of Orange to raise the siege of Maestricht, and was made a marshal of France. But, when the persecution against those of the Reformed religion was begun in that kingdom, he desired leave to return into his own country; which was denied him, and all the favour he could obtain was to go to Portugal. And though he had preserved that nation from falling under the yoke of Castile, yet now when he came thither for refuge, the inquisition represented that matter of giving harbour to an heretic so odiously to the king, that he was forced to send the marshal away. He went thence to England; and, passing through Holland, entered into a particular confidence with the prince of Orange; and, being invited by the elector of Brandenburg to Berlin, was made governor of Prussia, and set at the head of all the elector's armies. He was treated likewise by the young elector with the same regard that his father had shewn him; and, in 1688, was sent by him to Cleves, to command the troops which were raised by the empire for the defence of Cologne.

When the prince of Orange was almost ready for his expedition into England, marshal Schomberg obtained leave of the elector of Brandenburg to accompany his highness in that attempt; and, after their arrival at London, he is supposed to have been the author of that remarkable

markable stratagem for trying the affections of the people, by raising an universal apprehension over the kingdom of the approach of the Irish with fire and sword. Upon the prince's advancement to the throne of England, he was appointed master of the ordnance, and general of his majesty's forces; April 1689, knight of the garter, and the same month naturalized by act of parliament; and, in May, was created a baron, earl, marquis, and duke of this kingdom, by the name and title of baron Teys, earl of Brentford, marquis of Harwich, and duke of Schomberg. The house of commons likewise voted to him 100,000*l.* for the services which he had done; but he received only a small part of that sum, the king after his death paying his son 5000*l.* a year for the remainder. Aug. 1689, he sailed for Ireland, with an army for the reduction of that kingdom; and, having mustered all his forces there, and finding them to be not above 14000 men, among whom there were but 2000 horse, he marched to Dundalk, where he posted himself: king James being come to Ardee, within five or six miles of him, with above thrice his number. Schomberg, therefore, being disappointed of the supplies from England, which had been promised him, and his army being so greatly inferior to the Irish, resolved to keep himself on the defensive. He lay there six weeks in a rainy season; and his men, for want of due management, contracted such diseases, that almost one half of them perished.

He was censured by some for not making a bold attempt; and such complaints were sent of this to king William, that his majesty wrote twice to him, pressing him to put somewhat to the venture. But the duke saw that the enemy was well posted and well provided, and had several good officers among them; and knew, that if he had pushed the affair, and had met with a misfortune, his whole army, and consequently all Ireland, had been lost, since he could not have made a regular retreat. The surest method was to preserve his army; and that would save Ulster, and keep matters entire for another year. His conduct indeed exposed him to the reproaches of some persons; but better judges thought, that the managing this campaign, as he did, was one of the greatest actions of his life. At the battle of the Boyne, July 1, 1690, he passed the river in his station, and immediately rallied and encouraged the French Protestants, who had been left exposed by the death of their commander, with this short

harangue; "Allons, messieurs, voilà vos persecuteurs," pointing to the French Papists in the enemy's army. But these words were scarcely uttered, when a few of king James's guards, who returned full speed to their main body, after the slaughter of their companions, and whom the French refugees suffered to pass, thinking them to be of their own party, fell furiously upon the duke, and gave him two wounds over the head, which however were not mortal. Upon this, the French regiment acknowledged their error by committing a greater; for, firing rashly on the enemy, they shot him through the neck, of which wound he instantly died. He was buried in St. Patrick's cathedral, where the dean and chapter erected a small monument to his honour, at their own expence, with an elegant inscription by Dr. Swift, which is printed in the Dean's works.

Boyer's
Hist. of
king, p.
189.

Burnet tells us, that he was "a calm man, of great application and conduct, and thought much better than he spoke; of true judgement, of exact probity, and of an humble and obliging temper." And another writer observes, that he had a thorough experience of the world; knew men and things better than any man of his profession ever did; and was as great in council as at the head of an army. He appeared courteous and affable to every person, and yet had an air of grandeur that commanded respect from all.

In king William's cabinet are the dispatches of the duke of Schomberg in Ireland to king William, which Sir John Dalrymple has printed in the second volume of his Memoirs; "because," he remarks, "they paint in lively colours the state of the army in that country; clear Schomberg of inactivity, which has been unjustly thrown upon him; and do honour to the talents of a man, who wrote with the elegant simplicity of Cæsar, and to whose reputation and conduct, next to those of king William, the English nation owes the Revolution."

SCHOTTUS (ANDREAS), a very learned German, to whom the republic of letters has been considerably indebted, was born at Antwerp in 1552; and educated at Louvain. Upon the taking and sacking of Antwerp in 1577, he retired to Douay; and, after some stay there, went to Paris, where Busbequius received him into his house, and made him partner of his studies. Two years after, he went into Spain, and was at first at Madrid; then he

he removed to Alcala, and then in 1580 to Toledo, where his great reputation procured him a Greek professorship. The cardinal Gaspar Quiroga, abp. of Toledo, conceived at the same time such an esteem for him, that he lodged him in his palace, and entertained him as long as he stayed in that place. In 1584, he was invited to Saragossa, to teach rhetoric and the Greek language; and, two years after, entered into the society of Jesuits, and was called by the general of the order into Italy, to teach rhetoric at Rome. He continued three years there, and then returned to his own country; where he spent the remainder of a long life in reading and writing books. He was not only well skilled in Latin and Greek learning, but had also in him a candour and generosity, seldom to be found among the men of his order. He had an earnest desire to oblige all mankind, of what religion or country soever; and would freely communicate even with heretics, if the cause of letters could be served thereby: so it is not to be wondered, that the Protestants every where should have spoken well of him. He died at Antwerp Jan. 23, 1629, after having published a great number of books. Besides works more immediately connected with, and relating to his own profession, he gave editions of, and wrote notes upon, several of the classics; among which were Aurelius Victor, Pomponius Mela, Seneca Rhetor, Cornelius Nepos, Valerius Flaccus, &c. He also laboured upon many of the Greek fathers, published an edition of Basil, and made a Latin version of Photius; which version, however, has been thought to be so much below the abilities and learning of Schottus, that some have questioned his having been the author of it.

SCHREVELIUS (CORNELIUS), a laborious critic of Holland, who, though his name is often seen in the title-pages of illustrious authors, had no great genius or acumen. He gave editions of several classic authors, under the title of "Variorum;" and his edition of Homer's poems, in 2 vols. 4to, is very beautiful to look on, but full of faults. The best of all his works is supposed to be a Lexicon, Greek and Latin, which is very commodious to young beginners. He died in 1667.

SCHULTENS (ALBERT), a German divine, born at Groningen, and greatly distinguished by a taste and skill in Arabic learning. He became a minister of Wassenar,

and professor of the Oriental tongues at Franeker. At length, he was invited to Leyden, where he taught Hebrew and the Oriental languages with reputation till his death, which happened in 1741. There are many works of Schultens, which shew profound learning and just criticism; as, "Commentaries upon Job and the Proverbs;" a book, intituled, "Vetus et regia via Hebraizandi;" "A Treatise of Hebrew Roots;" &c.

SHURMAN (ANNA MARIA A), a most extraordinary German lady, was the daughter of parents, who were both sprung from noble Protestant families; and was born at Cologne in 1607. She discovered from her infancy an uncommon dexterity of hand; for, at six years of age, she cut with her scissars upon paper all sorts of figures, without any model. At eight, she learned in a few days to design flowers in a very agreeable manner; and, two years after, she was but three hours in learning to embroider. Afterwards, she was taught music vocal and instrumental, painting, sculpture, and engraving; and succeeded equally in all these arts. Mr. Evelyn, in his *Niceron*, t. XXXIII. P. 79, Lond. 1755. "History of Chalcography," has observed, that "the very knowing Anna Maria a Schurman is skilled in this art with innumerable others, even to a prodigy of her sex." Her hand-writing in all languages was inimitable; and some curious persons have preserved specimens of it in their cabinets. M. Joby, in his journey to Munster, relates, that he was an eye-witness of the beauty of her writing, in French, Greek, Hebrew, Syriac, and Arabic; and of her skill in drawing in miniature, and making portraits upon glass with the point of a diamond. She painted her own picture by means of a looking-glass; and made artificial pearls so like natural ones, that they could not be distinguished but by pricking them with a needle.

Voyage de
Munster,
p. 150.

The powers of her understanding were not inferior to those of her hand; for at eleven, when her brothers were examined about their Latin, she often whispered to them what they were to answer, though she had only heard them say their lessons *en passant*. Her father, collecting from this that she was formed for literature, applied himself to cultivate her talents that way, and helped her to gain that knowledge, which made her so justly celebrated. The Latin, Greek, and Hebrew languages became so familiar to her, that she not only wrote, but spoke them, in a manner which surprised the most learned men. She

made

made a great progress also in the Oriental, which have a relation to the Hebrew, as the Syriac, Chaldee, Arabic, and Ethiopic; and, for the living languages, she understood perfectly, and spoke readily, the French, English, and Italian. She was competently versed in geography, astronomy, philosophy, and the sciences, so as to be able to judge of them with exactness: but, as her nature was formed for religion, these vain amusements did not satisfy her; and therefore she applied herself at length to divinity, and the study of the scriptures.

Her father, who had settled at Utrecht while she was an infant, and afterwards removed to Franeker for the more convenient education of his children, died there in 1623. His widow then returned to Utrecht, where Anna Maria continued her studies very intensely; and this undoubtedly restrained her from marrying, as she might have done advantageously with Mr. Cats, pensionary of Holland, and a celebrated poet, who wrote verses in her praise when she was but fourteen. Her modesty, which was as great as her knowledge, would have kept her merit and learning unknown, if Rivetus, Spanheim, and Vossius, had not produced her, contrary to her own inclination, upon the stage of the world. To these three divines we may add Salmasius, Beverovicius, and Huygens, who maintained a literary correspondence with her; and, by shewing her letters, spread her fame into foreign countries. This procured her letters from Balzac, Gassendi, Mersennus, Bochart, Conrart, and other eminent men. At last, her name became so famous, that persons of the first rank, and even princesses, paid her visits; cardinal Richelieu likewise shewed her marks of his esteem. About 1650, she made a great alteration in her religious system. She performed her devotions in private, without frequenting any church, upon which it was reported that she was inclined to Popery; but she attached herself to the famous Labadie, and, embracing his principles and practices, accompanied him wherever he went. She lived some time with him at Altena in Holstein, and attended him at his death there in 1674. She afterwards retired to Wiewart in Friseland, where William Penn, the Quaker, visited her in 1677; and died at this place in 1678. She took for her device these words of St. Ignatius, "Amor meus crucifixus est." It is said, that she was extremely fond of eating spiders.

Penn's Travels in Holland and Germany, Lond. 1694e

She wrote, “*De vitæ humanæ termino. Ultraj. 1639;*” “*Dissertatio de ingenii muliebris ad doctrinam et meliores literas aptitudine. L. Bat. 1641.*” These two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correspondents, were printed, 1648, under the title of “*A. M. a Schurman Opuscula Hebræa, Græca, Latina, Gallica; prosaica & metrica;*” enlarged in a 2d edition at Leyden, 1650, 12mo. She wrote afterwards, “*Eukleria, seu melioris partis electio.*” This is a defence of her attachment to Labadie, and was printed at Altena in 1673, when she was actually with him.

SCIOPPIUS (GASPAR), a most learned German writer of the 17th century, is represented as one of the greatest savages these latter ages have produced. All the great men of his time, as Baillet tells us, whether catholics, heretics, and even infidels, have unanimously voted for his proscription; because he had attacked with the utmost brutality and fury every man of reputation, and had the impudence to boast of sparing neither quality nor merit. This extraordinary person was born about 1576; and studied first at Amberg, then at Heidelberg, afterwards at Altdorf, at the charges of the elector palatine. Having made a considerable stay at Ingolstadt, he returned to Altdorf, where he began to publish books. Ottavia Ferrari, a Milanese, and famous professor at Padua, says, that he “published books, when he was but sixteen, which deserved to be admired by old men.” It is said, that one of his early productions was a commentary upon the “*Priapeia* :” the epistle dedicatory of which is dated from Ingolstadt in 1595. For this he was afterwards very severely handled: not so much because he had commented upon obscene verses, as because he had stuffed his commentary with many obscenities; and had complained in particular, that nature had not provided so well for men as for sparrows. “*Cum Ingolstadii agerem, vidi è regione musci mei passerem coitum vicies repetentem, et inde adeo ad languorem datum, ut avolaturus in terram decideret. En fortem iniquam. Hoc passeribus datum, negatum homibus!*” Some have said, that Scioppius was not the author of the commentary abovementioned; but the generality believe otherwise, and the following curious extract from one of his pieces will plainly shew, that he was very conversant in his youth with such sort of authors, “*When very early in my youth I had an inclination*

Jugemens
des Savans,
tom. II.
p. 454.

In prolusio-
ne, cui titu-
lus, “*Quo
pretio viri
principes
litteras ac
litteratos ha-
buerint.*”

Comment.
in Car-
men xxv.

Scaliger
Hypoboli-
maus, p.
250.

“clination to read the antient writers, especially the
 “poets, and yet heard learned men say, that these in-
 “struments of wantonness, meaning their obscene verses *, * arma pru-
 “ought carefully to be avoided on account of their dan- riginis.
 “gerous consequences at that time of life, I considered
 “with myself how to read them with safety, and I deter-
 “mined in this manner. I voluntarily laid myself un-
 “der vows of the strictest temperance: for, as Terence
 “says, ‘*fine Cerere et Baccho friget Venus;*’ and, as
 “Euripides, ‘*Love thrives with plenty, but with hunger*
 “*dies.*’ So Tertullian, ‘*Monstrum haberetur libido*
 “*fine gula.*’ The bubblings of lust are the effects of a
 “vigorous body; but this vigour is raised and kept up
 “by very high living. Wherefore I changed my wine
 “for water, because I was unwilling, as Plato says, ‘*to*
 “*add fire to fire.*’ I likewise banished all flesh-meat
 “from my table, not only for its heaviness, but that it
 “might not beget in me, to use the words of Clemens,
 “‘*too great an itching to love-affairs:*’ for, as is most
 “truly affirmed by St. Jerom, ‘*efus carnis est semina-*
 “*rium libidinis.*’ Nay, I went farther; I banished even
 “eggs and fish, having too often found by experience,
 “that these were not without their stimulating quali-
 “ties, &c.” In the mean time, notwithstanding the rail-
 lieries his commentary exposed him to, it has never been
 insisted on that he was a debauched man. He was very
 justly accounted a bad man, as we shall presently see; but
 his faults, like those of some other proud, satirical, pas-
 sionate learned men, were not, as Bayle says, irregularities
 of the body, but vices of the mind.

Bayle's
 Dict. SCI-
 OPPHIUS.

He made a journey into Italy, and, after he had been some
 time at Verona, returned into Germany; whence he went
 again into Italy, and published at Ferrara a panegyric
 upon the king of Spain, and pope Clement VIII. He
 turned Roman-catholic in 1599, and, whatever was the
 reason of it, was very angry with the Jesuits; “against
 “whom,” Baillet tells us, “he wrote above thirty trea-
 “tises under fictitious names, the very titles whereof are
 “enough to strike one with horror.” On the other side, Jugemens
 he inveighed with the utmost fury against the Protestants, des Savans,
 and solicited the princes to extirpate them by the most tom. II.
 bloody means. Only read the title of a book, he published p. 454.
 at Pavia in 1619; “*Gasp. Scioppii Consiliarii Regii Clas-*
 “*sicum belli sacri, five, Heldus Redivivus: hoc est, ad*
 “*Carolus V. Imperatorem Augustum Suaforia de Chris-*
 “*tiani*

“ tiani Cæsaris erga Principes Ecclesiæ Rebelles officio,
 “ deque veris compescendorum Hæreticorum Ecclesiæque
 “ in pace collocandæ rationibus.” Read the title of another, which has been printed at Mentz in 1612, against Philip Mornay du Pleffis; and which, as he tells us in the title-page, he sent to James I, of England, by way of new-years-gift: “ Alexipharmacum Regium felli draconum et
 “ veneno aspidum sub Philippi Mornæi de Pleffis nuper
 “ Papatus historiâ abdito appositum, et sereniss. Jacobo
 “ Magnæ Britanniæ Regi strenuæ Januariæ loco muneri
 “ missum.” The very titles of his books, as Baillet says, are enough to frighten a man of but moderate courage. He had before attacked the king of England without the least regard to his quality, and in a very abusive way. Thus, in 1611, he printed two books against him with these titles: “ Ecclesiasticus auctoritati Sereniss. D,
 “ Jacobi, &c. oppositus,” and “ Collyrium Regium Britannicæ Regi graviter ex oculis laboranti muneri missum:” that is, “ An Eye-salve for the use of his Britannic majesty.” In the first of these pieces, he ventured to abuse Henry IV. of France in a most outrageous manner; which occasioned his book to be burnt at Paris. He gloried in this disgrace; and added, that himself was hanged in effigy in a farce, which was acted before the king of England. His behaviour, however, procured him some correction; for, in 1614, the servants of the English ambassador set upon him at Madrid, and mauled him most heartily. He boasted of the wounds he received in this conflict; for he was mighty apt to boast of what he ought to be ashamed of, as he did, when he boasted of having been the principal contriver of the Catholic league, which proved so ruinous to the Protestants in Germany. Going through Venice in 1607, he had a conference with father Paul, whom he endeavoured by promises and threats to bring over to the pope’s party; which perhaps, with other circumstances, occasioned his being imprisoned there three or four days. After he had spent many years in censuring, biting, and defaming every body, he applied himself to the prophecies of Holy Scripture. He looked for the key of them; and flattered himself, as he was apt to do upon all occasions, that he had found that very key which St. Peter left, and which nobody had found before him. Take his own words, in his letter to Vossius: “ Ea ipsa clave ad aperienda ejus mysteria usum, quam S. Petrus nobis reliquit, vix tamen à
 “ quoquam

“quoquam adhuc intellectam.” He sent some of his apocalyptical chimeras to cardinal Mazarine, as Naude his librarian informs us; but the same Naude relates, that the cardinal had something else to do than to examine them. It has been said by more writers than one, that he had thoughts at last of going back to the communion of Protestants; but this, resting originally upon the single testimony of Hornius, has not been generally believed. He died in 1649.

Dialogue de
Mascarat,
p. 454.

Hist. Eccles.
p. 586. L.
Bat. 1675.

Guy Patin relates his death as happening this year, and adds withal the following anecdotes of the man. “He was a Lutheran,” says he, “in his youth; he turned Roman-catholic by reading Baronius’s Annals, as he said. Afterwards he went to Rome; where he was a domestic of cardinal Madrucio. He had a mind then to turn Jesuit; but the society were of opinion, that it was better for him to remain a layman, and that he could do them greater services, which he actually did by writing against Scaliger. He made some journeys for them to Germany and Venice. Afterwards he had a pension from the emperor; but at last he declared himself an enemy to the emperor and the Jesuits, and went to Padua for the safety of his person; where he lived secure from all his enemies, having obtained a pardon for his past life from the republic of Venice. He is suspected to be the most considerable author of many small pieces published against the Jesuits these fifteen years, and, among others, of the ‘Anatomia Societatis, et de Stratagematis Jesuitarum.’ He formerly told one of his friends, who is also very much mine, that cardinal Baronius had solicited him by letters, when he was in Germany, to turn Catholic; and promised in that case to procure him a cardinal’s hat; and that Baronius himself hoped to be made pope after Paul V.”

He was indisputably a very learned man; and, had his moderation and probity been equal to his learning, might justly have been accounted an hero in the republic of letters: his application to study, his memory, the multitude of his books, and his quickness of parts, are surprising things. Ferrarius tells us, that he studied day and night; that, during the fourteen last years of his life, he kept himself shut up in a little room, and that his conversation with those who went to visit him ran only upon learning; that, like another Ezra, he might have

In prolu-
sione, cui ti-
tulus, “Fu-
nus Litera-
torum.”

restored

Polyhist.
l. l. c. vii.

restored the Holy Scripture, if it had been lost, for that he could repeat it almost by heart; and that the number of his books exceeded the number of his years. He left behind him also several manuscripts, which, as Morhoff tells us, “remained in the hands of Picruccius, professor at Padua, and are not yet published, to the no small indignation of the learned world.” All this notwithstanding, he was a man of a vile heart, of a malign spirit; of a slanderous tongue; and one, who, on account of his spiteful and injurious way of calumniating all that were eminent for their learning, was justly called the “Grammatical Cur.” He did not spare the best writers of antient Rome, not even Cicero himself. “The accuser of Cicero,” says Balzac, in a letter to Chapelain, “about whom you desire to be informed, is the dreadful Scioppius. He has published a book at Milan, in which he accuses Cicero of improprieties and barbarisms. There is but one copy of it in France, and messieurs du Puy lent it me when I was at Paris. This injustice done to Cicero would prove a consolation to Scaliger, if he were to return again into the world. But I expect that the same Scioppius will shortly put out another book, wherein he will undertake to prove, that Cato was a wicked man, and Julius Cæsar a bad soldier.” However, as Bayle observes, his boldness in criticising the style or expressions of Cicero will be less surprising, if it be considered, that this father of eloquence has been censured by such men at all times.

Athen.
Oxon.

SCOT (REYNOLDE), a learned English gentleman, was a younger son of Sir John Scot, of Scot's-Hall, near Smeeth in Kent, where he was probably born; and, at about seventeen, sent to Hart-Hall in Oxford. He retired to his native country without taking a degree, and settled at Smeeth; and, marrying soon after, gave himself up solely to reading, to the perusing of obscure authors, which had by the generality of scholars been neglected, and at times of leisure to husbandry and gardening. In 1576, he published a 2d edition, for we know nothing of the first, of “A Perfect Platform of a Hop-Garden,” &c. in 4to: and, in 1584, another work, which shewed the great depth of his researches, and the uncommon extent of his learning, intituled, “The Discoverie of Witchcraft,” &c. reprinted in 1651, 4to, with this title: “Scot's Discovery of Witchcraft; proving the common opinion of witches
“contrasting

“ contracting with devils, spirits, familiars, and their
 “ power to kill, torment, and consume the bodies of
 “ men, women, and children, or other creatures, by dis-
 “ eases or otherwise, their flying in the air, &c. to be but
 “ imaginary erroneous conceptions and novelties. Where-
 “ in also the practices of witchmongers; conjurers, inchan-
 “ ters, soothsayers; also the delusions of astrology, al-
 “ chemistry, legerdemain, and many other things, are open-
 “ ed, that have long lain hidden, though very necessary
 “ to be known for the undeceiving of judges, justices, and
 “ juries, and for the preservation of poor people, &c.
 “ With a treatise upon the nature of spirits and devils,”
 &c. In the preface to the reader, he declares, that his
 design in this undertaking was, “ first, that the glory of
 “ God be not so abridged and abased, as to be thrust into
 “ the hand or lip of a lewd old woman; whereby the
 “ work of the Creator should be attributed to the power
 “ of a creature: secondly, that the religion of the gospel
 “ may be seen to stand without such peevish trumpery:
 “ thirdly, that favour and Christian compassion be rather
 “ used towards these poor souls, than rigour and ex-
 “ tremity,” &c.

A doctrine of this nature, advanced in an age when the
 reality of witches was so universally believed, that even
 the great bishop Jewel, touching upon the subject in a
 sermon before queen Elizabeth, could “ pray God they
 “ might never practise farther than upon the subject,”
 must needs expose the author to animadversion and cen-
 sure; and accordingly a foreign divine informs us, though
 Wood says nothing of it, that his book was actually burnt.
 We know, however, that it was opposed, and, as it should
 seem, by great authority too: for James I, in the preface
 to his “ Demonologie,” printed first at Edinburgh 1597,
 and afterwards at London 1603, observes, that he “ wrote
 “ that book chiefly against the damnable opinions of
 “ Wierus and Scot; the latter of whom is not ashamed,”
 the king says, “ in public print to deny, that there can
 “ be such a thing as witchcraft, and so maintains the old
 “ error of the Sadducees in the denying of spirits.” Dr.
 John Raynolds, in his “ Prælectiones upon the Apocry-
 “ pha,” animadverts on several passages in Scot’s “ Dis-
 “ covery;” Dr. Meric Casaubon treats him, as an illi-
 terate person; and Mr. Joseph Glanvil, whom for his ex-
 cellent sense in other respects we are sorry to be able to
 quote on this occasion, affirms, that “ Mr. Scot doth little

Strype’s
 Annals of
 the Refor-
 mation,
 vol. I. p. 8.

Voerius,
 Disput.
 Theolog.
 tom. III.
 p. 564.

Casaubon
 Of Creden-
 tility and In-
 credulity,
 &c. p. 40.
 edit. 1668.

Considerations about Witchcraft, p. 76.

“ but tell odd tales and silly legends, which he confutes
 “ and laughs at, and pretends this to be a confutation of
 “ the being of witches and apparitions : in all which his
 “ reasonings are trifling and childish, and, when he ventures at philosophy, he is little better than absurd.”

This sensible, learned, upright, and pious man (for we know that he possessed the two first of these qualities, and he is universally allowed to have had also the two last) died in 1599, and was buried among his ancestors in the church at Smeeth.

Athen. Oxon.

SCOTT (Dr. JOHN), a learned English divine, was son of Mr. Thomas Scott, a substantial grazier ; and was born in the parish of Chepingham in Wiltshire, about 1638. He served as an apprentice in London, much against his will, for about three years ; but, his humour inclining him strongly to learning, he quitted his trade, and went to Oxford. He was admitted of New Inn a commoner in 1657, and made a great progress in logic and philosophy ; but left the university without taking a degree, and, getting into orders, at last became minister of St. Thomas's in Southwark. In 1677, he was made rector of St. Peter's Poor in London ; and was collated to a prebend in St. Paul's cathedral in 1684. In 1685, he accumulated the degrees of bachelor and doctor in divinity, having before taken no degree in arts or any other faculty.

Faeti, v. 11.

In 1691, he succeeded Sharp, afterwards abp. of York, in the rectory of St. Giles's in the fields ; and the same year was made canon of Windsor. Wood says, that “ he might soon after have been a bishop, had not some scruples hindered him ;” and Hickes has told us, what those scruples were : “ He refused,” says he, “ the bishopric of Chester, because he could not take the oath of homage ; and afterwards another bishopric, the deanery of Worcester, and a prebend of the church of Windsor, because they all were places of deprived men.”

Preface to some Discourses on Burnet and Tillotson.

He died in 1694, and was buried in St. Giles's church ; his funeral sermon was preached by Dr. Isham, and afterward printed in 1695. In this sermon we are told, that he had many virtues in him of no ordinary growth : piety towards God ; kindness, friendship, affability, sincerity towards men ; zeal and constancy in the discharge of the pastoral office ; and, in a word, all those graces and virtues which make the good Christian and the good man. When Popery was encroaching under Charles II. and

James

James II. he was one of those champions who opposed it with great warmth and courage: in the dedication of a sermon, preached at Guildhall chapel, Nov. 5, 1673, to Sir William Hooker, lord-mayor of London, he declares, that “ Domitian and Dioclesian were but puny persecutors “ and bunglers in cruelty, compared with the infallible “ cut-throats of the apostolical chair.”

This divine wrote an excellent work, called “ The “ Christian Life;” which has been often printed, and much read. The first part was published, 1681, in 8vo, with this title: “ The Christian Life, from its beginning “ to its consummation in glory, together with the several “ means and instruments of Christianity conducing there- “ unto, with directions for private devotion and forms “ of prayer, fitted to the several states of Christians:” in 1685, another part, “ wherein the fundamental prin- “ ciples of Christian duty are assigned, explained, and “ proved:” in 1686, another part, “ wherein the doc- “ trine of our Saviour’s mediation is explained and “ proved.” To these volumes of the “ Christian Life” the pious author intended a continuation and perfection, had not long infirmity, and afterwards death, prevented him.

He published two pieces against the Papists: 1. “ Exa- “ mination of Bellarmine’s eighth note concerning sanc- “ tity of doctrine.” 2. “ The texts examined, which “ Papists cite out of the Bible concerning prayer in an “ unknown tongue.” Both these pieces were printed together Oct. 1688, king James still sitting upon the throne.—He wrote also “ Certain Cases of Conscience “ resolved, concerning the lawfulness of joining with “ forms of prayer in public worship, 1683,” in two parts: which were both reprinted, and inserted in the 2d vol. of a work, intituled, “ A Collection of Cases and “ other Discourses lately written to recover Dissenters to “ the Communion of the Church of England, 1685,” 4to.

He published, lastly, at different times, twelve “ Ser- “ mons,” preached upon public and particular occasions: which we suppose may have been collected and printed together.

SCUDERY (GEORGE DE), a French writer of emi-
nence in his day, was descended from an ancient and no-
ble family of Apt in Provence, and born at Havre de
Grace in 1603. He spent part of his youth at Apt, and afterwards came and settled at Paris, where he had little
Niceron,
tom. XV.

*Siècle de
Louis, t. II.*

to subsist on, but what he acquired by a prodigious facility in writing. Poetry was what he exercised himself in at first; and he would have succeeded in it better, if he had not scribbled so much of it. In 1637, he published observations upon the “Cid” of Corneille, with a view of making his court to cardinal Richelieu: for this great man could not be content with being the greatest statesman in the world; he would be a poet, a wit, a bel-esprit, and so became obnoxious to the passions of envy and jealousy, which usually torment that little tribe. These urged him to oppose the vast reputation and success of the “Cid:” he not only made the French academy write against it, but directed the manner they should do it in. He applauded the observations of Scudery, and by his favour and countenance enabled him “to balance,” as Voltaire says, “for some time the reputation of Corneille.” Scudery was received a member of the academy in 1650. He had before been made governor of the castle of Notre-Dame de la Garde near Marseilles. In the mean time, the greatest part of his life was spent in writing; in which, one would think, his chief view was, not to write well, but much. His works consist of dramatic pieces, poems of all kinds, and prose; but are little read. Voltaire says, “his name is better known than his works:” and this will always be the case, since nothing excellent and finished can be expected from voluminous scribblers. Their names are often seen in Mercurys and Gazettes, and the vulgar talk of them: but nobody reads their books. Scudery died at Paris in 1667. The great fecundity of his pen is treated very severely by Boileau, in his second satire:

“Bienheureux Scuderi, dont la fertile plume

“Peut tous les mois peine enfanter un volume!” &c.

*Niceron,
tom. II.*

SCUDERY (MAGDELEINE DE), sister of George de Scudery, was born at Havre de Grace in 1607, and became very eminent for her wit and her writings. She went early to Paris, and made herself amends for the want of that proper education, which the poorness of her father's circumstances had not permitted. Her fine parts gained her admission into all assemblies of the wits, and even the learned caressed and encouraged her. Necessity put her first upon writing; and, as the taste of that age was for romances, so she turned her pen that way, and succeeded wonderfully in hitting the public humour. Her books

books were greedily read, and spread her reputation far and near. The celebrated academy of the Ricovrati at Padua complimented her with a place in their society; and she succeeded the learned Helena Cornaro. Several great personages gave her many marks of their regard by presents, and other honours which they did her. The prince of Paderborn, bishop of Munster, sent her his works and a medal. Christina of Sweden often wrote to her, settled on her a pension, and sent her her picture. Cardinal Mazarine left her an annuity by his will: and Lewis XIV, in 1683, at the solicitation of M. de Maintenon, settled also a good pension upon her, which was punctually paid. This was not all: that pompous and stately monarch honoured her in a very particular manner: he appointed her a special audience to receive her acknowledgments, and made her a great number of very fine compliments. This lady held a correspondence with all the learned, as well as with all the wits: and her house at Paris was a kind of little court, where numbers of both kinds used constantly to assemble. She died in 1701, aged 94; and two churches contended fiercely for the honour of possessing her remains, which, it seems, was thought a point of so much consequence, as nothing less than the authority of the Cardinal de Noailles, to whom the affair was reserved, was sufficient to decide. She was a very voluminous writer, as well as her brother, but of more merit; and it is remarkable of this lady, that she obtained the first prize of eloquence, founded by the academy. There is a good deal of common-place panegyric upon her, in the “Menagiana,” which seems to have flowed from the personal regard Menage had for her: but her merits are better settled by Boileau, in the “Discours,” prefixed to his dialogue, intituled “Les Heros de Roman.” Voltaire says, that “she is now better known by some agreeable verses which she left, than by the enormous Romances of Clelia and of Cyrus.”

*Siècle de
Louis XIV.
tom. II.*

SEARCH (See TUCKER).

SEBASTIANO, called del Piombo from an office given him by pope Clement VII. in the lead-mines, was an eminent painter at Venice, where he was born in 1485. He was designed by his father for the profession of music, which he practised for some time with reputation; till, following at last the more powerful dictates

of nature, he betook himself to painting. He became a disciple of old Giovanni Bellino; continued his studies under Giorgione; and, having attained an excellent manner of colouring, went to Rome. Here he insinuated himself so far into the favour of Michael Angelo, by siding with him and his party against Raphael, that, pleased with the sweetness and beauty of his pencil, Michael immediately furnished him with some of his own designs; and, letting them pass under Sebastian's name, cried him up for the best painter in Rome. And indeed so universal was the applause, which he gained by his piece of "Lazarus raised from the dead" (the design of which had likewise been given him by Michael Angelo), that nothing but the famous "Transfiguration" of Raphael could eclipse him. He has the name of being the first who invented the art of preparing plaister-wall for oil-painting, with a composition of pitch, mastic, and quick-lime; but was generally so slow and lazy in his performances, that other hands were often employed in finishing what he had begun. He died in 1547.

SECKENDORF (GUI-LOUIS DE), a very learned German, was descended from ancient and noble families; and born at Aurach, a town of Franconia, in 1626. He made good use of a liberal education, and was not only a master of the French, Latin, Greek, and Hebrew languages, but had also some skill in mathematics and the sciences. The great progress he made in his youth coming to the ears of Ernestus the Pious, duke of Saxe-Gotha; this prince sent for him from Cobourg, where he then was to be educated with his children. He stayed two years at Gotha, and then went in 1642 to Strasburg; but returned to Gotha in 1646, and was made honorary librarian to the duke. Afterwards, in 1651, he was made aulic and ecclesiastical counsellor; and, in 1663, a counsellor of state, first minister, and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeitz, as counsellor of state and chancellor; and was no less regarded by this new master, than he had been by the duke of Saxe-Gotha. He continued with him till his death, which happened in 1681; and then retired from all business into a state of repose and tranquillity, where he composed a great many works. Nevertheless, in 1691, Frederic III, elector of Brandenburg, drew him again out of his retreat, and made him a counsellor.

counsellor of state and chancellor of the university of Hall. He could not avoid accepting these dignities ; but he did not enjoy them long, for he died at Hall Dec. 18, 1692, aged almost 66. He was twice married, but had only one son, who survived him. He was a good linguist ; learned in law, history, divinity ; and is also said to have been a tolerable painter and engraver. He wrote a great many books ; one in particular of most singular use, which was published at Frankfort, 1692; 2 vols. folio, but is usually bound up in one, with this title : “ Commentarius Historicus & Apologeticus de Lutheranism, five de Reformatione Religionis ductu D. Martini Lutheri in magna Germaniæ, aliisque regionibus, & speciatim in Saxonia recepta & stabilita, &c.” This work is very valuable on many accounts, and particularly curious for several singular pieces and extracts that are to be found in it. “ He, who would be thoroughly acquainted with the history of this great man,” says Bayle, meaning Luther, “ need only read Mr. de Seckendorf’s large volume : it is, in its kind, one of the best books that hath appeared for a long time.”

Bayle’s
Diet. LU-
THER.

SECKER (THOMAS), a prelate of very considerable eminence, was born at a small village called Sibthorpe, near Newark, Nottinghamshire, in 1693. His father was a Protestant-dissenter, and, having a small patrimony of his own, followed no profession. He was sent to school first at Chesterfield [A] in Derbyshire, which he left about the year 1708, and went to a dissenting academy in Yorkshire [B], from which, in about a year’s time, he removed to another in Gloucestershire [C]. Here he stayed about three years, and contracted an acquaintance with Mr. Butler, afterwards bishop of Durham. Besides making a considerable progress in classical learning, he applied himself very early to critical and theological subjects, par-

Gent. Mag.
1768, p.
451.

[A] He acquitted himself so well in his classical exercises there, that his master Mr. Brown had been heard to say (clapping his hand upon the head of his pupil) “ Secker, if thou wouldst but come over to the church, I am sure thou wouldst be a bishop.” Which expression (whether prophetic or not) was confirmed by the event.—His grace shewed in his life-time a grateful remembrance of his old master, by a benefaction to his

son the Rev. Mr. Brown, a worthy clergyman at Laughton le Morthieu in Yorkshire ; who had long struggled under the inconveniences of a numerous family and a narrow income.

[B] At Attercliffe near Sheffield, where the late professor Saunderson had also part of his education.

[C] At Tewksbury, under the tuition of the father of the late Dr. Ferdinand Warner. Dr. Chandler was here his fellow-student.

ticularly to the controversy betwixt the church of England and the Dissenters. About the year 1716, he applied himself to the study of physick. This he pursued in London till 1719, when he went to Paris, and there attended lectures on all the various branches of the medical art, yet never wholly discontinued his application to divinity. Here he first became acquainted with Mr. Martin Benson, afterwards bishop of Gloucester. Foreseeing at this time many obstacles in his way to the practice of physick, and having an unexpected offer made to him by Mr. Edward Talbot (through Mr. Butler) of being provided for by his father, the bishop of Durham, if he chose to take orders in the church of England; he took some months to consider of it. After mature deliberation, he resolved to embrace the proposal; and came over to England in 1720, when he was introduced by Mr. Butler to Mr. Edward Talbot, to whom he was before unknown. To facilitate his obtaining a degree at Oxford, he went in Jan. 1721 to Leyden, where he took the degree of M. D. and published his exercise, a Dissertation “*de Medicina Statica.*” He left Leyden after about three months residence, and entered himself a gentleman commoner in Exeter-college, Oxford, and was soon after admitted to the degree of B. A. He was ordained deacon in St. James’s church, Westminster, by bishop Talbot, Dec. 23, 1721, and priest in the same church by the same bishop, March 10, 1722; and immediately became his lordship’s domestic chaplain. On Feb. 12, 1723-4, he was instituted to the rectory of Houghton-le-Spring in the county of Durham, and in the same year was admitted to the degree of M. A. In Oct. 1725, he married the sister of his friend Dr. Martin Benson; and, on account of her health principally, he exchanged Houghton for the third prebend in the church of Durham, and the living of Ryton near Newcastle, to both which he was instituted June 3, 1727. His degrees of B. and D. LL. he took at the regular times. In July 1732, he was made chaplain to the king; in May 1733, he resigned the living of Ryton for that of St. James’s Westminster, and on the fifth of July in the same year he preached his celebrated sermon before the university of Oxford at the public act. His eminent abilities as a preacher and a divine, and his exemplary discharge of all his parochial duties, quickly recommended him to a more elevated station. He was consecrated bishop of Bristol, Jan. 19, 1734-5, and translated to Oxford

May

May 14, 1737. His incessant labouring in the care of his parish growing rather too great for his health and strength, he accepted, in Dec. 1750, the deanery of St. Paul's, for which he resigned his prebend of Durham, and the rectory of St. James's. On the death of abp. Hutton in 1758, the great talents he had displayed, and the high reputation for piety and beneficence which he had acquired in the several stations through which he had passed, plainly pointed him out as a person every way worthy to be raised to the supreme dignity of the church. He was accordingly without his knowledge recommended to the king by the duke of Newcastle for the see of Canterbury, and was confirmed archbishop at Bow-church in April 1758.

His Grace was for many years much afflicted with the gout; but it increased greatly upon him towards the latter part of his life. In the winter of 1767 he felt very troublesome and sometimes violent pains in his shoulder, which were thought to be rheumatic. About the beginning of 1768, they moved from his shoulder to his thigh, and there continued with extreme and almost unremitting severity to his last illness. On Saturday the 30th of July he was seized with a sickness at his stomach as he sat at dinner. In the evening of the next day, as he was turning himself on the couch, he broke his thigh bone. It was immediately set, but it soon appeared that there were no hopes of his recovery; he fell into a slight kind of delirium, in which he lay without any pain till about five o'clock on Wednesday afternoon, when he expired with great tranquillity, in the 75th year of his age. After his death, it was found that the thigh bone was quite carious, and that the excruciating pains he long felt, and which he bore with wonderful patience and fortitude, were owing to the gradual corrosion of this bone by some acrimonious humour.

He was buried, pursuant to his own directions, in the passage from the garden-door of his palace to the north-door of the parish church at Lambeth, and forbade any monument or epitaph to be placed for him any where.

By his will, he appointed Dr. Daniel Burton, and Mrs. Catharine Talbot (daughter of the Rev. Mr. Edward Talbot), his executors; and left thirteen thousand pounds in the three per cent. annuities to Dr. Porteus and Dr. Stinton his chaplains, in trust, to pay the interest thereof to Mrs. Talbot and her daughter during their joint lives, or the life of the survivor, and after the decease of both

those ladies (the survivor of whom died whilst this sheet was printing, in Feb. 1784), eleven thousand to be transferred to the following charitable purposes :

| | £. | s. | d. |
|--|-------|----|----|
| To the society for propagation of the gospel in foreign parts for the general uses of the society | 1000 | 0 | 0 |
| To the same society towards the establishment of a bishop or bishops in the king's dominions in America | 1000 | 0 | 0 |
| To the society for promoting Christian knowledge | 500 | 0 | 0 |
| To the Irish protestant working schools | 500 | 0 | 0 |
| To the corporation of the widows and children of the poor clergy | 500 | 0 | 0 |
| To the society of the stewards of the said charity | 200 | 0 | 0 |
| To Bromley college in Kent | 500 | 0 | 0 |
| To the hospitals of the archbishop of Canterbury, at Croydon, St. John at Canterbury, and St. Nicholas Harbledown, 500l. each | 1500 | 0 | 0 |
| To St. George's and London hospitals, and the lying-in hospital in Brownlow-street, 500l. each | 1500 | 0 | 0 |
| To the Asylum in the parish of Lambeth | 400 | 0 | 0 |
| To the Magdalen-hospital, the Lock-hospital, the Small-pox and Inoculation-hospital, to each of which his Grace was a subscriber, 300l. each | 900 | 0 | 0 |
| To the incurables at St. Luke's hospital | 500 | 0 | 0 |
| Towards the repairing or rebuilding of houses belonging to poor livings in the diocese of Canterbury | 2000 | 0 | 0 |
| | 11000 | 0 | 0 |

Besides these donations, he left 1000l. to be distributed amongst his servants ; 200l. to such poor persons as he assisted in his life-time ; 5000l. to the two daughters of his nephew Mr. Frost ; 500l. to Mrs. Secker, and 200l. to Dr. Daniel Burton. After the payment of those and some other smaller legacies, he left his real and the residue of his personal estate to Mr. Thomas Frost of Nottingham. The greatest part of his very noble collection of books he bequeathed to the Archiepiscopal library at Lambeth, the rest betwixt his two chaplains and two other friends. To the manuscript library in the same palace, he left a large number of very learned and valuable MSS, written by

by himself on a great variety of subjects, critical and theological. His well-known catechetical lectures, and his MS. sermons he left to be revised by his two chaplains, Dr. Stinton and Dr. Porteus, by whom they were published in 1770. His options he gave to the archbishop of Canterbury, the bishop of London, and the bishop of Winchester for the time being, in trust, to be disposed of by them (as they become vacant) to such persons as they should in their consciences think it would have been most reasonable for him to have given them, had he been living. His grace's person was tall and graceful; his countenance open and benevolent; his conversation, cheerful, entertaining, and instructive; his temper even and humane. He was kind and steady to his friends, liberal to his dependants, a generous protector of virtue and learning. He performed all the sacred functions of his calling with a dignity and devotion that affected all who heard him. He was a most laborous and useful parish priest, a vigilant and active bishop, and presided over the church in a manner that did equal honour to his abilities and his heart. He was particularly eminent as a plain, pathetic, practical preacher; and, well knowing the great ability of so excellent a talent, he was not sparing in the exercise of it, but continued preaching and catechising, whenever his health would permit him, to the latest period of his life. The last sermon he preached was at Stockwell chapel in the parish of Lambeth, to which he had been a very great benefactor, having begun a subscription towards building it with the sum of 500 l. besides a present of the communion plate, and furniture for the pulpit, reading desk, and communion table.

Thus far our account is taken from some memoirs of the Archbishop printed earlier than the life by his chaplains, with which they on the whole agree. What follows is from a paper of detached observations by the late Mr. Jones:

“ When he was promoted to the see of Oxford, several of the leading men among the Dissenters began to entertain considerable hopes of him, that he would be favourable to their interest, and to the cause of a farther reformation in the established church; but found themselves mistaken in him. Dr. Doddridge, not long after the Bishop's advancement, took an opportunity to congratulate him upon the occasion, and also to express his hopes that, being now in so high a station, he would use his endeavours to bring matters to a greater degree of reconciliation be-

Gent. Mag.
1783,
p. 1030.

tween churchmen and dissenters, to remove obstacles lying in the way towards it, &c. The Bishop coolly answered, "Doctor, my sentiments concerning those matters are different from yours." So the Doctor saw there were no farther hopes, and dropped the application. It was said he was always, after his advancement to his high dignity, more shy towards the Dissenters than he had been formerly. When he was exalted to Canterbury, he formed several designs for the service of the established church, and the security or restoration of its rules and orders, taking all opportunities to convince the world that he was firm and steady to her interests, and a staunch convert from the principles of his education. He intended to insist on a strict observation of the clerical habit (which was generally too much neglected), but found by degrees that the attempt was become in a manner impracticable, after such long disuse and disregard of order. Some, who respected him, thought he went rather too far in discovering his dislike to his old friends, and his opposition to that non-conformity in which he had been first nurtured. But the case is often so in such transitions from one persuasion to another. He was highly respected on many accounts in his diocese of Canterbury, where he was a ready and generous contributor towards several pious and charitable designs, as is well known and remembered in those parts; and few comparatively there seem to be apprised of any disrespect paid to his memory in other places. He was generally considered there as a great and good man, and a true friend to the interest of church and state: very careful of the concerns of his church, and the good behaviour of his clergy; and in some instances particularly inquisitive into their conduct and morals. It was commonly said he had two paper-books, one called the *black*, the other the *white* book; in which he entered down such notices as he received concerning the different characters of each, as they happened to suit the design of either book. Those whose character he found to be bad, he resolved never to promote, nor did, paying no regard to any solicitations made in their behalf: and one or more, being men of ill report, and highly unworthy of their office, he had intended to have prosecuted, and to have put them under church-censures; which, it seems, they had long and greatly deserved, being indeed a scandal to their profession. He encouraged young clergymen of good character

rafter for fidelity in their calling. When a near relation of his, a clergyman in Northamptonshire, who had collected a good library, died, leaving it to the Archbishop's disposal, he appointed Archdeacon Head, with one or two more, men of judgement and probity, to divide that library into three parts, and bestow them upon three studious and regular young clergymen, for their encouragement and farther proficiency in useful knowledge and literature; the books were very useful ones, and of considerable value. He required all clergymen, who were possessed of a benefice of the value of 100 l. per ann. clear, to perform divine offices in their respective churches twice every Sunday (viz. morning and afternoon), not allowing any such to serve also a curacy; and such as had a living of 150 l. a year, or above, he required to preach once in their church, and read prayers twice, every Sunday: he expected also the regular observation of holidays happening on a week-day. He was averse to persecution, and declared so in particular with regard to the Methodists: some of whom thought he favoured their principles and tenets. Accordingly, when his "Catechetical Lectures" were published after his death, they greedily bought them up, but were disappointed more than they expected, though in some things they approved of him.

SECUNDUS (JOHN), a celebrated modern Latin poet of Holland, was born at the Hague in 1511, and died at Utrecht in 1536. Though he lived only five and twenty years, he left abundance of Latin poems: three books of "Elegies," one of "Epigrams;" two of "Epistles;" one of "Odes;" one of "Sylvæ," or miscellaneous pieces; one of "Funeral Inscriptions;" besides some very gay, but very elegant, poems, called "Basia." In all these various productions, there is great fertility of invention, great ease, delicacy, and wit. Secundus also cultivated painting and engraving, but did not live to figure in these.

SEDLEY (Sir CHARLES), an English poet and great Athen. wit, was the son of Sir John Sedley, of Aylesford in Oxon. Kent, by a daughter of Sir Henry Savile; and was born about 1639. At seventeen, he became a fellow-commoner of Wadham-college in Oxford; but, taking no degree, retired to his own country, without either travelling or going to the inns of court. As soon as the Restoration

was

was effected, he came to London, in order to join the general jubilee; and then commenced wit, courtier, poet, and gallant. He was so much admired and applauded, that he began to be a kind of oracle among the poets; and no performance was approved or condemned, till Sir Charles Sedley had given judgement. This made king Charles jestingly say to him, that Nature had given him a patent to be Apollo's viceroy; and lord Rochester bears testimony to the same, when he puts him foremost among the judges of poetry:

“ I loath the rabble, 'tis enough for me,
 “ If Sedley, Shadwell, Shepherd, Wicherley,
 “ Godolphin, Butler, Buckhurst, Buckingham,
 “ And some few more, whom I omit to name,
 “ Approve my sense: I count their censure fame.

While he thus grew in reputation for wit, and in favour with the king, he grew poor and debauched: his estate was impaired, and his morals much corrupted; as may be collected from the following story related by Wood. June 1663, Sir Charles Sedley, Lord Buckhurst, Sir Thomas Ogle, and others, were at a cook's house in Bow-street, Covent-Garden; where, inflaming themselves with liquor, they went out into a balcony, and excrementized in the street, as Wood expresses it. When this was done, Sedley stripped himself naked, and preached to the people in a very profane and scandalous manner. Upon this a riot was raised, and the mob grew very clamorous: they insisted upon having the door opened, but were opposed; yet were not quieted, till they had driven the preacher and his company from the balcony, and broke all the windows of the house. This frolic being soon spread abroad, especially by the fanatical party, and justly giving offence to all parties, they were summoned to appear in Westminster-hall; where being indicted for a riot before Sir Robert Hyde, they were all severely fined: Sir Charles 500*l*. He observed, that he was the first man who ever paid for shiting: upon which Sir Robert asked him, whether he had read the book called, “ The complete Gentleman?” and Sir Charles answered, that “ he had read more books than his lordship.” The day for payment being appointed, Sir Charles desired Mr. Henry Killigrew and another gentleman, to apply to the king to get it off; which they undertook to do, but, instead of getting it off, begged it for themselves, and had it paid to a farthing.

After

After this affair, his mind took a more serious turn ; and he began to apply himself to politics. He had been chosen, says Wood, to serve for Romney in Kent, in that long parliament, which began May 8, 1661 ; and continued to sit for several parliaments after. He was extremely active for the Revolution, which was thought the more extraordinary, as he had received favours from James II. That prince had an amour with a daughter of Sir Charles, who was not very handsome, James being remarkable for not fixing upon beauties ; and had created her countess of Dorchester. This honour, far from pleasing, shocked Sir Charles ; for, as great a libertine as he had been himself, he could not bear his daughter's dishonour, which he considered as made more conspicuous by this exaltation. He therefore conceived an hatred to James ; and being asked one day, why he appeared so warm for the Revolution, he is said to have answered, " From a principle of gratitude ; for, since his majesty " has made my daughter a countess, it is fit I should do " all I can to make his daughter a queen." He lived to the beginning of queen Anne's reign.

His works were printed in 2 vols. 8vo, 1719 ; and consist of plays, translations, songs, prologues, epilogues, and little occasional pieces. However amorously tender and delicate his poems, yet they have not much strength ; nor do they afford great marks of genius. The softness of his verses is characterised by the duke of Buckingham, who calls them " Sedley's Witchcraft ;" and the art of insinuating loose principles in clean and decent language is thus ascribed to him by the earl of Rochester :

" Sedley has that prevailing, gentle art,
 " That can with a resistless charm in part
 " The loosest wishes to the chafest heart ;
 " Raise such a conflict, kindle such a fire,
 " Betwixt declining virtue and desire ;
 " 'Till the poor vanquish'd maid dissolves away
 " In dreams all night, in sighs and tears all day.

SEGRAIS (JOHN RENAUD DE), a French poet, was Nicéron, born at Caen in 1624, and made his first studies in the col- t. XIV. lege of the Jesuits there. As he grew up, he applied him- Baillet. self to the French poetry, and continued to cultivate it to tom. V. the end of his life. It was far from proving unfruitful to him ; for it enabled him to rescue himself, four brothers, and two sisters, from the unhappy circumstances in which the extravagance of a father had left them. He was not

more

more than twenty, when the count de Frisquæ, being removed from court, retired to Caen; and there was so charmed with Segrais, who had already given public specimens of a fine genius, that upon his recall he carried him back with him, and introduced him to Mad. de Montpensier, who took him under protection as her gentleman in ordinary. He continued with this princess a great many years, and then was obliged to quit her service, for opposing her marriage with Count de Lauzun. He immediately found a new patroness in Mad. de la Fayette, who admitted him into her house, and assigned him apartments. He lived seven years with this generous lady, and then retired to his own country, with a resolution to spend the rest of his days in solitude; and there married a rich heiress, about 1679. There is a passage in the “Segraisiana,” from which we learn, that Mad. de Maintenon would have had him to court, and have put him in some place about the duke of Maine: but, as we are there told, he reflected within himself, that his life was too far advanced to encourage new hopes, and that he had what was very sufficient to maintain him *in otio cum dignitate*; and these reflections, together with that *fastidium* which wise men soon conceive of a public and especially a court life, determined him to reject all offers, and to continue where he was. He was admitted of the French academy in 1662; and he now gave a stable form to that of Caen. He died at this place of a dropsy in 1701. He was very deaf in the last years of his life. He was much sought after for the sake of his conversation, which was always witty, solid, and learned: his converse with the court and the polite world had furnished him with a multitude of curious anecdotes, which he had a very agreeable way of relating. A great number of these are to be found in the “Segraisiana,” which was published many years after his death, with a preface by Mr. de la Monnoye; the best edition of it is that of Amsterdam, 1723, 12mo.

The prose-writings of Segrais, though for the most part frivolous enough, yet have great merit as to their style, which may be considered as a standard. Of this kind are his “Nouvelles Françaises,” and the romances called “La Princesse de Cleves & Zayde;” Mad. de la Fayette is supposed to have been a partner with him in the romances, the latter of which has been often printed, with Mr. Huet’s “Origine des Romans” prefixed. This piece was written on purpose for it, and is, says Voltaire,

taire, a work of great use. But it is principally for his poems, that Segrais was so distinguished in his day; and these consist of “*Diverses Poësies*,” printed at Paris in 1658, 4to; “*Athis*,” a pastoral; and a translation of Virgil’s “*Georgics*, and *Æneid*.” “His ‘*Eclogues*’ and his ‘*Translation of Virgil*’ were esteemed,” says Voltaire; “but now they are not read. It is remarkable, that Breboeuf’s ‘*Pharfalia*’ is still read, while Segrais’s ‘*Æneid*’ is entirely neglected; nevertheless, Boileau praises Segrais, and depreciates Breboeuf.—Mademoiselle calls Segrais ‘a sort of a wit;’ but he was indeed a very great wit, and a man of real learning.”

Siècle de Louis XIV.
vol. II.

SELDEN (JOHN), an English gentleman of most extensive knowledge and prodigious learning, was descended from a good family, and born at Salvinton in Suffex, in 1584. He was educated at the free-school in Chichester; and, at sixteen, sent to Hart-Hall in Oxford, where he continued about three years. Then he entered himself of Clifford’s-Inn, London, in order to study the law; and about two years after removed to the Inner-Temple, where he soon acquired a great reputation by his learning. His first friendships were with Sir Robert Cotton, Sir Henry Spelman, Camden, and Usher, all of them learned in antiquities; which was also Selden’s favourite object. In 1610, he began to distinguish himself by publications in this way, and put out two pieces that year; “*Jani Anglorum facies altera*,” and “*Duello*,” or “*The Original of single Combat*.” In 1612, he published notes and illustrations on the first eighteen songs in Drayton’s “*Poly-Olbion*,” and the year after wrote verses in Greek, Latin, and English, upon Browne’s “*Britannia’s Pastorals*,” which, with divers poems prefixed to the works of other authors, occasioned Sir John Suckling to give him a place in his “*Session of the Poets*.” In 1614, came out his “*Titles of Honour*,” a work much esteemed at home and abroad; and which, “as to what concerns our nobility and gentry,” says a certain writer, “all will allow ought first to be perused, for the gaining a general notion of the distinction from an emperor down to a country-gentleman.” In 1616, he published “*Notes on Fortescue de legibus Angliæ*,” and, in 1617, “*De Diis Syris Syntagmata Duo*,” which was reprinted at Leyden 1629, 8vo, by Ludovicus de Dieu, after it had been revised and enlarged by Selden himself.

Athensæ Oxon.
vol. II.—
Vita Seldeni à Davide Wilkins,
prefixed to
Selden’s Works,
Lond. 1726
in 3 vols.
fol.—*General Dict.*

Nicolson English Historical Library.

Selden

Selden was not above three and thirty; yet had shewn himself a great philologist, antiquary, herald, and linguist: and his name was so wonderfully advanced, not only at home, but in foreign countries, that he was actually then become, what he was afterwards usually styled, the great dictator of learning to the English nation. In 1618, his "History of Tithes" was printed in 4to; in the preface to which, he reproaches the clergy with ignorance and laziness, with having nothing to keep up their credit, but beard, title, and habit, their studies not reaching farther than the Breviary, the Postils, and Polyanthea: in the work itself he endeavours to shew, that tithes are not due under Christianity by divine right, though he allows the clergy's title to them by the laws of the land. This book gave great offence to the clergy, and was animadverted on by several writers; by Montague, afterwards bishop of Norwich, in particular. The author was also called, not indeed before the high commission court, as hath been represented, but before some lords of the high commission and also of the privy council, and obliged to make a submission; which he did most willingly, for publishing a book, which against his intention had given offence, yet without recanting any thing contained in it, which he never did.

In 1621, king James being displeased with the parliament, and having imprisoned several members, whom he suspected of opposing his measures, ordered Selden likewise to be committed to the custody of the sheriff of London: for, though he was not then a member of the house of commons, yet he had been sent for and consulted by them, and had given his opinion very strongly in favour of their privileges, in opposition to the court. However, by the interest of Andrews, bishop of Winchester, he with the other gentlemen was set at liberty in five weeks. He then returned to his studies, and wrote and published learned works, as usual. In 1623, he was chosen a burgess for Lancaster; but, amidst all the divisions with which the nation was then agitated, kept himself perfectly neuter. In 1625, he was chosen again for Great Bedwin in Wiltshire: in this first parliament of king Charles, he declared himself warmly against the duke of Buckingham; and, when that nobleman was impeached in 1626, was one of the managers of the articles against him. He opposed the court-party the three following years with great vigour in many speeches. The king, having dis-

solved

solved the parliament in 1629, ordered several members of the house of commons to be brought before the King's-Bench bar, and to be committed to the Tower. Selden, being one of this number, insisted upon the benefit of the laws, and refused to make any submission to the court; upon which he was sent to the King's-Bench prison. He was released the latter end of the year, though it does not appear how; only, that the parliament in 1646 ordered him 5000*l.* for the losses he had sustained on that occasion. In 1630, he was again committed to custody, with the earls of Bedford and Clare, Sir Robert Cotton, and Mr. St. John, being accused of having dispersed a libel, intituled, “A Proposition for his Majesty's service to
“bridle the impertinency of Parliaments;” but it was proved, that Sir Robert Dudley, then living in the duke of Tuscany's dominions, was the author. All these various imprisonments and tumults gave no interruption to his studies; but he proceeded, in his old way, to write and publish books.

See DUD-
LEY, Sir
Robert.

King James had ordered him to make collections, proper to shew the right of the crown of England to the dominion of the sea, and he had engaged in the work; but, upon the affront he had received by his imprisonment, he laid it aside. However, in 1634, a dispute arising between the English and the Dutch concerning the herring-fishery upon the British coast, and Grotius having before published in 1609 his “*Mare Liberum*” in favour of the latter, Selden was prevailed upon by abp. Laud, who, though he did not love his principles in church and state-affairs, yet could not help revering him for his learning and manners, to draw up his “*Mare Clausum*,” and it was accordingly published in 1636. This book recommended him highly to the favour of the court, and he might have had any thing he would; but his attachment to his books, together with his great love of ease, made him indifferent, if not averse, to posts and preferment. In 1640, he published “*De Jure Naturali & Gentium juxta disciplinam Hebræorum*,” folio. Pufendorff applauds this work highly: but his translator Barbeyrac observes, with regard to it, that “besides the extreme
“disorder and obscurity, which are justly to be censured
“in his manner of writing, he does not derive his principles of the law of nature from the pure light of reason, but merely from the seven precepts given to
“Noah;—and frequently contents himself with citing
“the

In his Pre-
face to the
Translation.

Bibl. Chose,
t. IX.

“ the decisions of the Rabbins, without giving himself the trouble to examine whether they be just or not.” Le Clerc says, that in this book Selden “ has only copied the Rabbins, and scarcely ever reasons at all. His rabbinical principles are founded upon an uncertain Jewish tradition, namely, that God gave to Noah seven precepts, to be observed by all mankind; which, if it should be denied, the Jews would find a difficulty to prove. Besides, his ideas are very imperfect and embarrassed.” There is certainly some foundation for this; and what is here said of this particular work may be more or less applied to all he wrote. He had a vast memory and prodigious learning; and these had oftentimes the same effect on him, as they have always on men of lower abilities, such as Dodwell for instance; that is, they checked and impeded the use of his reasoning faculty, perplexed and embarrassed his ideas, and crowded his writings with citations and authorities, to supply the place of sense and argument.

History of
the Rebel-
lion.

The same year, 1640, he was chosen member of parliament for the university of Oxford; and, though he was against the court, yet in 1642 the king had thoughts of taking the seal from the lord keeper Littleton, and giving it to him. Clarendon tells us, that the lord Falkland and himself, to whom his majesty referred the consideration of that affair, “ did not doubt of Mr. Selden’s affection to the king; but withal they knew him so well, that they concluded he would absolutely refuse the place, if it were offered to him. He was in years, and of a tender constitution: he had for many years enjoyed his ease, which he loved; was rich, and would not have made a journey to York, or have lain out of his own bed, for any preferment, which he had never affected.” In 1643, he was appointed one of the laymembers, to sit in the assembly of divines at Westminster, in which he frequently perplexed those divines with his vast learning; and, as Whitelocke relates, “ sometimes when they had cited a text of scripture to prove their assertion, he would tell them, ‘ perhaps in your little pocket-bibles with gilt leaves,’ which they would often pull out and read, ‘ the translation may be thus; but the Greek or the Hebrew signify thus and thus;’ and so would totally silence them.”

Memorials
of English
Affairs, p.
71. Lond.
1742.

About this time, he took the covenant; and the same year, 1643, was by the parliament appointed keeper of
the

the records in the Tower. In 1644, he was elected one of the twelve commissioners of the admiralty; and the same year was nominated to the mastership of Trinity college in Cambridge, which he did not think proper to accept. About this time he did great services to the university of Oxford, as appears from several letters written to him by that university, which are printed: and indeed he never meant to disserve or do mischief to any person or party, his only view in continuing with the parliament being to keep himself out of harm's way, and to enjoy as much ease as he could in very uneasy and troublesome times. He never concurred in any violent measures, but often opposed, and always discountenanced them. Upon the publication of the *Εκκλησιαστική Βασιλική*, Cromwell employed all his interest to engage him to write an answer to that book; but he absolutely refused. In 1654, his health began to decline; and he died Nov. 30 that year. He died in White-Friers, at the house of Elizabeth countess of Kent, with whom he had lived some years in such intimacy, that they were reported to be as man and wife; and Dr. Wilkins sup- In his Life. poses, that the wealth, which he left at his death, was chiefly owing to the generosity of that countess: but there is no good reason for either of the surmises. He was buried in the Temple-church, where a monument was erected to him; and abp. Usher preached his funeral sermon. He left a most valuable and curious library to his executors, Matthew Hale, John Vaughan, and Rowland Jews, esqrs. which they generously would have bestowed on the society of the Inner-Temple, if a proper place should be provided to receive it: but, this being neglected, they gave it to the university of Oxford.

Selden was immensely learned, and skilled in the Hebrew and Oriental languages beyond any man: Grotius styles him "the glory of the English nation." He was knowing in all laws, human and divine, yet did not greatly trouble himself with the practice of law: he seldom or never appeared at the bar, but sometimes gave council in his chamber. "His mind also," says Whitelocke, "was Memoirs as great as his learning; he was as hospitable and ge- &c. p. 60 nerous as any man, and as good company to those he "liked." Wilkins relates, that he was a man of uncommon gravity and greatness of soul, averse to flattery liberal to scholars, charitable to the poor; and that though he had a great latitude in his principles with regard

Additional
notes on the
life of Sir
Matthew
Hale, edit.
1682.

Life of Ed-
ward earl of
Clarendon,
p. 16. Oxf.
1759. fol.

to ecclesiastical power, yet he had a sincere regard for the church of England. Mr. Richard Baxter remarks, that
 “ he was a resolved serious Christian, a great adversary,
 “ particular to Hobbes’s errors; and that Sir Matthew
 “ Hale affirmed, how he had seen Selden openly oppose
 “ Hobbes so earnestly, as either to depart from him, or
 “ drive him out of the room:” which shews, that, as
 Selden had great knowledge, so he had also some portion
 of zeal. But the noblest testimony in his favour is that
 of his intimate friend the earl of Clarendon, who thus
 describes him in all parts of his character: “ Mr. Selden
 “ was a person,” says he, “ whom no character can flatter,
 “ or transmit in any expressions equal to his merit and
 “ virtue. He was of so stupendous learning in all kinds
 “ and in all languages, as may appear from his excellent
 “ and transcendent writings, that a man would have
 “ thought he had been entirely conversant among books,
 “ and had never spent an hour but in reading and writ-
 “ ing; yet his humanity, courtesy, and affability, was such,
 “ that he would have been thought to have been bred
 “ in the best courts, but that his good-nature, charity,
 “ and delight in doing good, and in communicating all
 “ he knew, exceeded that breeding. His style in all his
 “ writings seems harsh, and sometimes obscure; which
 “ is not wholly to be imputed to the abstruse subjects of
 “ which he commonly treated, out of the paths trod by
 “ other men, but to a little undervaluing the beauty of a
 “ style, and too much propensity to the language of anti-
 “ quity: but in his conversation he was the most clear
 “ discourser, and had the best faculty in making hard
 “ things easy, and presenting to the understanding, of
 “ any man that hath been known. Mr. Hyde was wont
 “ to say, that he valued himself upon nothing more
 “ than upon having had Mr. Selden’s acquaintance,
 “ from the time he was very young; and held it with
 “ great delight as long as they were suffered to continue
 “ together in London: and he was very much troubled
 “ always when he heard him blamed, censured, and re-
 “ proached for staying in London, and in the parliament,
 “ after they were in rebellion, and in the worst times,
 “ which his age obliged him to do; and how wicked
 “ soever the actions were, which were every day done, he
 “ was confident he had not given his consent to them,
 “ but would have hindered them if he could with his
 “ own safety, to which he was always enough indulgent.
 “ If

“ If he had some infirmities with other men, they were
 “ weighed down with wonderful and prodigious abilities
 “ and excellences in the other scale.”

His works were collected by Dr. David Wilkins, and printed at London in 3 vols. folio, but generally bound in six, 1726. The two first contain his Latin works, and the third his English. The editor has prefixed a long life of the author, and added several pieces never before published; particularly letters, poems, &c.

SEED (JEREMIAH), an English divine, was born at Clifton, near Penrith in Cumberland, of which place his father was rector. He had his school-education at Lowther, and his academical at Queen's-college in Oxford. Of this society he was chosen fellow in 1732. The greatest part of his life was spent at Twickenham, where he was assistant or curate to Dr. Waterland. In 1741, he was presented by his college to the living of Enham in Hampshire, at which place he died in 1747, without ever having obtained any higher preferment, which he amply deserved. He was exemplary in his morals, orthodox in his opinions, had an able head, and a most amiable heart. A late romantic writer against the Athanasian doctrines, whose testimony we chuse to give, as it is truth extorted from an adversary, speaks of him in the following terms: “ Notwithstanding this gentleman's being a contender
 “ for the Trinity, yet he was a benevolent man, an upright Christian, and a beautiful writer; exclusive of
 “ his zeal for the Trinity, he was in every thing else
 “ an excellent clergyman, and an admirable scholar. I
 “ knew him well, and on account of his amiable qualities very highly honour his memory; though no two
 “ ever differed more in religious sentiments.” He published in his life-time, “ Discourses on several important
 “ Subjects,” 2 vols. 8vo: and his “ Posthumous Works,
 “ consisting of Sermons, Letters, Essays, &c.” in 2 vols. 8vo, were published from his original manuscript, by Jos. Hall, M. A. fellow of Queen's-college, Oxford, 1750. They are all very ingenious, and full of good matter, but abound too much in antithesis and point.

SENECA (LUCIUS ANNÆUS), a Stoic philosopher, was born at Corduba in Spain, about the beginning of the Christian era, of an Equestrian family, which had probably been transplanted thither in a colony from

Rome. He was the second son of Marcus Annæus Seneca, commonly called the rhetorician, whose remains are printed under the title of “*Suaforiæ & Controversiæ, cum Declamationum Excerptis* ;” and his youngest brother Annæus Mela, for there were three of them, was memorable for being the father of the poet Lucan. He was removed to Rome, together with his father and the rest of his family, while he was yet in his infancy; and so very small, that, as he himself tells us, he was carried thither in the arms of his aunt: “*materteræ manibus in urbem perlatum sum.*” There he was educated in the most liberal manner, and under the best masters. He learned his eloquence from his father; but his genius rather leading him to philosophy, he put himself under the Stoics Attalus, Sotion, and Papirius Fabianus: men famous in their way, and of whom he has made honourable mention in his writings. It is probable too, that he travelled when he was young, since we find him in several parts of his works, particularly in his “*Quæstiones Naturales*,” making very exact and curious observations upon Egypt and the Nile. But this, though entirely agreeable to his own humour, did not at all correspond with that scheme or plan of life which his father had drawn out for him; who therefore forced him to the bar, and put him upon soliciting for public employments; so that he afterwards became questor, prætor, and, as Lipsius will have it, even consul.

Consol. ad
Helv. c.
xvii.

Vit. Senec.

In the first year of Claudius, when Julia the daughter of Germanicus was accused of adultery by Messalina, and banished, Seneca was banished too, being charged as one of the adulterers. Corsica was the seat of his exile, where he lived eight years; happy, as he tells us, in the midst of those things which usually make other people miserable; “*inter eas res beatus, quæ solent miseros facere* :” and where he wrote his books “*Of Consolation*,” addressed to his mother Helvia, and to his friend Polybius, and perhaps some of those tragedies which go under his name; for he says, “*modo se levioribus studiis ibi oblectasse.*” When Agrippina was married to Claudius, as she was upon the death of Messalina, she prevailed with the emperor to recall Seneca from banishment; and afterwards procured him to be tutor to her son Nero, whom she designed for the empire. By the bounty and generosity of his royal pupil, he acquired that prodigious wealth which rendered him in a manner equal to kings.

Consol. ad
Helv. c.
xvii.

His

His houses and walks were the most magnificent in Rome. His villas were innumerable : and he had immense sums of money placed out at interest in almost every part of the world. The historian Dio reports him to have had 250,000 l. at interest in Britain alone, and reckons his calling it in all at a sum as one of the causes of a war with that nation.

All this wealth, however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and disposition of Seneca. He continued abstemious, exact in his manners, and, above all, free from the vices so commonly prevalent in such places, flattery and ambition. “ I had rather,” said he to Nero, “ offend you by speaking the truth, than please you “ by lying and flattery—*maluerim veris offendere, quam placere adulando.*” How well he acquitted himself in De Clem. lib. II. t. 2. quality of preceptor to his prince, may be known from the five first years of Nero’s reign, which have always been considered as a perfect pattern of good government ; and, if that emperor had but been as observant of his master through the whole course of it, as he was at the beginning, he would have been the delight, and not, as he afterwards proved, the curse and detestation of mankind. But, when Poppæa and Tigellinus had got the command of his humour, and hurried him into the most extravagant and abominable vices, he soon grew weary of his master, whose life must indeed have been a constant rebuke to him. Seneca perceiving, that his favour declined at court, and that he had many accusers about the prince, who were perpetually whispering in his ears his great riches, his magnificent houses, and fine gardens, and what a favourite through their means he was grown with people, made an offer of them all to Nero. Nero refused to accept them, which, however, did not hinder Seneca from changing his way of life ; for, as Tacitus relates, he “ kept no more levees, declined the usual civilities which “ had been paid to him, and, under a pretence of indifference or engagement, avoided as much as possible to Annal. lib. xiv. “ appear in public.”

Nero in the mean time, who, as it is supposed, had dispatched Burrhus by poison, could not be easy till he had rid himself of Seneca also : for Burrhus and Seneca were to Nero, what Agrippa and Mæcenas had been to Augustus ; the one the manager of his military concerns, the other of his civil. Accordingly he attempted, by means

of Cleonicus, a freedman of Seneca, to take him off by poison; but, this not succeeding, he ordered him to be put to death, upon an information, that he was conscious to Piso's conspiracy against his person; not that he had any real proofs of Seneca's being at all concerned in this plot, but only that he was glad to lay hold of any pretence for destroying him. He left Seneca, however, at liberty to chuse his manner of dying, who caused his veins to be opened immediately; his friends standing round him, whose tears he endeavoured to stop, sometimes by gently admonishing, sometimes by sharply rebuking them. His wife Paulina, who was very young in comparison of himself, had yet the resolution and affection to bear him company, and thereupon ordered her veins to be opened at the same time; but, as Nero had no particular spite against her, and was not willing to make his cruelty more odious and insupportable than there seemed occasion for, he gave orders to have her death prevented: upon which her wounds were bound up, and the blood stopped, in just time enough to save her; though, as Tacitus says, she looked so miserably pale and wan all her life after, that it was easy to read the loss of her blood and spirits in her countenance. In the mean time Seneca, finding his death slow and lingering, desired Statius Annaeus his physician to give him a dose of poison, which had been prepared some time before, in case it should be wanted; but, this not having its usual effect, he was carried to a hot bath, where he was at length stifled with the steams. He died, as Lipsius conjectures, in his 63d or 64th year, and in the 10th or 11th of Nero. There was a rumour, that Subrius Flavius, in a private conversation with the centurions, had resolved, and not without Seneca's knowledge of it, that, when Nero should have been slain by Piso, Piso himself should be killed too, and the empire delivered up to Seneca: but what foundation there was for it, is not said.

The works of Seneca are so well known by the several editions which have been published, that we need not be particular in an account of them. Some have imagined, that he was a Christian; and that he held a correspondence with St. Paul by letters. He must have heard of Christ and his doctrine, and his curiosity might lead him to make some enquiry about them; but, as for the letters published under the names of the Philosopher and Apostle, they have long been declared spurious by the critics, and perfectly unworthy of either of them. To know whether

Seneca

Seneca was a Christian or no, we need only observe a circumstance, which Tacitus relates of him, at the time of his death; viz. “that, when he entered the bath, he took of the water and sprinkled those about him, saying, that he offered those libations to Jupiter his deliverer—libare se liquorem illum Jovi Liberatori.”

Tacit. Ann.
nil. lib. xii.
xiv. xv.—
Vit. Senec.
à Lipfio.

It was to the labours of Justus Lipsius, that the public were indebted for the first good edition of the works of Seneca the philosopher; which were twice handsomely printed in folio, and afterwards, with the works of Seneca the rhetorician, and notes by John Frederic Gronovius, at Amsterdam, 1672, in 3 vols. 8vo.

SENNERTUS (DANIEL), an eminent physician of Germany, was born at Breslaw, where his father was a shoe-maker, in 1572. He was sent to the university of Wittemberg in 1593, and there made a great progress in philosophy and physick. He visited the universities of Leipzig, Jena, and Franckfort upon the Oder; and afterwards went to Berlin in 1601, to learn the practice of physick. He did not stay long there, but returned to Wittemberg the same year; where also he was promoted to the degree of doctor in physick, and soon after to a professorship in the same faculty. He was the first who introduced the study of chemistry into that university. He gained a great reputation by his writings and by his practice: patients came to him from all parts, among whom were princes, dukes, counts, and gentlemen; and he refused his assistance to nobody. He took what was offered him for his pains, but demanded nothing: and even restored to the poor what they gave him. The plague was above seven times at Wittemberg, while he was professor there; but he never retired, nor refused to assist the sick: and the elector of Saxony, whom he had cured of a dangerous illness in 1628, though he had appointed him one of his physicians in ordinary, yet gave him leave to continue at Wittemberg. He married three times: had seven children by his first wife, but none by his two last. He died of the plague at Wittemberg July 21, 1637.

Lindenius
Renovatus,
Norimb.
1668.—
Bayle's
Dict. SEN-
NERTUS.

The liberty he took in contradicting the ancients raised him, as was natural, many adversaries; but nothing was worse received than the notion which he advanced concerning the origin of souls. He was not satisfied with the opinion of those, who said, that there is a celestial intelligence appointed to preside over the formation of souls,

which makes use of seed only as an instrument; nor of those who ascribe a plastic virtue to it: he thought, and he advanced, that the soul is in the seed before the organization; and that this is what forms the wonderful machine, which we call a living body. He was accused of blasphemy and impiety, on pretence of having taught, that the souls of beasts are not material; for this was affirmed to be the same thing with teaching that they are as immortal as the soul of man. He rejected this consequence, and seems to have drawn himself out of the scrape, he was got into, as well as he could; reflecting probably, that his adversaries sometimes had recourse to other weapons than those of sound reason and argument.

His works are very numerous, and have often been printed in France and Italy. The last edition is that of Lyons 1676, in 6 vols. folio; to which his life is prefixed.

SENERTUS (ANDREW), a German, eminent for his skill in the Oriental languages, was born at Wittemberg in 1535. He learned the Arabic tongue at Leyden under Golius, and found out a very good method of teaching it; as Dr. Pocock, who was an admirable judge in this point, has testified in his favour. He was made professor of the Oriental languages in the university of Wittemberg in 1568, and held it to the day of his death, that is, fifty-one years. He discharged the duties of his professorship learnedly and worthily, and published a very great number of books. He is also commended in his funeral oration for the purity of his morals, and particularly for his temperance; which enabled him to support the labour of study and all the functions of a professor, and carried him to an extreme old age, with great vigour of body and mind. He died in 1619, aged 84.

Niceron,
tom. IV.

SERRANUS (JOANNES), or JOHN de SERRES, a learned Frenchman, was born in the 16th century; and was of the Reformed religion. His parents sent him to Lausanne, where he made a good progress in the Latin and Greek languages, and attached himself much to the philosophy of Plato and Aristotle; and, on his return to France, he studied divinity, in order to qualify himself for the ministry. He began to distinguish himself by his writings in 1570; and, in 1573, was obliged to fly a refugee to Lausanne, after the dreadful massacre on St. Bartholomew's day. Returning soon to France, he published

lished a piece in French, called “ A Remonstrance to the
 “ king upon some pernicious principles in Bodin’s book
 “ de Republica:” in which he was thought to treat
 Bodin so injuriously, that Henry III. ordered him to pri-
 son for it. Obtaining his liberty, he became a minister at
 Nismes in 1582, but never was looked upon as very staunch
 to Protestantism; and some have gone so far as to say,
 but without sufficient foundation, that he actually abjured
 it. He is, however, supposed to have been one of those
 four ministers, who declared to Henry IV, that a man
 might be saved in the Popish as well as the Protestant reli-
 gion; and that was certainly more than enough to bring
 him into suspicion with his brethren the Hugonots.
 This suspicion was afterwards increased by a book, which
 he published, in 1597, with a view to reconcile the two
 religions, intituled, “ De Fide Catholica, five de prin-
 “ cipiis religionis Christianæ, communi omnium con-
 “ sensu semper & ubique ratis:” a work, little relished
 by the Catholics, but received with such indignation by
 the Calvinists of Geneva, whither he was retired, that
 they were suspected to have given the author poison, and
 to have occasioned an immature kind of death to him;
 for he died suddenly in 1598, when he was not more than
 fifty. His wife, we are told, was buried in the same grave
 with him; so that it is probable they made clean work,
 by dispatching, when they were doing, the whole family
 at once.

He was the author of a great many things; some theo-
 logical, some historical. He published several works, in
 Latin and in French, relating to the history of France;
 among the rest, the following in French: “ Memoires de
 “ la troisieme Guerre Civile & derniers troubles de France
 “ sous Charles IX, &c;” “ Inventaire general de l’Histoire
 “ de France, illustre par la conference de l’Eglise & de
 “ l’Empire, &c;” “ Recueil des choses memorables avenues
 “ en France sous Henri II, François II, Charles IX, &
 “ Henri III, &c” These have been many times re-
 printed with continuations and improvements; yet it is
 allowed, that there is in them a strong tincture of passion
 and animosity. It cannot indeed be otherwise: Histories,
 written especially in troublesome times, will always favour
 of the passions which produce them; and it is against
 such that father Daniel has put us upon our guard. “ We
 “ have,” says he, “ examples of a great number of
 “ histories, from the reign of Francis II. to that of
 “ Lewis

Pref. au
 Hist. du
 France.

“ Lewis XIII. written by both Catholics and Hugonots, “ where partiality and resentment prevailed abundantly ; “ and this is the common effect of civil wars, especially “ when they are lighted up by the motive or pretence of “ religion.”

But the work, for which Serranus is most known, at least out of France, is his “ Latin version of Plato,” which was printed with Henry Stephens’s fine Greek text of that author’s works, in 1578, folio. Yet he is supposed not to have thoroughly considered *quid valerent humeri*; what he was equal to, when he undertook that important task. His version is allowed to have much simplicity and elegance in it, but then the style of Plato is pompous and majestic : and it is not enough, that a translator gives his author’s sense, as Serranus ; he should endeavour, like Ficinus, to do it in his manner. Hence, though Serranus’s Latin is more elegant, Ficinus is yet allowed to be the more faithful translator. In the mean time Henry Stephens, as Casaubon relates, excepted to several passages of Serranus, and recommended them to his correction, which however Serranus, on some account or other, refused. Upon the whole, it is lucky for Serranus, that his version is so inseparably connected with Stephens’s types and text : for this will secure it some degree of respect, so long as that edition of Plato shall last.

SERVETUS (MICHAEL), a most ingenious and learned Spaniard, famous for his opposition to the received doctrine of the Trinity, and for the martyrdom he underwent on that account, was born in 1509 at Villaneuva in Arragon. His father, who was a notary, sent him to the university of Toulouse, to study the civil law : and there he began to read the scriptures for the first time, probably because the Reformation made then a great noise in France. He was presently convinced, that the church wanted reforming ; and it may be he went so far as to fancy, that the Trinity was one of the doctrines to be rejected. Be that as it will, he grew very fond of Antitrinitarian notions ; and, after he had been two or three years at Toulouse, resolved to retire into Germany, and set up for a reformer. He went to Basil, by way of Lyons and Geneva ; and, having had some conferences at Basil with Oecolampadius, set out for Strasburg, being extremely desirous to discourse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil, he left

left a manuscript, intituled, “De Trinitatis Erroribus,” in the hands of a bookseller, who sent it afterwards to Haguenau, whither Servetus went, and got it printed in 1531. The next year, he printed likewise at Haguenau another book, with this title, “Dialogorum de Trinitate libri duo:” in an advertisement to which, he retracts what he had written in his former book against the Trinity, not as if it was false, but because it was written imperfectly, confusedly, unpositely, and as it were by a child for the use of children. Thus he published two books against the Trinity in less than two years, and without scrupling to put his name to them. He was very young, extremely zealous for his new opinions, and perhaps unacquainted with the principles of the Reformers. It is likely, that, being lately come from France into a Protestant country, he thought he might write as freely against the doctrine of the Trinity, as the Reformers did against transubstantiation, &c.; and, what is strange, he does not seem ever after to have corrected this error, or to have thought of any means to retrieve the dangerous steps it had occasioned him to take.

Having published these two books, he resolved to return to France, because he was poor, and did not understand the German language; as he alledged upon his trial to the judges, when they asked him, why he left Germany. He went to Basil, and thence to Lyons, where he lived two or three years. Then he went to Paris, and studied physic under Sylvius, Fernelius, and other professors: he took his degree of master of arts, and was admitted doctor of physic in the university there. Having finished his medical studies at Paris, he left that city, to go and practise in some other place: he settled two or three years in a town near Lyons, and then at Vienne in Dauphiny, for the space of ten or twelve. His books against the Trinity had raised a great tumult among the German divines, and spread his name throughout all Europe. In 1533, before he had left Lyons, Melancthon wrote a letter to Camerarius, where he told him what he thought of Servetus and his books: “Servetus,” says he, “is Melancthon Epist. lib. IV. ep. 140. edit. Lond. evidently an acute and crafty disputant, but confused and indigested in his thoughts, and certainly wanting in point of gravity.” He adds, “he has always been afraid, that disputes about the Trinity would sometime or other break out: ‘Bone Deus! quales tragœdias excitabit hæc quæstio apud posteros! &c.’ Good God!”

says he, “ what tragedies will this question, ‘ whether the
 “ word and spirit be substances or persons,’ raise among
 “ posterity !” While Servetus was at Paris, his books
 were dispersed in Italy, and very much approved by many
 who had thoughts of forsaking the church of Rome :
 upon which, in 1539, Melancthon wrote a letter to the
 senate of Venice, importing, that “ a book of Servetus,
 “ who had revived the error of Paulus Samosatenus, was
 “ handed about in their country, and beseeching them to
 “ take care, that the impious error of that man may be
 “ avoided, rejected, and abhorred.” Servetus was at Lyons
 in 1542, before he settled in Vienne ; and corrected the
 proofs of a Latin Bible that was printing there, to which
 he added a preface and some marginal notes, under the
 name of Villanovanus ; for he was called in France Vil-
 leneuve, from Villanueva, the town where he was born.

Lib. I.
 epist. 3.

Fidelis Ex-
 positio Erro-
 rum Serve-
 ti : among
 Calvin’s
 works.

Hist. of the
 Reformed
 Churches of
 France,
 vol. I. p. 14.

Histoire de
 l’Hereſie ad
 ann. 1553.

Sorberiana.

All this while, the reformer Calvin, who was the head
 of the church at Geneva, kept a constant correspondence
 with Servetus by letters : he tells us, that he endeavoured,
 for the space of sixteen years, to reclaim that physician
 from his errors. Beza informs us, that Calvin knew
 Servetus at Paris, and opposed his doctrine ; and adds,
 that Servetus, having engaged to dispute with Calvin,
 durst not appear at the time and place appointed. Servetus
 wrote several letters to Calvin at Geneva from Lyons and
 Dauphine, and consulted him about several points : he
 also sent him a manuscript, to have his judgement upon
 it. Calvin made an ungenerous and even base use of
 this confidence ; for he not only wrote sharp and angry
 letters to him again for the present, but afterwards pro-
 duced his private letters and manuscript against him at
 his trial. Varillas affirms, that there is at Paris an ori-
 ginal letter of Calvin to Farel, written in 1546, wherein
 is the following passage : “ Servetus has sent me a large
 “ book, stuffed with idle fancies, and full of arrogance.
 “ He says, I shall find admirable things in it, and such
 “ as have not hitherto been heard of. He offers to come
 “ hither, if I like it : but I will not engage my word ;
 “ for if he comes, and if any regard be had to my au-
 “ thority, I shall not suffer him to escape with his life.”
 Sorbriere mentions the same letter ; and says, that Gro-
 tius saw it at Paris, with words in it to this effect.

Servetus continued to be so fond of his Antitrinitarian
 notions, that he resolved to publish a third work in fa-
 vour of them. This came out in 1553 at Vienne, with
 this

this title, "Christianismi Restitutio, &c." and is probably the book he had sent to Calvin. Servetus did not put his name to this work; but Calvin, informed the Roman-catholics in France, that he was the real author of it. Upon this information, Servetus was imprisoned at Vienne, and would certainly have been burnt alive, if he had not made his escape; however, sentence was passed on him, and his effigies was carried to the place of execution, fastened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, where he hoped to practise physic with the same high repute as he had practised at Vienne; yet was so imprudent as to take his way through Geneva, though he knew that Calvin was his mortal enemy. Calvin, being informed of his arrival, acquainted the magistrates with it; upon which he was seized and cast into prison, and a prosecution was presently commenced against him for heresy and blasphemy. Calvin pursued him with a malevolence and fury, which was manifestly personal: though no doubt that reformer easily persuaded himself, that it was all pure zeal for the cause of God, and the good of his church. The articles of his accusation were numerous, and not confined to his book, called "Christianismi Restitutio;" but were sought out of all his other writings, which were ransacked for every thing that could be strained to a bad sense. One of them was of a very extraordinary nature. Servetus had published at Lyons, in 1535, an edition of Ptolemy's "Geography," with a preface and some notes. Now he was urged with saying, in this preface, that "Judæa has been falsely cried up for beauty, richness, and fertility, since those, who have travelled in it, have found it poor, barren, and utterly devoid of pleasantness:" and they made him reflect upon Moses, as if he had been *vanus præco Judææ*, had written like a panegyrist, rather than an historian to be relied on, in his account of that holy land. We cannot decide upon the justness of the charge, not knowing where to get a sight of his edition of Ptolemy: yet can scarcely believe, that Servetus meant to reflect upon Moses, since he was neither an Atheist nor a Deist; but, on the contrary, fully persuaded of the divine inspiration of the scriptures. Another article was, that "he had corrupted the Latin Bible, he was hired to correct at Lyons, partly with impertinent and trifling, and partly with whimsical and impious, notes of his own through-

" out

“ out every page :” but the main article of all, and which was certainly the ruin of him, was, that, “ in the person of Mr. Calvin, minister of the word of God in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious and blasphemous words against it.”

The magistrates of Geneva being sensible, in the mean time, that the trial of Servetus was a thing of the highest consequence, did not think fit to give sentence, without consulting the magistrates of the Protestant cantons of Switzerland; to whom therefore they sent Servetus's book, printed at Vienne, and also the writings of Calvin, with Servetus's answers; and at the same time desired to have the opinion of their divines about that affair. They all gave vote against him, as Beza himself relates; in consequence of which, he was condemned and burnt alive Oct. 27, 1553. His death left a stain upon the character of Calvin, which nothing can wipe out, because every body has believed that he acted in this affair from motives merely personal: the craftiness of address and management in causing Servetus to be apprehended and brought to a trial, his brutal and furious treatment of him at the time of his trial, and his dissimulation and malevolence towards him after his condemnation, will not suffer it to be doubted. It reflected also upon the Reformers in general, who seemed to be no sooner out of the church of Rome, than they began to cherish the same intolerating spirit, and to use the same persecuting arts, for which they pretended a just ground of separation from that church.

Hist. of,
Council of
Trent,
Book V.

“ It was wondered,” says father Paul, “ that those of the new reformation should meddle with blood for the cause of religion: for Michael Servetus of Arragon, renewing the old opinion of Paulus Samosatenus, was put to death for it at Geneva, by counsel of the ministers of Zurich, Berne, and Schiaffusa; and John Calvin, who was blamed for it by many, wrote a book to prove, that the magistrates may punish heretics with loss of life: which doctrine being drawn to divers senses, as it is understood more strictly or more largely, or as the name of heretic is taken diversly, may sometime do hurt to him, whom at another time it hath helped.”

Servetus was a man of great acuteness and prodigious learning. He was not only deeply versed in what we usually call sacred and profane literature, but also an adept in the arts and sciences. He observed upon his trial,

trial, that he had professed mathematics at Paris ; although we do not find when, nor under what circumstances. He was so admirably skilled in his own profession, that he appears to have had some knowledge of the circulation of the blood ; although it was very imperfect, intricate, and considerably short of the clear and full discovery made by Harvey. Read what our learned Wotton has written upon this point : “ Since the ancients,” says he, “ have no right to so noble a discovery, it may be worth while to enquire, to whom of the moderns the glory of it is due ; for this is also exceedingly contested. The first step that was made towards it was, the finding that the whole mass of the blood passes through the lungs by the pulmonary artery and vein. The first that I could ever find, who had a distinct idea of this matter, was Michael Servetus, a Spanish physician, who was burnt for Arianism at Geneva, near 140 years ago. Well had it been for the church of Christ, if he had wholly confined himself to his own profession ! His sagacity in this particular, before so much in the dark, gives us great reason to believe, that the world might then have had just cause to have blessed his memory. In a book of his, intituled ‘ Christianismi Restitutio,’ printed in 1553, he clearly asserts, that the blood passes through the lungs, from the left to the right ventricle of the heart ; and not through the partition which divides the two ventricles, as was at that time commonly believed. How he introduces it, or in which of the six discourses, into which Servetus divides his book, it is to be found, I know not ; having never seen the book myself. Mr. Charles Bernard, a very learned and eminent surgeon of London, who did me the favour to communicate this passage to me, set down at length in the margin, which was transcribed out of Servetus, could inform me no further, only that he had it from a learned friend of his, who had himself copied it from Servetus.”

What some writers have delivered concerning his going into Africa, with a view of acquiring a more perfect knowledge of the Alcoran, ought to be exploded as a fable. They, who desire a more particular account of his doctrines, may consult “ An Impartial Account of Michael Servetus,” &c. printed in 8vo at London 1724 : to which we have been greatly obliged for the historical part of this article.

SERVIUS (MAURUS HONORATUS), a celebrated grammarian and critic of antiquity, who flourished about the times of Arcadius and Honorius. He is known, now chiefly by his commentaries upon Virgil, which Barthius and others have supposed to be nothing more, than a collection of ancient criticisms and remarks upon that poet, made by Servius. Whatever they are, they are looked upon by many as a valuable remnant of antiquity : Scioppius calls them a magazine, well furnished with good things. They were first published at Paris, by Robert Stephens, in folio, and by Fulvius Urfinus, in 1569, 8vo. Afterwards, a correcter and better edition was given by Peter Daniel at Paris, in 1600 ; but the best is that printed with the edition of Virgil, by Masvicius, in 1717, 4to : notwithstanding which, they are yet suspected to be mutilated, and not free from interpolations. There is also extant, and printed in several editions of the ancient grammarians, a piece of Servius upon the feet of verses and the quantity of syllables, called “ Centimetrum.” Macrobius has spoken highly of Servius, and makes him one of the speakers in his “ Saturnalia.” See the “ Bibliotheca “ Latina” of Fabricius, and Baillet’s “ Jugemens des “ Savans,” &c.

SEVERUS (CORNELIUS), an ancient Latin poet of the Augustan age, whose “ *Ætna*,” together with a fragment “ *De morte Ciceronis*,” was published with notes and a prose interpretation by Le Clerc, at Amsterdam 1703, in 12mo. They were before inserted among the “ *Catalecta Virgilii*,” published by Scaliger ; whose notes, as well as those of Lindenbrogius and Nicolas Heinsius, Le Clerc has mixed with his own. Quintilian calls Severus “ a versificator, rather than a poet ;” yet adds, that “ if he had finished the Sicilian war,” probably between Augustus and Sextus Pompeius, “ in the manner he had “ written the first book, he might have claimed a much “ higher rank. But though an immature death,” continues he, “ prevented him from doing this, yet his juvenile works shew the greatest genius.” Ovid addresses him not only as his friend, but as a court favourite and a great poet.—“ *O Vates magnorum maxime regum* ;” and a little lower he adds,

“ *Fertile pectus habes, interque Heliconæ colentes*
 “ *Uberius nulli provenit ista seges.*”

DE PONTO, Lib. IV. El. 2.

SEVIGNE

SEVIGNE (MARIE de RABUTIN, Marquise de), a French lady, celebrated for her wit and her wisdom, was born in 1626; and was not above a year old, when her father was killed, at the descent of the English upon the isle of Rhee. In 1644, she married the marquis of Sevigné, who was killed in a duel in 1651; and had a son and a daughter by him, to the care of whose education she afterwards religiously devoted herself: they became accordingly most accomplished persons, as it was reasonable to expect. This illustrious lady was acquainted with all the wits and learned of her time: it is said, she decided the famous dispute between Perrault and Boileau, concerning the preference of the ancients to the moderns, thus; "the ancients are the finest, and we are the prettiest." She died in 1696, and left us a most valuable collection of letters; the best edition of which is that of Paris 1754, in 8 vols. 12mo. "These letters," says Voltaire, "filled with anecdotes, written with freedom, and in a natural and animated style, are an excellent criticism upon studied letters of wit; and still more upon those fictitious letters, which aim to imitate the epistolary style, by a recital of false sentiments and feigned adventures to imaginary correspondents."

Siècle de Louis XIV. tom. II.

A "Sevigniana" was published at Paris in 1756, which is nothing more than a collection of literary and historical anecdotes, fine sentiments, and moral apophthegms, scattered throughout these letters.

SEWELL (WILLIAM), one of the people called Quakers, and worthy to be recorded, as well for some valuable works of his own, as for translating some books of good account into his native language. He was born in Holland about 1654, and son of Jacob Sewell, who had descended from an English family, but was a free citizen and surgeon of Amsterdam: his parents were both Quakers. He had a considerable knowledge in several of the European tongues, as well as of the Latin. The two principal works of his own are, "An History of the Rise and Progress of the people called Quakers;" written in Low Dutch, and published at Amsterdam in 1717. It was soon after translated into English, and printed at London in one volume, folio; and is supposed by the Quakers themselves to contain the best account of this people that has been published. His other principal performance is, "A Dictionary of the English and

“ Low Dutch tongues,” in 4to ; which is in good repute, and has passed several editions. He wrote also a “ Grammar of the Low Dutch,” and an “ English and Dutch Grammar ;” both in 12mo. Some of the works he translated in the Low Dutch are, “ Josephus’s History of the Jews ;” “ Kennet’s Antiquities of Rome ;” and “ Penn’s No cross no crown.” He died in 1720 at Amsterdam, where he seems to have spent the greatest part of his life. It appears from a manuscript collection of his Letters written in Latin, which the person (a member of the fraternity), who has obligingly communicated these memoirs of him to us, has in his possession, that he corresponded with several persons of note in England, and particularly with William Penn, with whom he was intimate.

Nichols’s
Select Col-
lection of
Poems,
vol. VII.
p. 133.

SEWELL (GEORGE), an English poet and physician, universally esteemed for his amiable disposition, is better known as an elegant writer than in his own profession. He was born at Windsor, where his father was treasurer and chapter clerk of the college ; received his education at Eton-school, and Peter-house, Cambridge ; where having taken the degree of B. M. he went to Leyden, to study under Boerhaave, and on his return practised physic in the metropolis with reputation. In the latter part of life he retired to Hampstead, where he pursued his profession with some degree of success till three other physicians came to settle at the same place, when his practice so far declined as to yield him very little advantage. He kept no house, but was a boarder. He was much esteemed, and so frequently invited to the tables of gentlemen in the neighbourhood, that he had seldom occasion to dine at home. He died Feb. 8, 1726 ; and was supposed to be very indigent at the time of his death, as he was interred on the 12th of the same month in the meanest manner, his coffin being little better than those allotted by the parish to the poor who are buried from the work-house ; neither did a single friend or relation attend him to the grave. No memorial was placed over his remains but they lie just under a hollow tree which formed a part of a hedge-row that was once the boundary of the churchyard. He was greatly esteemed for his amiable disposition ; and is represented, by some writers as a Tory in his political principles ; but of this there is no other proof given, than his writing some pamphlets against bishop

Burnet.

Burnet. It is certain, that a true spirit of liberty breathes in many of his works ; and he expresses, on many occasions, a warm attachment to the Hanover succession. Besides seven controversial pamphlets, he wrote, 1. " The Life of John Philips ;" 2. " A Vindication of the English Stage, exemplified in the Cato of Mr. Addison, 1716 ;" 3. " Sir Walter Raleigh, a Tragedy, acted at Lincoln's-Inn Fields, 1719 ;" and part of another play intended to be called " Richard the First," the fragments of which were published in 1718, with " Two moral Essays on the Government of the Thoughts, and on Death," and a collection of " Several Poems published in his life-time." Dr. Sewell was an occasional assistant to Harrison in the fifth volume of " The Tatler ;" was a principal writer in the ninth volume of " The Spectator ;" and published a translation of " Ovid's Metamorphoses," in opposition to the edition of Garth. Jacob and Cibber have enumerated a considerable number of his single poems ; and in the " Collection" we transcribe from are some valuable ones, unnoticed by these writers.

SEXTUS EMPIRICUS, an ancient Greek author, and most acute defender of the Pyrrhonian or sceptical philosophy, was a physician, and seems to have flourished under the reign of Commodus, or perhaps a little later. He was, against what has usually been imagined, a different person from Sextus, a Stoic philosopher of Chaeronea, and nephew of Plutarch : and this is all we are able to say of him ; for no particular circumstances of his life are recorded. Of a great many, that have perished, two works of his are still extant : three books of " Pyrrhonian institutions ;" and ten books against the " Mathematici," by whom he means all kind of dogmatists. Henry Stephens first made, and then printed in 1592, 8vo, a Latin version from the Greek of the former of these works ; and a version of the latter, by Hervetus, had been printed by Plantin in 1569. Both these versions were printed again with the Greek ; which first appeared at Geneva in 1621, folio. He is a writer of great parts and learning ; and very well qualified for the notable paradox he had undertaken to maintain ; namely, that " there is no such thing as truth :" for, although he will never convince men by solid argument, yet he may possibly silence some by his subtilty. The best edition of this author is that of John Albert Fabricius, in Greek and Latin, printed at Leipzig in 1718, folio.

Fabric.
Bibl. Græc.
L. IV. c. 18.

Some Account of
Mr. Shadwell, prefixed to his Works, printed in 1720.

SHADWELL (THOMAS), an English poet, was descended of a good family in the county of Stafford; but born at Stanton-Hall in Norfolk, a seat of his father's, about 1640. He was educated at Caius college in Cambridge, and afterwards placed in the Middle-Temple; where he studied the law some time, and then went abroad. Upon his return from his travels, he applied himself to the dramatic kind of writing; and was so successful therein, that he became known to several persons of great wit and great quality, and was highly esteemed and valued by them. He wrote seventeen plays, which we will not give a particular account of here, because they are collected together in his works, and the reader can so easily inform himself about them. At the Revolution he was, by his interest with the earl of Dorset, made historiographer and poet laureat: and when some persons urged, that there were authors who had better pretensions to the laurel, his lordship is said to have replied, that "he did not pretend to determine how great a poet Shadwell might be, but was sure that he was an honest man." This reply, if it was really made, reflects great honour upon Shadwell; but, with submission to the peer, was not at all to the purpose. He succeeded Dryden as poet-laureat; for Dryden had so warmly espoused the opposite interest, that at the Revolution he was dispossessed of his place. This, however, was a great mortification to Dryden, who resented the indignity very warmly, and immediately conceived an antipathy to Shadwell; of which he has given no small proof in his *Mac-Fleckno*, where he says,

"Others to some faint meaning make pretence,

"But Shadwell never deviates into sense."

But all we learn hence is, that a satyrift never pays the least regard to truth, when it interferes with the gratification of resentment or spleen: for nothing can be falser than the idea these lines are intended to convey. Shadwell was not indeed so great a poet as Dryden; but Shadwell did not write nonsense. Many of his comedies are very good, have fine strokes of humour in them, and abound in original characters, strongly marked and well

Account of the English Dramatic Poets, p. 451.

sustained. Thus Langbaine tells us, that "there is no body will deny this play, viz. 'The Virtuoso,' its due applause: at least I know, says he, that the university of Oxford, who may be allowed competent judges of comedy, especially of such characters as Sir Nicholas Gimcrack and Sir Formal Trifle, applauded it. And

“ as no man ever undertook to discover the frailties of
 “ such pretenders to this kind of knowledge before Mr.
 “ Shadwell; so none since Mr. Jonson’s time ever drew
 “ so many different characters of humours, and with such
 “ success.” Shadwell had an uncommon quickness in
 writing; for in the preface to his “ Pfyche” he tells us,
 that that tragedy was written by him in five weeks. Thus
 the earl of Rochester says,

“ None seem to touch upon true comedy,
 “ But hasty Shadwell and slow Wycherly.”

Where by the way he not only allows him to be excellent
 in comedy, but seems even to give him the preference to
 Wycherly. And yet there is a saying of lord Rochester
 still extant, which shews, that whatever opinion he had of
 his writings, he had a still better of his conversation: for
 he said, that “ if he had burnt all he wrote, and printed
 “ all he spoke, he would have had more wit and humour
 “ than any other poet.” Shadwell, as appears from
 Rochester’s “ Session of the poets,” was a great favourite
 with Otway, and lived in intimacy with him, which might
 perhaps be the occasion of Dryden’s expressing so much
 contempt for Otway; that being certainly more ill-
 grounded, than his contempt for Shadwell. Shadwell
 died Dec. 9, 1692; and his death was occasioned, as some
 say, by too large a dose of opium, given him by mistake.
 A white marble monument with his busto is erected in
 Westminster-Abbey by his son Sir John Shadwell, phy-
 sician to king George I. and his funeral sermon was
 preached by Dr. Nicholas Brady, the translator of the Page 24.
 Psalms, who tells us, among other things, that “ he was a
 “ man of great honesty and integrity, and had a real love
 “ of truth and sincerity, an inviolable fidelity and strict-
 “ ness to his word, an unalterable friendship wheresoever
 “ he professed it, and (however the world may be mis-
 “ taken in him) a much deeper sense of religion, than
 “ many others have, who pretend to it more openly.”

We may just observe, that, besides his dramatic wri-
 tings, he was the author of several pieces of poetry: the
 chief of which are his congratulatory poem on the prince
 of Orange’s coming to England; another on queen Mary;
 a translation of the tenth satire of Juvenal, &c.

SHAKSPEARE (WILLIAM), the great poet of Biographia
Dramatica.
 nature, and the glory of the British nation, was descended
 of a reputable family at Stratford upon Avon. His fa-
 ther

ther was in the wool-trade, and dealt considerably that way. He had ten children, of whom our immortal poet was the eldest, and was born April 16, 1564. At a proper age he was put to the free-school in Stratford, where he acquired the rudiments of grammar-learning. Whether he discovered at this time any extraordinary genius or inclination for literature, is uncertain. His father had no design to make a scholar of him; on the contrary, he took him early from school, and employed him in his own business; but he did not continue long in it, at least under the controul, for at seventeen years of age he married, commenced master of a family, and became a parent before he was out of his minority. He is now supposed to have settled in business for himself, and to have had no other thoughts than of pursuing the wool-trade; when, happening to fall into acquaintance with some persons who followed the practice of deer-stealing, he was prevailed upon to engage with them in robbing Sir Thomas Lucy's Park, near Stratford. The injury being repeated more than once, that gentleman was provoked to enter a prosecution against the delinquents; and Shakspeare, in revenge, made him the subject of a ballad, which, tradition says, was pointed with so much bitterness, that it became unsafe for the author to stay any longer in the country. To escape the law, he fled to London, where, as might be expected from a man of wit and humour in his circumstances, he threw himself among the players. Thus was this grand luminary driven, by a very untoward accident, into his genuine and proper sphere.

His first admission into the play-house was suitable to his appearance; a stranger, and ignorant of the art, he was glad to be taken into the company in a very mean rank; nor did his performance recommend him to any distinguished notice. The part of an under-actor neither engaged nor deserved his attention. It was far from filling, or being adequate to, the powers of his mind: and therefore he turned the advantage, which that situation afforded him, to a higher and nobler use. Having, by practice and observation, acquainted himself with the mechanical œconomy of the theatre, his native genius supplied the rest: but the whole view of his first attempts in stage-poetry being to procure a subsistence, he directed his endeavours solely to hit the taste and humour that then prevailed amongst the meaner sort of people, of whom his audience was generally composed; and therefore his images

of life were drawn from those of an inferior rank. Thus did Shakspeare set out, with little advantage of education, no advice or assistance of the learned, no patronage of the better sort, or any acquaintance among them. But when his performances had merited the protection of his prince, and the encouragement of the court had succeeded to that of the town, the works of his riper years were manifestly raised above the level of his former productions.

In this way of writing he was an absolute original, and of such a peculiar cast, as hath perpetually raised and confounded the emulation of his successors; a compound of such very singular blemishes, as well as beauties, that these latter have not more mocked the toil of every aspiring undertaker to emulate them, than the former, as flaws intimately united to diamonds, have baffled every attempt of the ablest artists to take them out without spoiling the whole. It is said, that queen Elizabeth was so much pleased with the delightful character of Sir John Falstaff, in the two parts of "Henry the Fourth," that she commanded the author to continue it for one play more, and to shew the Knight in love; which he executed inimitably, in "The Merry Wives of Windsor."

The names of his patrons are now unknown, except that of the earl of Southampton, who is particularly honoured by him, in the dedication of two poems, "Venus" and "Adonis," and the "Rape of Lucrece;" in the latter especially he expresses himself in such terms, as gives countenance to what is related of that patron's distinguished generosity to him. In the beginning of king James I's reign (if not sooner), he was one of the principal managers of the play-house, and continued in it several years afterwards; till, having such a fortune as satisfied his moderate wishes and views in life, he quitted the stage and all other business, and passed the remainder of his time in an honourable ease, at his native town of Stratford, where he lived in a handsome house of his own purchasing, to which he gave the name of *New-Place*; and he had the good fortune to save it from the flames, in the dreadful fire that consumed the greatest part of the town, in 1614.

In the beginning of 1616, he made his will, wherein he testified his respect to his quondam partners in the theatre. He appointed his youngest daughter, jointly with her husband, executors, and bequeathed to

them the best part of his estate, which they came into the possession of not long after. He died on the 23d of April following, being the fifty-third year of his age, and was interred among his ancestors, on the North side of the chancel, in the great church of Stratford, where there is a handsome monument erected for him, inscribed with the following elegiac distich in Latin :

“ *Judicio Pylium, Genio Socratem, Arte Maronem,*
 “ *Terra tegit, Populus mœret, Olympus habet.*”

In 1740, another very noble one was raised to his memory, at the public expence, in Westminster-Abbey, an ample contribution for this purpose being made, upon exhibiting his tragedy of “ *Julius Cæsar*,” at the theatre royal in Drury-Lane, April 28, 1738. Seven years after his death, his plays were collected and published in 1623, in folio, by two of his principal friends in the company of comedians, Heminge and Condell ; who perhaps likewise corrected a second edition in folio, 1632. Though both these were extremely faulty, yet they are much less so than the editions in folio of 1664 and 1685, nor was any better attempted till 1714, when a fifth was published in 8vo, by Mr. Nicholas Rowe, but with few if any corrections ; only he prefixed some account of the author’s life and writings. But the plays being almost in the same mangled condition as at first, Mr. Pope was prevailed upon to undertake the task of clearing away the rubbish, and reducing them to a better order ; and accordingly he printed a new edition of them in 1721, in 4to. Hereupon Mr. Lewis Theobald, after many years spent in the same task, published a piece, called “ *Shakspeare restored*,” 4to. 1726, which was followed by a new edition of Shakspeare’s works, in 1733, by the same author, republished in 1740. In 1744, Sir Thomas Hanmer published at Oxford a pompous edition, with emendations, in six volumes, 4to. Dr. Warburton (afterwards bishop of Gloucester) added another new edition, with a great number of corrections, in 1747. This was succeeded by other editions, viz. that of Dr. Johnson, in 8 vols. 8vo, 1765. Twenty of the old quartos by Mr. Steevens, 4 vols. 8vo, 1766. Of all the plays by Mr. Capell, 10 vols. crown 8vo, 1768. Hanmer’s quarto republished at Oxford 1771 ; a new edition in 10 vols. 8vo, 1773, by Johnson and Steevens ; a second impression of the same work, with corrections and additions. 1778 ; a third edition, likewise with considerable improvements, is now (1784) in the press.

Left it should be thought singular, that the plays of Shakspeare remain unindebted for the least correction, or explanation, to our heroes of the stage who have been so often styled his *best commentators*, it is time to remark that this sentiment, though long and confidently repeated, has little pretension to the degree of credit which it should seem to have obtained. How far the rules of grammar have been observed or violated, cannot be known from attitude or grimace; nor can obscure or corrupted passages be illustrated or restored by gesture or vociferation. The utmost a player can do is to deliver lines which he understands with propriety, energy, and grace. Here his power commences, and here it ends. It is necessary therefore that the loud and indistinct applause, which has hitherto been lavished on the idea of histrionic commentatorship, should be confined within its proper bounds, and that a line of separation should be drawn between the offices and requisites of the scholar and the mimic, between the undertaking that demands some degree of capacity and learning, and that which may be satisfactorily executed by the mere aid of imitation and sensibility. A late actress of unrivalled excellence in both tragedy and comedy, together with a young actor of the highest promise, were known to have possessed understandings of no greater extent than the platform on which they trod. They were happy in a strong theatrical conception, and from that single circumstance their success was derived.—New monuments, however, are continually rising to honour Shakspeare's genius in the learned world; and we must not conclude, without adding another testimony of the veneration paid to his manes by the public in general, which is, that a mulberry-tree, planted upon his estate by the hands of this revered bard, was cut down not many years ago, and the wood, being converted to several domestic uses, was all eagerly bought at a high price, and each single piece treasured up by its purchaser, as a precious memorial of the planter, after the seller of it had been driven out of the town. In the “*Biographia Dramatica*” is a list of our author's plays, specifying the years in which they are severally supposed, to have been written. The arrangement of them is adopted from that of Mr. Malone, the accuracy of which, not having been disputed, we presume has received the sanction of the learned.

Life of Dr.
James
Sharp, arch-
bishop of St.
Andrews,
1723, 8vo.

SHARP (JAMES), archbishop of St. Andrews, and the tragical victim of religious fury and enthusiastic zeal, was born of a good family in Banffshire in 1618. The early discoveries he made of a masterly genius determined his father to dedicate him to the church, and to send him to the university of Aberdeen. The learned men of this seminary, appearing very zealous against the Scottish covenant, made in 1638, suffered many insults and indignities. Among these was Sharp, on which account he retired into England, and was in a fair way of obtaining promotion from the acquaintance he happily contracted with doctors Sanderson, Hammond, Taylor, and others of our most eminent divines. But he returned to his native country, on account of the civil wars, and a bad state of health. Happening by the way to fall into company with lord Oxenford, that nobleman was pleased with his conversation, and carried him to his own house in the country. Here he became known to several of the nobility, particularly to John Lesley, earl of Rothes, who patronized him on account of his merit, and procured him a professorship in St. Andrews. After some stay here with growing reputation, through the friendship of the earl of Crauford, he was appointed minister of Carail. In this town he acquitted himself of his ministry in an exemplary and acceptable manner; only some of the more rigid sort would sometimes intimate their fears that he was not sound. And according to their notions he certainly was not; for he did every thing in his power to revive the fainting spirit of loyalty, and kept up a correspondence with his exiled prince.

For an account of these two parties, see Burnet's hist. of his own times, vol. I. p. 83. 28.

About this time the covenanting Presbyterians in Scotland split into two parties. The spirit raged with great violence; and the privy council established in that country could not restrain it, and therefore referred them to Cromwell himself, then lord protector. These parties were called public resolutioners, and protestors or remonstrators. They sent deputies up to London; the former, Mr. Sharp, knowing his activity, address, and penetration; the latter, Mr. Guthry, a famous zealot. A day being appointed for hearing the two agents, Guthry spoke first; and his harangue was so tedious, that, when he ended, the protector told Sharp, he would hear him another time, for his hour for other business was approaching. But Sharp begged to be heard, promising to be short; and, being permitted to speak, he in a few words urged his cause

cause so well, as to incline Oliver to his party. Having succeeded in this important affair, he returned to the exercise of his function; and always kept a good understanding with the chief of the opposite party that were most eminent for worth and learning. When general Monk advanced to London, the chief of the kirk sent Sharp to attend him, to acquaint him with the state of things, and to put him in mind of what was necessary; instructing him to use his utmost endeavours to secure the freedom and privileges of their established judicatures; and to represent the sinfulness and offensiveness of the late established *toleration*, by which a door was opened to many gross errors and loose practices in their church.

Woodrow's
hist. of the
church of
Scotland,
v. I. app.
No. 2.

The earl of Lauderdale and he had a meeting with ten of the chief Presbyterian ministers in London; who all agreed upon the necessity of bringing in the king upon Covenant terms. At the earnest desire of Monk and the leading Presbyterians of Scotland, Sharp was sent over to king Charles to Breda, to solicit him to own the godly sober party. He returned to London, and acquainted his friends, "that he found the king very affectionate to Scotland, and resolved not to wrong the settled government of their church: but he apprehended they were mistaken, who went about to settle the presbyterian government." His endeavours were not wanting to promote the presbyterian interest according to the covenant; but, finding that cause wholly given up and lost, and the gale blowing strongly for the prelatic party, with many other sober men, he resolved to yield to a liturgy and moderate episcopacy; and soon after became a zealous member of the church of England, and accepted of the archbishopric of St. Andrews. Hence those rigid members of the kirk, who had maintained him as their agent, and were resolved never to conform, imagined, that he had been unfaithful to his trust, and all along undermined and betrayed their cause. This notion, strengthened by the rigorous proceedings against the covenanters afterwards, of which the blame was chiefly laid upon him, filled that sullen and enthusiastic set of men with such bitter hatred and prejudice against him, as nothing but his blood could satisfy and appease.

Ib. p. 13.

14.

Ib. p. 20.

Ib. p. 25.

In 1668, an unsuccessful attempt on his life was made by James Mitchel, a conventicle-preacher, for which he was executed some years afterwards. But, in 1679, he was attacked by nine ruffians on Magask Moor, about three

three miles from St. Andrews, and murdered in a cruel and barbarous manner. They stopped his coach; one wounded him with the shot of a pistol, another with a small sword, and then they ordered him to come out. He composedly opened the door, and came forth; and, together with the prayers and tears of his daughter, who accompanied him, besought them to spare his life, and save themselves from the guilt of shedding innocent blood. But, when they were inexorable, he next begged that they would suffer him to die patiently, and allow him some small time to recommend his soul to God. But while he lifted up his hands, they immediately dispatched him, and mangled his head and body with twenty-two wounds.

General
Dictionary.

SHARP (Dr. JOHN), an English prelate, was the son of an eminent tradesman of Bradford in Yorkshire; and born there in 1644. He was admitted into Christ college Cambridge 1660, and took the degrees in arts; yet, notwithstanding his great merit, could not obtain a fellowship, because his county was full. In 1667, he went into orders; and the same year, through the recommendation of Dr. Henry More, became domestic chaplain to Sir Heneage Finch, then attorney general. In 1672, he was made archdeacon of Berkshire; prebendary of Norwich, in 1675; and rector, first of Bartholomew near the Royal Exchange, London, and then of St. Giles in the Fields, the same year. The year after, he married Elizabeth, a younger daughter of William Palmer of Winthorp in the county of Lincoln, esq;. In 1679, he accepted the lecture of St. Laurence Jewry London, at the earnest desire of Dr. Whichcot, then rector of the said parish; and held it as long as the doctor lived, which was till 1683, and no longer. He took a doctor of divinity's degree the same year, 1679. In 1681, he was made dean of Norwich, by the interest of his patron Sir Heneage Finch, then lord chancellor of England. In 1686, he was suspended for taking occasion, in some of his sermons, to vindicate the doctrine of the church of England, in opposition to Popery. In 1688, he was sworn chaplain to James II, being then probably restored after his suspension; for it is certain, that he was chaplain to Charles II, and attended as court chaplain at the coronation of king James, though we do not find when he was first made so. In 1689, he was made dean of Canterbury. Upon the deprivation of the bishops, for refusing the oaths to William

William and Mary, he had an offer made him to succeed in some of those vacancies ; but could not by any means be persuaded to accept it. Upon this, in 1691, his intimate friend Dr. Tillotson came to him, and told him, that, since he had so absolutely refused to accept any bishopric vacant by the deprivation, he knew but one expedient for him to avoid the king's displeasure ; which was, to put his refusal upon the desire of staying till the death of Dr. Lamplugh, that he might be preferred in his own country. To which he replied, that he would do any thing to avoid his majesty's displeasure ; and accordingly promised to accept the archbishopric when vacant, which happened in May 1692. In 1702, he preached the sermon at the coronation of queen Anne ; was sworn of the privy council ; and made lord almoner to her majesty. He died at Bath in 1713, and was interred in the cathedral of York ; where a monument is erected to his memory, with an inscription written by bishop Smalridge.

His sermons were collected after his death, and have been several times printed, in 7 vols. 8vo. It was by preaching boldly in difficult times, that this divine raised himself to so high a station in the church ; not but he was a man of real abilities and exemplary life, as his sermons have been admired and much read for their good sense and forcible manner.

SHAW (THOMAS), D. D. son of Mr. Gabriel Shaw, Anecdotes of Bowyer, by Nichols, p. 269. was born at Kendal in Westmoreland about 1692. He received his education at the grammar-school of that place ; was admitted bachelor at Queen's college, Oxford, Oct. 5, 1711, where he took the degree of B. A. July 5, 1716 ; M. A. Jan. 16, 1719 ; went into orders, and was appointed chaplain to the English factory at Algiers. In this station he continued several years, and from thence took opportunities of travelling into several parts. During his absence, he was chosen fellow of his college, March 16, 1727 ; and at his return in 1733 took the degree of doctor in divinity, July 5, 1734, and in the same year was elected F. R. S. He published the first edition of his " Travels " at Oxford in 1738 ; bestowed on the university some natural curiosities, and some ancient coins and busts [A], which he had collected in his travels. On the death of Dr. Felton, 1740, he was nominated by his college principal of St. Edmund

[A] Three of these are engraved among the " *Marmora Oxoniensia*, 1763."

Hall, which he raised from a ruinous condition by his munificence; and was presented at the same time to the vicarage of Bramley in Hants. He was also regius professor of Greek at Oxford till his death, which happened Aug. 15, 1751. For a more particular account of his character, we shall subjoin the epitaph on his monument in Bramley church, written by his friend Dr. Browne, provost of Queen's-college, Oxford [B]. His "Travels" were translated into French, and printed in 4to, 1743, with several notes and emendations communicated by the author. Dr. Pococke, afterwards bishop of Ossory, having attacked those "Travels" in his "Description of the East," our author published a supplement by way of vindication in 1746. In the preface to the "Supplement," he says, the intent and design of it is partly to vindicate the Book of Travels from some objections that have been raised against it by the author of "The Description of the East, &c." He published "A further Vindication of the Book of Travels, and the Supplement to it, in a Letter to the Right Reverend Robert Clayton, D. D. Lord Bishop of Clogher." This letter consists of six folio pages, and bears date in 1747. After the Doctor's death, an improved edition of his book came out in 1757, under the title of "Travels or Observations relating to several Parts of Barbary and The Levant. Illustrated with Cuts. The second edition, with great improvements. By Thomas Shaw, D. D. F. R. S. Regius Professor of Greek, and Prin-

[B] "Peregrinationibus variis
Per Europam, Africam, Asiamque
Feliciter absolutis,

Et exuviis mortalibus hic loci
Tandem depositis,

Cœlestem in Patriam remigravit

THOMAS SHAW, S. T. P. et R. S. S.
Gabrielis Fil. Kendaliensis:

Qui

Consulibus Anglicis apud Algerenses
Primum erat a Sacris;

Mox Coll. Reginae inter Socios
ascriptus;

Aulæ dein Sancti Edmundi Principalis,
Ac ejusdem munificus Instaurator;
Linguae demum Graecæ apud Oxonienses
Professor Regius,

De literis quantum meruit auctor
celebratus,

Edita usque testabuntur opera,
Pyramidibus ipsis, quas penitus
inspexerat,

Perenniora forsan exitura.

Hic, studiis et si severioribus indies
occupatus,

Horis tamen subsecivis emicuit

Eruditus idem et sacctus conviva.

Optima quanquam mentis indole

Et multiplici scientia instructus,

Literatorum omnium, domi forisque,
Suffragiis comprobatus;

Magnatum, procerumque popularium,
Familiari insignitus notitiâ;

Nec summis in ecclesiâ dignitatibus
impar;

Fato tamen iniquo evenit,

Ut Bramleyensis obiret parœciæ

Vicarius penè sexagenarius

18 cal. Sept. A. D. 1751.

Uxor JOANNA, Ed. Holden arm.
consulis

Algerensis olim conjux, his vidua,
M. P."

"cipal

“ cipal of St. Edmund Hall, in the University of Oxford.” The contents of the Supplement are interwoven in this edition; and the improvements were made, and the edition prepared for the press, by the author himself, who expressly presented the work, with these additions, alterations, and improvements, to the public, as an essay towards restoring the ancient geography, and placing in a proper light the natural and sometimes civil history of those countries where he travelled.

SHEFFIELD (JOHN), duke of Buckinghamshire, and a writer of some name both in verse and prose, was born about 1650, if we may believe himself; for he tells us, that he was seventeen, when prince Rupert and the duke of Albemarle jointly commanded the fleet against the Dutch, which was in 1666: so that the author of the “Peerage of England” must be mistaken, who places his birth in 1646. He lost his father, at nine years of age; and, his mother marrying lord Ossulston, the care of his education was left entirely to a governor, who travelled with him into France, but did not greatly improve him in his studies. Having however fine parts and a turn to letters, he made up the defects of his education, and acquired a very competent share of learning. He went a volunteer in the second Dutch war; and afterwards, between 1673 and 1675, made a campaign in the French service. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were sent to defend it, and accordingly was appointed commander of them. He was then earl of Mulgrave, and one of the lords of the bed-chamber to Charles II. May 1674, he was installed knight of the garter; and now began to make a figure at court. An affection to the princess Anne, and an attempt to be more closely connected with her, involved him about this time in some small disgrace with Charles II; whose favour however he soon recovered, and enjoyed ever after. He does not, by this presumption as it was called, seem to have offended the princess in the least: “Queen Anne,” says a certain writer, “who undoubtedly had no turn to gallantry, yet so far resembled her predecessor Elizabeth, as not to dislike a little homage to her person. This duke was immediately rewarded on her accession, for having made love to her before her marriage.” He continued in several great posts, during the short reign of James II: he had been appointed

Memoirs of himself, printed among his Works.

Catalogue of royal and noble authors, vol. II. p. 119. 2d edit. 1759.

Hist. of his
own Times,
Vol. II.
p. 683.

appointed lord chamberlain of his majesty's household in 1685, and was also one of his privy council. He understood a court perfectly well; and "was apt," as Burnet says, "to comply with every thing that he thought might be acceptable." He went with the king to mass, and "kneeled at it: and, being looked on as indifferent to all religions, the priests made an attack on him. He heard them gravely arguing for transubstantiation: he told them, he was willing to receive instruction: he had taken much pains to bring himself to believe in God, who made the world and all men in it: but it must not be an ordinary force of argument, that could make him believe, that man was quits with God, and made God again."

He greatly disapproved several imprudent and unjustifiable measures taken by king James, yet was not a friend to the Revolution; and, though he paid his respects to king William before he was advanced to the throne, yet was not in any post of the government till some years after. Nevertheless, when it was debated in parliament, whether the prince of Orange should be proclaimed king, or the princess reign solely in her own right, he voted and spoke for the former. He was created marquis of Normanby by king William, enjoyed some considerable posts under that prince, and was generally pretty well in his favour and confidence. April 1702, after the accession of queen Anne, he was sworn lord privy seal; appointed the same year one of the commissioners, to treat of an union between England and Scotland; and, March following, created duke of Normanby first, and then duke of Buckinghamshire. He was always attached to Tory principles; and was instrumental in the change of the ministry in 1710. Before this time, he had been out of place, and did not so much as pay his compliments at court; but, in 1711, he was made steward of her majesty's household, and president of the council, and so continued to the end of her reign. Upon her decease, Aug. 1, 1714, he was one of the lords justices of Great Britain, till George I. arrived from Hanover: after which, he seems to have been laid aside, as of principles and a complexion different from the succeeding ministry, and therefore of no farther use. He spent the remainder of his life in an indolent retirement (A), and died, Feb. 24, 1720-1, aged 75.

(A) In a reprinted letter, dated Nov. 10, 1719, he tells a friend, "myself are the greatest eaters of oysters in all England, and pray do The dutchess of Buckingham and what you can for us."

He was buried in Westminster-Abbey, after lying some days in state at Buckingham-House; and a monument was erected over him, with this inscription, as directed in his will, viz. in one place,

“ Pro Rege sæpe, pro Republica semper.”

In another place,

“ Dubius, sed non improbus vixi.

“ Incertus morior, sed inturbatus.

“ Humanum est nescire & errare.

“ Christum adveneror, Deo confido

“ Omnipotenti, benevolentissimo.

“ Ens Entium, miserere mei.”

The second line of the epitaph stands as follows on the duke's monument, “ Incertus morior, non perturbatus ;” and the words “ Christum adveneror” are omitted, at the desire, as is said, of the pious bishop Atterbury, who thought the verb *adveneror* not full enough, as applied to Christ. Great clamours, it seems, were raised against this epitaph, many asserting that it proved the duke a sceptic : and, as great a trifle as it may seem, his grace's orthodoxy became the subject of a controversy : it was however defended in form by Dr. Fiddes, in “ A letter to a Free-thinker, 1721,” 8vo. The duke had three wives, the last of which was Catherine, natural daughter to James II, by Catherine Sedley, countess of Dorchester. He had only one son by this lady, who, dying at Rome 1735, just when he had entered his 20th year, left the family-estate to be inherited by natural children, of which the duke had several.

His writings were splendidly printed in 1723, in 2 vols. 4to, and have since been reprinted, 1729, in 2 vols. 8vo. The first contains his poems upon various subjects : the second, his prose-works, which consist of historical memoirs, speeches in parliament, characters, dialogues, critical observations, essays, and letters. It may be proper to observe, that the edition of 1729 is castrated, some particulars relating to the Revolution in that of 1723 having given offence. Great elogiums have been bestowed upon our author and his works.

Dryden has given many testimonies of his critical and poetic merit. He dedicated his translation of Virgil's *Æneid* to him, and gave this reason for it in the close of his dedication : “ Had I not addressed to a poet, and a
“ critic of the first magnitude, I had myself been taxed
“ for want of judgement, and shamed my patron for want
“ of understanding.”

“ Happy the poet ! blest the lays !

“ Which Buckingham has deign'd to praise.”

PRIOR'S Alma.

“ Nor Tyber's stream no courtly Gallus see;

“ But smiling Thames enjoys his Normanby.”

GARTH'S Dispensary.

“ Yet some there were among the founder few

“ Of those, who less presum'd and better knew;

“ Who durst assert the juster ancient cause;

“ And here restor'd wit's fundamental laws.

“ Such was the Muse, whose rules and practice tell,

“ Nature's chief master-piece is writing well.”

POPE'S Essay on Criticism.

Spectator,
No. 253.

This last line is taken from the duke's “ Essay on Poetry.”

“ We have three poems in our tongue,” says Addison,

“ which are of the same nature, and each of them a mas-

“ ter-piece in its kind : the ‘ Essay on Translated Verse,’

“ the ‘ Essay on Poetry,’ and the ‘ Essay on Criticism.’—

Pref. to Sir
T. More's
Utopia.

“ Our language,” says Burnet, “ is now certainly proper,

“ and more natural than it was formerly, chiefly since

“ the correction that was given by the ‘ Rehearsal ;’ and

“ it is to be hoped, that the ‘ Essay on Poetry,’ which

“ may well be matched with the best pieces of its kind

“ that even Augustus's age produced, will have a more

“ powerful operation, if clear sense, joined with home

“ but gentle reproofs, can work more on our writers,

“ that that unmerciful exposing of them has done.”

If ever “ laudari a laudatis viris” could stamp credit and lasting reputation, it must have done it here ; for it is not easy to produce a character better supported with testimonies of its real worth and merit. We have been at the pains of transcribing these testimonies, chiefly to shew, what a precarious and uncertain thing literary reputation is, and how miserably many an author may flatter and delude himself with dreams and visions of immortal fame : for hear what two of the present times have said of this

Essay on the
writings
and genius
of Pope, p.
198. 1756.

so-much-admired duke of Buckinghamshire. “ The cold-

“ nefs and neglect,” says one of them, “ with which this

“ writer, formed only on the French critics, speaks of

“ Milton, must be considered as proofs of his want of

“ critical discernment, or of critical courage. I can re-

“ collect no performance of Buckingham, that stamps

“ him a true genius : his reputation was owing to his

“ rank. In reading his poems, one is apt to exclaim with

“ our author,

“ What

“ What woful stuff this Madrigal would be,
 “ In some starv'd hackney sonneteer, or me !
 “ But let a lord once own the happy lines,
 “ How the wit brightens, how the style refines !

“ It is certain,” says the other, “ that his grace's compositions in prose have nothing extraordinary in them : his poetry is most indifferent ; and the greatest part of both is already fallen into total neglect.” Catalogue of
Royal and
Noble Authors.

We mean not to rest the duke's literary merit upon the authority of these two writers, but only to shew the sense the present age has of it, as here represented by them.

SHELDON (GILBERT), archbishop of Canterbury, was born in 1598, entered of Trinity-college, Oxford 1613; and, in 1622, was elected fellow of All-Souls in the same university. About this time, taking orders, he became chaplain to Thomas lord Coventry, keeper of the great seal, who found him very expert, and of great use, not only in matters relating to the church, but in many other businesses of importance; on which account he highly esteemed him, gave him a prebend of Gloucester, and recommended him to Charles I. He was presented by the king to the vicarage of Hackney in Middlesex; and was also rector of Ickford in Buckinghamshire, and of Newington in Oxfordshire. In 1635, he was chosen warden of All-Souls college; and, being esteemed a learned man, and equal to any preferment the church could yield, was designed to be made master of the Savoy-hospital, and dean of Westminster: but his settlement in them was prevented by the civil wars. During these he firmly adhered to the king, and was one of the chaplains whom his majesty sent for to attend his commissioners at the treaty of Uxbridge. Here he argued so warmly in favour of the church of England, that he drew upon himself the envy and resentment of the parliamentarians, which they made him afterwards sufficiently feel: for their visitors ejected him from his wardenship, took possession of his lodgings by force, and imprisoned him and Dr. Hammond for six months, that their eminence and influence in the university might not obstruct their proceedings. But the reforming committee set him at liberty, Oct. 24, 1648, on condition that he should never come within five miles of Oxford; that he should not go to the king in the Isle of Wight; and that he should give security to appear before them, at fourteen days warning, whenever cited.

Biog. Brit.
Art. SHELDON.

Wood's
Hist. and
ant. univ.
Oxon. l. I.

Ib. p. 413.

Calamy's
Abridg-
ment of
Baxter's
Life.

He now retired to Shelfton in Derbyshire, and spent his time in a studious retirement, till a fair prospect of a happy restoration. On this event, he became repossessed of his wardenship, was made master of the Savoy, and dean of the chapel royal; and, on Juxon's translation to Canterbury, was promoted to London. The famous conference in 1661, between the Episcopal and Presbyterian divines, was held at his lodgings in the Savoy, and thence distinguished by the name of the Savoy conference; in which the Presbyterians accuse him of being too rigid, and blame him for afterwards promoting the execution of the uniformity and conventicle acts. In 1663, he succeeded to the archbishopric of Canterbury: and, during the time of the plague, 1665, continued at his palace at Lambeth. In 1667, he was chosen chancellor of the university of Oxford, in the room of lord Clarendon. The same year he lost the king's confidence, by advising him to put away his mistress Barbara Villiers, which he never afterwards could recover. Two years after, he retired from public business, and spent his remaining days chiefly at his palace at Croydon. He died Nov. 9, 1677, aged almost 80.

He never published any thing but a sermon preached before the king at Whitehall, upon June 28, 1660, being the day of solemn thanksgiving for the happy return of his majesty, on Psalm xviii. 49. But his many acts of munificence and charity, and particularly the sumptuous and magnificent theatre at Oxford, will preserve his memory to the latest posterity.

From Dr.
Johnson's
Life; and
from Shen-
stone's
Works.

SHENSTONE (WILLIAM), eldest son of a plain uneducated country gentleman, of Hales-Owen, Shropshire, who farmed his own estate, was born Nov. 1714. He learned to read of an old dame, whom his poem of the "School-mistress" has delivered to posterity; and soon received such delight from books, that he was always calling for new entertainment, and expected that when any of the family went to market, a new book should be brought him, which, when it came, was in fondness carried to bed and laid by him. It is said, that when his request had been neglected, his mother wrapped up a piece of wood of the same form, and pacified him for the night. As he grew older, he went for a while to the grammar-school in Hales-Owen, and was placed afterwards with Mr. Crumpton, an eminent school-master at Solihul, where he distinguished himself by the quickness of

of his progress, When he was young (June 1724) he was deprived of his father ; and soon after (August 1726) of his grandfather ; and was, with his brother, who died afterwards unmarried, left to the care of his grandmother, who managed the estate. From school he was sent in 1732 to Pembroke-college in Oxford, a society which for half a century has been eminent for English poetry and elegant literature. Here it appears that he found delight and advantage ; for he continued his name there ten years, though he took no degree. After the first four years he put on the Civilian's gown, but without shewing any intention to engage in the profession. About the time when he went to Oxford, the death of his grandmother devolved his affairs to the care of the reverend Mr. Dolman of Brome in Staffordshire, whose attention he always mentioned with gratitude. At Oxford he employed himself upon English poetry ; and in 1737 published a small Miscellany, without his name. He then for a time wandered about, to acquaint himself with life ; and was sometimes at London, sometimes at Bath, or any place of public resort ; but he did not forget his poetry. He published in 1740 his " Judgement of Hercules," addressed to Mr. Lyttelton, whose interest he supported with great warmth at an election : this was two years afterwards followed by the " School-mistress." Mr. Dolman, to whose care he was indebted for his ease and leisure, died in 1745, and the care of his own fortune now fell upon him. He tried to escape it a while, and lived at his house with his tenants, who were distantly related ; but, finding that imperfect possession inconvenient, he took the whole estate into his own hands, more to the improvement of its beauty than the increase of its produce. Now began his delight in rural pleasures, and his ambition of rural elegance : but in time his expences brought clamours about him, that overpowered the lamb's bleat and the linnet's song ; and his groves were haunted by beings very different from fawns and fairies. He spent his estate in adorning it, and his death was probably hastened by his anxieties. He was a lamp that spent its oil in blazing. It is said, that if he had lived a little longer he would have been assisted by a pension : such bounty could not have been ever more properly bestowed ; but that it was ever asked is not certain ; it is too certain that it never was enjoyed. He died at the Leasowes, of a putrid fever, about five on Friday morning, Feb, 11, 1763 ; and was

buried by the side of his brother in the church-yard of Hales-Owen. He was never married, though he might have obtained the lady, whoever she was, to whom his "Pastoral Ballad" was addressed. He is represented by his friend Doddsley as a man of great tenderness and generosity, kind to all that were within his influence; but, if once offended, not easily appeased; inattentive to economy, and careless of his expences; in his person larger than the middle size, with something clumsy in his form; very negligent of his cloaths, and remarkable for wearing his grey hair in a particular manner; for he held that the fashion was no rule of dress, and that every man was to suit his appearance to his natural form. His mind was not very comprehensive, nor his curiosity active; he had no value for those parts of knowledge which he had not himself cultivated. His life was unstained by any crime; the Elegy on "Jeffy," which has been supposed to relate an unfortunate and criminal amour of his own, was known by his friends to have been suggested by the story of Miss Godfrey in Richardson's "Pamela."

His "Works" were collected by Mr. Doddsley, in three volumes, 8vo. The first consists of elegies (of which there are twenty-six), odes, songs, and ballads, levities, or pieces of humour, and moral pieces; in many of which there is an amiable elegance and simplicity. The second contains his prose works, and consists of several detached observations on men, manners, and things, thrown together in small chapters, without any order or connection. His sentiments and reflections are for the most part natural and just, many of them new, lively, and entertaining, a few of them rather paradoxical, and some that are false and ill supported, though, upon the whole, they seem to have been the genuine fruits of a good understanding, and an excellent heart. The third volume consists of "Letters to his friends." "Had I a fortune" (says this humane and benevolent writer) "of 8 or 10,000 l. a year, " I would methinks make myself a neighbourhood. I " would first build a village with a church, and people it " with inhabitants of some branch of trade that was " suitable to the country round. I would then at proper " distances erect a number of genteel boxes of about " 1000 l. apiece, and amuse myself with giving them all " the advantages they could receive from taste. These " would I people with a select number of well-chosen " friends, assigning to each annually the sum of 200 l. " for

“ for life. The salary should be irrevocable, in order to
 “ give them independency : the house of a more preca-
 “ rious tenure, that, in cases of ingratitude, I might in-
 “ troduce another inhabitant.”

SHERBURNE (Sir EDWARD), an English gentleman, son of Edward Sherburne, esq; a native of Oxford, was born in the parish of St. Giles's Cripplegate in London, 1618, and trained up in grammar-learning under Mr. Thomas Farnaby. In 1640, he was sent by his Wood's Fasti Oxon. father to travel abroad; and, after staying some time in France, was about to go to Italy, but was recalled on account of his father's sickness, who died soon after his return, about Christmas 1641. Upon his father's decease, Sir Edward succeeded him in the clerkship of his majesty's ordnance; but, about May, was ejected from his place by warrant of the house of lords, and committed prisoner to the Black Rod, for adhering to the king's interests. In October, he was released, and went immediately to the king, who made him commissary general of his artillery; in which place he served at the battle of Edge-Hill, and some time after. Meanwhile, he was deprived of a considerable estate, had his house plundered, and a very fine library taken away. After the battle of Edge-Hill, he retired with his majesty to Oxford, where he was created master of arts; and, after the surrender of Oxford to the parliament, lived for some time in the Middle-Temple at London, where he published several pieces, as, 1. “ Me-
 “ dea,” a tragedy, translated from Seneca. Lond. 1648.
 2. “ Seneca's Answer to Lucilius's Quære, why good
 “ Men suffer Misfortunes, seeing there is a Divine Pro-
 “ vidence? Lond. 1648.” dedicated to king Charles, during his captivity in the Isle of Wight. 3. “ A Col-
 “ lection of Poems and Translations, 1651;” on which the learned Thomas Stanley, esq; author of the “ Lives
 “ of the Philosophers,” wrote a copy of verses beginning thus:

“ Dear friend, I question, nor can yet decide,

“ Whether thou more art my delight and pride.”

Upon the return of Sir George Savile, afterwards marquis of Halifax, from his travels in 1652, he was invited to take upon him the charge of his affairs; and, some time after, recommended by lady Savile to undertake the tuition of her nephew Sir John Coventry, in his travels abroad. He set out with him from England in

March, 1654; and, having travelled through France, Italy, part of Hungary, Germany, Holland, and Flanders, returned in October, 1659. After the Restoration, he recovered his place of clerk of the ordnance, "which had been given," says Wood, "to another person by that busy man Sir Antony Ashley Cowper, afterwards Earl of Shaftesbury:" though the best perquisites of his office were soon after retrenched to the value of 500 l. per annum, on which account his majesty settled on him an annual pension of 100 l. In 1682, his majesty also conferred upon him the honour of knighthood; by way of recompence, as Wood tells us, for some troubles he met with at the time of the Popish plot, on a suspicion of his being a Roman-catholic: which suspicion, together with a firm adherence to his old principles, was probably the reason why he lost his clerkship of the ordnance upon the abdication of James II. He betook himself ever after to a retired and studious life; and died Nov. 4, 1702, in his 85th year. He was a gentleman extremely accomplished in the belles lettres; understood the Greek, Latin, French, Italian, and Spanish languages; and was very conversant with their writers, especially their poets.

Besides the works already mentioned, he published some others: as, 4. "The Sphere of Manilius," made English; dedicated to Charles II, and printed in 1675. It contains only the first book of Manilius. 5. "Troades," or "The Royal Captives," a tragedy translated from Seneca, and printed in 1679. 7. He had likewise in manuscript a translation of Seneca's tragedy of "Hypopolitus;" and the translation of Theocritus's 16th "Idyllium," printed in Tate's "Miscellanies," is ascribed to him.

Coxe's Travels in Russia, vol. II. p. 193.

SHEREBATOF (Prince), a learned Russian nobleman, is editor of the following works: 1. "A Journal of Peter the Great," in 2 vols. 4to, which he found in the archives, and published by order of the empress. It consists of eight books, five of which were corrected by Peter himself. The first volume begins with the insurrection of the Strelitz in 1698, and finishes with the year 1714: and the second concludes with the peace of Nyštad in 1721. The learned editor has added several remarks and some important pieces from the Russian archives. 2. "The Russian History, by an Antient Annalist, from the beginning of the reign of Volodimir Monomoka in

" III.

“ 1114, to 1472,” in which the author particularly dwells upon the civil feuds in the city of Novogorod, and its subjection to Ivan Vassilievitch I. 3. “ The Life of “ Peter the Great,” in the Russian language, first published at Venice; which the prince reprinted in 1774, and, according to his usual custom, enriched with many historical observations. His own works are, “ An Account of the Russian Impostors:” amongst these is the Life of Demetrius, which is chiefly drawn from the same sources as those which Mr. Muller consulted in his relation of the same period. But this noble author’s great work now comes under consideration, his “ History of “ Russia, from the earliest Times.” He has already published 3 vols. 4to, which finish with the reign of Demetrius Donski, who died in 1389. The fourth volume was in the press in the year 1778; but we are not certain whether it has yet made its appearance. Mr. Coxe says, he read with great pleasure the German translation of this performance, which appears to have been a most valuable addition to the history of the North. The author has had access to the imperial archives; he draws his information from the most antient and unquestionable sources; is particularly exact in quoting his authorities; and ranges the events in chronological series with great perspicuity.

SHERIDAN (THOMAS), D. D. the intimate friend of Dean Swift, is said by Shield, in Cibber’s “ Lives of the Poets,” to have been born about 1684, in the county of Cavan, where, according to the same authority, his parents lived in no very elevated state. They are described as being unable to afford their son the advantages of a liberal education; but he, being observed to give early indications of genius, attracted the notice of a friend to his family, who sent him to the college of Dublin, and contributed towards his support while he remained there. He afterwards entered into orders, and set up a school in Dublin, which long maintained a very high degree of reputation, as well for the attention bestowed on the morals of the scholars, as for their proficiency in literature. So great was the estimation in which this seminary was held, that it is asserted to have produced in some years the sum of one thousand pounds. It does not appear that he had any considerable preferment; but his intimacy with Swift, in 1725, procured for him a living in the South of Ireland,

Biographia
Dramatica.

Ireland, worth about 150 l. a year, which he went to take possession of, and, by an act of inadvertence, destroyed all his future expectations of rising in the church; for being at Corke on the first of August, the anniversary of king George's birth-day, he preached a sermon, which had for its text, "Sufficient for the day is the evil thereof." On this being known, he was struck out of the list of chaplains to the lord lieutenant, and forbidden the castle.

This living Dr. Sheridan afterwards changed for that of Dunboyne, which, by the knavery of the farmers and power of the gentlemen in the neighbourhood, fell as low as 80 l. per annum. He gave it up for the free-school of Cavan, where he might have lived well in so cheap a country on 80 l. a year salary, besides his scholars; but the air being as he said too moist and unwholesome, and being disgusted with some persons who lived there, he sold the school for about 400 l. and having soon spent the money, he grew into diseases, and died Sept. 10, 1738, in his 55th year.

Lord Corke has given the following character of him :
 " Dr. Sheridan was a school-master, and in many instances perfectly well adapted for that station. He was
 " deeply versed in the Greek and Roman languages, and
 " in their customs and antiquities. He had that kind of
 " good-nature, which absence of mind, indolence of
 " body, and carelessness of fortune, produce; and although not over-strict in his own conduct, yet he took
 " care of the morality of his scholars, whom he sent to
 " the university remarkably well founded in all kinds of
 " classical learning, and not ill instructed in the social duties of life. He was slovenly, indigent, and cheerful.
 " He knew books much better than men; and he knew
 " the value of money least of all. In this situation, and
 " with this disposition, Swift fastened upon him as upon
 " a prey with which he intended to regale himself whenever his appetite should prompt him." His lordship then mentions the event of the unlucky sermon, and adds,
 " this ill-starred, good-natured, improvident man returned to Dublin, unhinged from all favour at court, and
 " even banished from the castle. But still he remained
 " a punster, a quibbler, a fidler, and a wit. Not a day
 " passed without a rebus, an anagram, or a madrigal. His
 " pen and his fiddlestick were in continual motion, and
 " yet to little or no purpose, if we may give credit to
 " the

“ the following verses, which shall serve as the conclusion of his poetical character :

“ With music and poetry equally blest’d,
 “ A bard thus Apollo most humbly address’d :
 “ Great Author of poetry, music, and light,
 “ Instructed by thee, I both fiddle and write ;
 “ Yet unheeded I scrape, or I scribble all day,
 “ My tunes are neglected, my verse flung away.
 “ Thy substitute here, Vice-Apollo disdains
 “ To vouch for my numbers, or list to my strains.
 “ Thy manual sign he refuses to put
 “ To the airs I produce from the pen or the gut :
 “ Be thou then propitious, great Phœbus, and grant
 “ Relief, or reward, to my merit or want.
 “ Tho’ the Dean and Delany transcendently shine,
 “ O ! brighten one solo, or sonnet of mine :
 “ Make one work immortal, ’tis all I request.
 “ Apollo look’d pleas’d, and resolving to jest,
 “ Replied – Honest friend, I’ve consider’d your case,
 “ Nor dislike your unmeaning and innocent face.
 “ Your petition I grant, the boon is not great,
 “ Your works shall continue, and here’s the receipt ;
 “ On Rondeaus hereafter your fiddle-strings spend,
 “ Write verses in circles, they never shall end.”

One of the volumes of Swift’s Miscellanies consists almost entirely of letters between him and the dean. He published a prose translation of Persius ; to which he added the best notes of former editors, together with many judicious ones of his own. This work was printed at London, 1739, in 12mo.

SHERIDAN (FRANCES), wife to Thomas Sheridan, M. A. was born in Ireland about the year 1724, but descended from a good English family which had removed thither. Her maiden name was Chamberlaine, and she was grand-daughter of Sir Oliver Chamberlaine. The first literary performance by which she distinguished herself was a little pamphlet at the time of a violent party dispute relative to the theatre, in which Mr. Sheridan had newly embarked his fortune. So well-timed a work exciting the attention of Mr. Sheridan, he by an accident discovered his fair patroness, to whom he was soon afterwards married. She was a person of the most amiable character in every relation of life, with the most engaging manners. After lingering some years in a very weak state

Anecdotes
 of Bowyer,
 by Nichols,
 p. 337.

state of health, she died at Blois, in the South of France, in the year 1767. Her "Sydney Biddulph" may be ranked with the first productions of that class in ours, or in any other language. She also wrote a little romance in one volume, called, "Nourjahad," in which there is a great deal of imagination productive of an admirable moral. And she was the authoress of two comedies; "The Discovery" and "The Dupe."

General
Dict.

See art.
SOUTH.

SHERLOCK (Dr. WILLIAM), an English divine, was born in Southwark about 1641, and educated at Eaton school, where he distinguished himself by the vigour of his genius and application to his studies. Thence he removed to Peter House in Cambridge, where he took a bachelor of arts degree in 1660, and a master's in 1665; and, four years after, became rector of St. George's Botolph Lane in London. In 1680, he took a doctor of divinity's degree; and, the following year, was collated to a prebend of St. Paul's. Soon after this, he was chosen master of the Temple, and had the rectory of Therfield in Hertfordshire. After the Revolution, he was suspended from his preferments, for refusing the oaths to William and Mary; but at last took them, and in 1691 was made dean of St. Paul's. He was the author of near fifty books and pamphlets, the greater part of which were of the controversial kind. He wrote several pieces against the Papists, in the reign of James II: he had a terrible controversy with South upon the doctrine of the Trinity: he wrote against the Socinians, and against the Dissenters; and he was obliged to defend himself against the clamours and attacks of the Nonjurors, after he had consented to take the oaths. This he did in a piece, intitled, "The Case of the Allegiance due to the Sovereign Princes stated and resolved, according to Scripture, and Reason, and the Principles of the Church of England, with a more particular respect to the Oath lately enjoined of Allegiance to their present Majesties King William and Queen Mary, 1690," 4to. He was the author also of several works, not controversial; and his "Practical Treatise on Death," in particular, has been highly valued and very much read. He died at Hampstead June 19, 1707, in his 67th year; and was interred in the cathedral of St. Paul. He left two sons and two daughters: the eldest of his sons was Dr. Thomas Sherlock, the late bishop of London. Burnet says, that "he was a clear, polite,

Hist. of his
own Times,
vol. II.
p. 212.

“ polite, and a strong writer ; but apt to assume too much
 “ to himself, and to treat his adversaries with contempt.
 “ This created him many enemies, and made him pass
 “ for an insolent haughty man.”

SHERLOCK (Dr. THOMAS), late bishop of London, was the son of Dr. William Sherlock, and born in 1678. He was sent, after a proper preparation, to Catherine Hall in Cambridge, where he took his degrees ; and of which he became master. He discovered early not only great parts, with deep and extensive learning, but also great wisdom, policy, and talents for governing : and it was in allusion to this part of his character, that Dr. Bentley, during his squabbles at Cambridge, gave him the nickname of Cardinal Alberoni. This we learn from a piece written against Bentley, in 1720, by Dr. Middleton ; who, in opposition to the said doctor and his adherents, calls Sherlock “ the principal champion and ornament of “ both church and university.”

A Sermon
 preached at
 the Temple-
 Church,
 Nov. 15,
 1761, upon
 occasion of
 the death of
 Dr. Thomas
 Sherlock,
 by Samuel
 Nicholls,
 LL. D.
 master of
 the Temple
 1762, 4to.
 Middleton's
 Works, vol.
 III. p. 175-

He was made master of the Temple very young, upon the resignation of his father ; and, what is very remarkable, this mastership was held successively by father and son for more than seventy years. His first appearance as an author, as far as we are able to discover, was in the way of controversy ; and that too carried on with uncommon warmth and spirit. He was at the head of the opposition against Hoadly, then bishop of Bangor : during which contest he published a great number of pieces. One of the principal is intitled, “ A Vindication of the Corporation and Test Acts : in Answer to the Bishop of Bangor's Reasons for the Repeal of them. To which is “ added a second Part, concerning the Religion of Oaths, “ 1718,” 8vo. He was dean of Chichester, as well as master of the Temple, when he wrote this. The bishop of Bangor answered him in a piece, intitled, “ The common Rights of Subjects, defended ; and the Nature of “ the sacramental Test, considered, 1719,” 8vo : yet, while he opposed strenuously the principles of his antagonist, he gave the strongest testimony that could be of his abilities ; for, in the beginning of his preface, he calls his own book “ An Answer to the most plausible and “ ingenious Defence, that, he thinks, has ever yet been “ published, of excluding men from their acknowledged “ civil Rights, upon the account of their differences in “ Religion, or in the circumstances of Religion.” Sherlock

333.

lock replied to the bishop, in a small pamphlet, wherein he sets forth "The true Meaning and intention of the Corporation and Test Acts asserted, &c. 1719," 8vo.

Grounds,
p. 25. edit.
1737.

About three years after, Mr. Collins published his famous book, intituled, "A Discourse of the Grounds and Reasons of the Christian Religion:" where he endeavours to fix the evidences of it chiefly, if not solely, upon the prophecies of the Old Testament; and then explains these prophecies in such a manner, as that they may seem to have no better foundation, than the *Divination* among the heathens; "who learnt," says he, "that art in schools, or under discipline, as the Jews did prophesy-
ing in the schools and colleges of the prophets." This work occasioned many pieces to be written upon the subject of prophecy; and, though Sherlock did not enter directly into the controversy, yet he took an opportunity of communicating his sentiments, in six discourses delivered at the Temple-Church, in April and May, 1724. These Discourses he published the year after, with this title, "The Use and Intent of Prophecy, in the several ages of the world," 8vo: where we have a regular series of prophecies, deduced through the several ages from the beginning, and presented to us in a connected view; together with the various degrees of light distinctly marked out, which were successively communicated in such a manner, as to answer the great end of religion and the designs of providence, till the great events to which they pointed should receive their accomplishment. These discourses have been exceedingly admired, and gone through several editions. The fourth corrected and enlarged, was published in 1744, 8vo; to which are added, "Four Dissertations: 1. 'The Authority of the second Epistle of St. Peter.' 2. 'The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall.' 3. 'The Blessing of Judah,' Gen. xlix. 4. 'Christ's Entry into Jerusalem.'" Three of these dissertations, if we mistake not, accompanied the discourses from their first publication; the fourth was added afterwards. In 1749, Sherlock, then bishop of London, published "An Appendix to the second Dissertation, being a farther enquiry into the Mosaic account of the Fall." 8vo. An advertisement is prefixed, setting forth, that the dissertation was drawn up some years since, and intended as an examination of the objections made to the History of the Fall by the author of the "Literal

"Scheme

“ Scheme of Prophecy ;” but, that author being dead, was now published, not in answer to him, but to all who call in question, or are offended with, the History of the Fall, as it stands recorded by Moses. Whether Dr. Middleton, who had ridiculed the “ Literal History of the Fall,” took himself to be particularly aimed at here, or whether he acted from other private motives of resentment, we know not; but he published the year after, 1750, a sharp and satirical “ Examination of the Discourses upon Prophecy, with Animadversions upon this Dissertation:” in which he undertakes to explain and affirm these four points: 1. “ That the use of Prophecy, as it was taught and practised by Christ, his Apostles, and Evangelists, was drawn entirely from single and separate predictions, gathered by them from the books of the Law and the Prophets, and applied, independently on each other, to the several acts and circumstances of the life of Jesus, as so many proofs of his Divine Mission; and, consequently, that his Lordship’s pretended chain of Antediluvian Prophecies is nothing else but a fanciful conceit, which has no connection at all with the evidences of the Gospel.” 2. “ That the Bishop’s exposition of his Text is forced, unnatural, and inconsistent with the sense of St. Peter, from whose epistle it is taken.” 3. “ That the historical Interpretation, which he gives to the Account of the Fall, is absurd and contradictory to reason; and that the said account cannot be considered under any other character, than that of Allegory, Apologue, or Moral Fable.” 4. “ That the Oracles of the Heathen World, which his Lordship declares to have been given out by the Devil, in the form of a Serpent, were all impostures, wholly managed by human craft, without any supernatural aid, or interposition whatever.”

Letter to
Dr. Water-
land, and
Defences.

Art. MID-
DLETON;
Dr. Conyers.

In 1728, he was preferred to the bishopric of Bangor; and translated thence to Salisbury, in 1734. In 1747, upon the death of Potter, he had an offer made him of the archbishopric of Canterbury, but declined it on account of the very ill state of health he was then in: yet, recovering in a good degree, he ventured to succeed Gibson in the see of London the year after. But bodily infirmities began to affect him very much; and, though for three or four years he applied himself to business, and made one general visitation of his diocese in person, yet he was then visited with a very terrible illness, which de-

prived

prived him almost first of the use of his limbs, and then of his speech, infomuch that he could not be understood but by those who were constantly about him. Still the powers of his understanding continued in their full vigour; and under this weak state of body, in which he lay many years, he revised, corrected, and published 4 vols. of Sermons in 8vo; which, besides the excellences they have in common with the best productions in this way, are particularly to be admired for their ingenuity and elegance. He died July 18, 1761, in his 84th year; having for some years ceased to enjoy himself with comfort, or to interfere at all with the affairs of the world.

Sermon,
p. 27.

“ His learning,” says Dr. Nicholls, “ was very extensive : God had given him a great and an understanding mind, a quick comprehension, and a solid judgement. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested well the antient authors both Greek and Latin, the philosophers, poets, and orators : from whence he acquired that correct and elegant style, which appears in all his compositions. His knowledge in divinity was obtained from the study of the most rational writers of the church, both antient and modern : and he was particularly fond of comparing scripture with scripture, and especially of illustrating the epistles and writings of the apostles, which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His skill in the civil and canon law was very considerable; to which he had added such a knowledge of the common law of England, as few clergymen attain to. This it was, that gave him that influence in all causes where the church was concerned; as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land.” Nicholls then mentions his constant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of Christianity, and his large and diffusive munificence and charity. “ The instances of his public charities,” says he, “ both in his life-time and at his death, are great and like himself. He has given large sums of money to the corporation of clergymen’s sons, to several of the hospitals, and to the society for propagating the gospel in foreign parts : and at the instance of the said society, he consented to print at his own charge an im-
“ preffion

“ preſſion of two thouſand ſets of his valuable diſcourſes
 “ at a very conſiderable expence. And they have been
 “ actually ſent to all the iſlands and colonies in America;
 “ and, by the care of the governors and clergy, it is hoped
 “ that by this time they are all properly diſtributed
 “ among the people of thoſe reſpective colonies, to their
 “ great improvement in the knowledge of rational and
 “ practical Chriſtianity. And, to mention one inſtance
 “ more of his great charity and care for the education of
 “ youth, he has given to Catherine-Hall in Cambridge,
 “ the place of his education, his valuable library of books,
 “ and donations for the founding a librarian’s place, and
 “ a ſcholarſhip.”

SHIRLEY (JAMES), an Engliſh dramatic writer and
 poet, was of an ancient family, and born about 1594, in
 the pariſh of St. Mary Wool-Church, London. He was Langbaine’s
Account of
the drama-
tic poets.—
Athen.
Oxon.
 educated at Merchant-Taylors ſchool, and thence removed
 to St. John’s college in Oxford; where Laud, then pre-
 ſident of that college, conceived a great affection for him,
 on account of his excellent parts; yet would often tell
 him, as Wood relates, that “ he was an unfit perſon to
 “ take the ſacred function upon him, and ſhould never
 “ have his conſent;” becauſe Shirley had then a large
 mole upon his left cheek, which ſome eſteemed a deſor-
 mity. Afterwards, leaving Oxford without a degree, he
 went to Cambridge, where it is preſumed he took the de-
 grees in arts; for he ſoon after entered into orders, and
 took a cure at or near St. Albans in Hertfordſhire. Mean-
 while, growing unſettled in his principles, he changed his
 religion for that of Rome, left his living, and taught a
 grammar ſchool in the town of St. Albans; but, this em-
 ployment being uneaſy to him, he retired to London, lived
 in Gray’s-Inn, and ſet himſelf heartily to write plays.
 By this he gained, not only a comfortable livelihood, but
 alſo very great reſpect and encouragement from perſons of
 quality; eſpecially from Henrietta Maria, Charles Iſt’s
 queen, who made him her ſervant. When the rebellion
 broke out, he was obliged to leave London and his fa-
 mily; for he had a wife and children: and, being in-
 vited by his patron William Earl of Newcaſtle, to take
 his fortune with him in the wars, he attended his lordſhip.
 Upon the decline of the king’s cauſe, he retired to Lon-
 don; where, among other of his friends, he found Thomas
 Stanley, eſq. author of the “ Lives of the Philoſophers,”
 Vol. XI. D d who

who supported him for the present. The acting of plays being prohibited, he then returned to his old occupation of teaching school, which he did in White-Friars; and educated many youths, who afterwards proved eminent men. At the Restoration, several of his plays were brought upon the Theatre again; and it is probable he subsisted very well, though it does not appear how. In 1666, he was forced with his second wife Frances, by the great fire in September, from his house near Fleet-street, into the Parish of St. Giles's in the Fields, where, being extremely affected with the loss and terror that fire occasioned, they both died within the space of twenty-four hours, and were interred in the same grave, Oct. the 29th.

Besides thirty-seven plays, tragedies and comedies, printed at different times, he published a volume of poems in 1646, 8vo, with his picture before them; and three tracts relating to grammar. He assisted his patron the earl, afterwards duke, of Newcastle, in composing several plays, which the duke published; as likewise Mr. John Ogilby, in his translation of Homer and Virgil, with writing notes on them. Wood tells us, that "he was the most noted dramatic poet of his time;" and Langbaine calls him "one of such incomparable parts, that he was the chief of the second-rate poets, and by some thought even equal to Fletcher himself."

There was one Mr. HENRY SHIRLEY, a contemporary of our author, who wrote a tragedy, called "The Martyred Soldier;" which was often acted with general applause. It was printed in 1631, and dedicated by the publisher J. K. to Sir Kenelm Digby; the author being then dead.

Campbell's
Lives of the
Admirals,
vol. IV.
Burchet's
Naval Hist.

SHOVEL (Sir CLOUDESLEY), born about 1650, of parents in middling circumstances, and put apprentice to some mean trade, to which he applied himself for some years; but finding no appearance of raising his fortune in that way, he betook himself to sea, under the protection of Sir Christopher Mynns, with whom, and it is to his honour to relate it, he went as a cabin-boy, but, applying himself very assiduously to the study of navigation, soon became an able seaman, and quickly arrived at preferment. In 1674, our merchants in the Mediterranean being very much distressed by the piratical state of Tripoly, a strong squadron was sent into those parts under the command of Sir John Narborough, who arrived before Tripoly, in the spring of the year, and found all things in good order

for his reception. Being, according to the nature of his instructions, desirous to try negociation rather than force, he thought proper to send Shovel to demand satisfaction for what was past, and security for the time to come. Shovel went on shore, and delivered his message with great spirit; but the Dey, despising his youth, treated him with much disrespect, and sent him back with an indefinite answer. Shovel, on his return to the admiral, acquainted him with some things he had observed on shore. Sir John sent him back with another message, and well furnished him with proper rules for conducting his enquiries and observations. The Dey's behaviour was worse the second time. When Shovel returned, he assured the admiral it was very practicable to burn the ships in the harbour, notwithstanding their lines and forts; accordingly, in the night on the 4th of March, Shovel, with all the boats in the fleet, filled with combustible matter, went boldly into the harbour, and met with more success, in destroying the enemies ships, than could have been expected. Of this Sir John Narborough gave so honourable an account in all his letters, that the next year Shovel had the command given him of the Sapphire, a fifth rate; whence he was not long after removed into the James Gally, a fourth rate, in which he continued till the death of Charles II. There were some reasons, which engaged king James to employ captain Shovel, though he was a man far from being in his favour: accordingly he was preferred to the Dover, in which situation he was when the Revolution took place.

He was in the first battle, that of Bantry-bay, in the Edgar, a third rate; and so distinguished himself by courage and conduct, that, when king William came down to Portsmouth, he conferred on him the honour of knighthood. In 1690, he was employed in conveying king William and his army into Ireland, who was so highly pleased with his diligence and dexterity, that he did him the honour to deliver him a commission of rear admiral of the blue with his own hand. Just before the king set out for Holland, in 1692, he made him rear admiral of the red, at the same time appointing him commander of the squadron that was to convoy him thither. On his return, Shovel joined admiral Russel with the grand fleet, and had a share in the glory of the victory at La Hogue. In 1700, he was sent to bring the spoils of the Spanish and French fleets from Vigo. In 1703, he commanded the grand fleet up the Streights; where he protected our trade, and

did all that was possible to be done for the relief of the Protestants then in arms in the Cevennes; and countenanced such of the Italian powers as were inclined to favour the allies. In 1704, he was sent with a powerful squadron to join Sir George Rooke, who commanded a grand fleet in the Mediterranean, and had his share in the action off Malaga. Upon his return he was presented to the queen, by prince George, as lord high admiral, and met with a very gracious reception; and was next year employed as commander in chief. In 1705, when it was thought necessary to send both a fleet and army to Spain, Sir Cloudesley accepted the command of the fleet jointly with the earls of Peterborough and Monmouth, which sailed to Lisbon, thence to Catalonia, and arrived before Barcelona on the 12th of August; and it was chiefly through his activity, in furnishing guns for the batteries and men to play them, and assisting with his advice, that the place was taken.

After the unsuccessful attempt upon Toulon, in which Sir Cloudesley performed all in his power, he bore away for the Streights; and soon after resolved to return home. He left Sir Thomas Dilkes at Gibraltar, with nine ships of the line, for the security of the coasts of Italy; and then proceeded with the remainder of the fleet, consisting of ten ships of the line, four fire-ships, a sloop, and a yacht for England. Oct. 22, he came into the soundings, and had ninety fathom water. About noon he lay-by; but at six in the evening he made sail again, and stood away under his courses, believing, as it is supposed, that he saw the light on Scilly. Soon after which, several ships of his fleet made the signal of distress, as he himself did; and several perished, besides the admiral's: there were on board the Association with him, his sons-in-law, and many young gentlemen of quality. His body was thrown ashore the next day upon the island of Scilly, where some fishermen took him up; and, having stolen a valuable emerald ring from his finger, stripped and buried him. This coming to the ears of Mr. Paxton, who was purser of the Arundel, he found out the fellows, declared the ring to be Sir Cloudesley Shovel's, and obliged them to discover where they had buried the body; which he took up and carried on board his own ship to Portsmouth. It was thence conveyed to London; and buried in Westminster-abbey with great solemnity, where a monument was afterwards erected to his memory by the queen's direction.

Sir Cloudefley Shovel was at the time of his death rear-admiral of England, admiral of the white, commander in chief of her majesty's fleet, and one of the council to prince George of Denmark, as lord high admiral of England. He married the widow of his patron Sir John Narborough, by whom he left two daughters coheireffes.

SIDNEY (Sir PHILIP), an English gentleman of great wit, learning, politeness, and courage, was the son of Sir Henry Sidney, by Mary, eldest daughter of John Dudley, duke of Northumberland; and born, as is supposed, at Penshurst in Kent, 1554. His Christian name Athenæ Oxon. General Dict. is said to have been given him by his father from king Philip of Spain, then lately married to queen Mary of England. While he was very young, he was sent to Christ-Church in Oxford; where he continued till he was about seventeen, and then was sent to travel. He was at Paris the 24th of August 1572, when the dreadful massacre of the Huguenots was made; and fled with other Englishmen to the house of Walsingham; the ambassador there from England. Thence he went soon after through Lorrain, and by Strasburg and Heidelberg, to Frankfort. In Germany, he became acquainted with Huberts Languet; whose letters to him in Latin were printed at Amsterdam in 1646. Sir Philip lived with him at Vienna for some months; and, Sept. 1573, went into Hungary, and thence into Italy, where he continued all the winter, and most of the summer of 1574. He returned then to Germany, and about May 1575 to England. In 1576, he was sent by the queen to Randolph emperor of Germany, to condole the death of Maximilian, and also to other princes of Germany: at which time, says Wood, he caused this inscription to be written under his arms, which he then hung up in all places where he lodged, viz. "Il-
" lustrissimi & generosissimi viri Philippi Sidnei Angli,
" Proregis Hiberniæ filii, Comitum Warwici & Leicestriæ
" nepotis, serenissimæ Reginæ Angliæ ad Cæsarem legati." The year following, in his return, he visited Don John of Austria, vice-roy in the Low-Countries for the king of Spain, and William prince of Orange; the former of whom, though at first receiving him carelessly on account of his youth, yet upon a closer converse and better knowledge of him, shewed him higher marks of respect, than he did to the ambassadors of great princes. In 1579, though neither magistrate nor counsellor, he opposed the
D d 3 queen's

queen's intended marriage with the duke of Anjou, and gave his reasons in a letter humbly addressed to her majesty, which is printed in the "Cabala:" he presented this address at the desire of some great person, his uncle Robert earl of Leicester, as Wood supposes. About the same time, there happened a high quarrel between him and Edward Vere earl of Oxford: it was at a tennis-court, and about nothing; yet was brought before the queen, and probably occasioned him to withdraw from court in 1580. It was during this retirement, that he is supposed to have written his celebrated romance, called "Arcadia." In 1582, he was knighted by her majesty. In 1585, he designed an expedition with Sir Francis Drake into America; but was restrained by the queen, and was made governor of Flushing, and general of the horse. Flushing was about that time delivered to her majesty, as one of the cautionary towns. He distinguished himself in both these posts by his valour and prudence. July 1586, he surprised Axil; and preserved the lives and honour of the English army, at the enterprize of Gravelin. In short, his reputation and fame was so universal, that, Sir Robert Naunton tells us, "he was in election for the kingdom of Poland; and that the queen refused to further his preferment, not out of emulation, but out of fear to lose the jewel of his time." But the glory of this Marcellus of the English nation, as it shone exceedingly splendid for the time, so it was but short-lived; for, Sept. 22, 1586, he was wounded at the battle of Zutphen, and carried to Arnheim, where he languished about three weeks, and died the 16th of October. His body was brought to England, and buried with great funeral pomp in St. Paul's Cathedral: but he had no monument or inscription over him. James, king of Scots, afterwards of England, honoured him with an epitaph of his own composition: the university of Oxford published verses to his memory, in 1587; and many members of Cambridge, as well as others, wrote poems on his death. He married the daughter and sole heiress of Sir Francis Walsingham, secretary of state; by whom he had one daughter, born in 1585, who was married to Roger Manners earl of Rutland, but died without issue. Sir Philip's widow afterwards became the wife of Robert Devereux, earl of Essex.

Though Sir Philip Sidney had as great a portion of fame for wit and learning, as he had for fine breeding and

courage

courage, during his life ; yet it does not appear, that any of his writings were published to the world till some time after his death. His “ Arcadia,” which is his chief work, was written for the use of his noble, virtuous, and learned sister Mary, the wife of Henry earl of Pembroke, but not published ; for, says Wood, he was not so fond, as Heliodorus was, of his amorous work, but desired upon his death-bed to have it suppressed. It was nevertheless published, and so universally read and admired, as to come to an eighth edition in 1633. Some smaller productions of his pen, as well in verse as prose, were likewise communicated to the public ; as, in 1595, “ An Apology for “ poetry,” in prose, which some have esteemed his best performance. No man had ever higher honours paid to him, or greater encomiums lavished on him, than Sir Philip Sidney. “ This short-lived ornament of his noble family, and the Marcellus of the English nation,” says Wood, “ hath deserved, and without dispute or envy enjoyed, the most exalting praises of his own and of succeeding ages. The poets of his time, especially Spenser, “ revered him, not only as a patron, but a master ; “ and he was almost the only person in any age, I will “ not except Mæcenas, that could teach the best rules of “ poetry, and most freely reward the performances of “ poets. He was a man of a sweet nature, of excellent “ behaviour, of much, and withal of well-digested, learning : so that rarely wit, courage, and breeding, and other “ additional accomplishments of conversation, have met in “ so high a degree in any single person.—He was a statesman, soldier, and scholar, a complete master of matter “ and language, as his immortal pen shews. His pen “ and his sword have rendered him famous enough : “ he died by the one, and by the other he will ever “ live.”

The language here used by Wood may serve as a specimen of that sort of panegyric, which has always been given to Sir Philip Sidney, as most justly his right ; and it has been a kind of fashion for all writers, when they have had occasion to speak of this undoubtedly very worthy and accomplished young gentleman, to speak of him in this or the like strain. For the singularity of the thing, therefore, we will transcribe a passage from a writer of the present age, wherein a very different estimate is made of his merit : after premising, that, if peradventure this writer hath valued it at too little, the world hath cer-

Catalogue
of Royal
and Noble
Authors, p.
182, 2d edit.

tainly been accustomed to value it at too much. Speaking of Sir Fulke Grevile, Lord Brooke, who piqued himself most on being, as he styled himself on his tomb, THE FRIEND OF SIR PHILIP SIDNEY, and who has left us a life of him; he represents Sir Philip as “a man of much note in his time, but one of those admired wits, who have lost much of their reputation in the eyes of posterity. A thousand accidents of birth, court favour, or popularity, concur sometimes to gild a slender proportion of merit. After-ages, who look when those beams are withdrawn, wonder what attracted the eyes of the multitude. No man seems to me so astonishing an object of temporary admiration, as the celebrated friend of the lord Brooke, the famous Sir Philip Sidney. The learned of Europe dedicated their works to him: the republic of Poland thought him at least worthy to be in the nomination for their crown: all the Muses of England wept his death. When we at this distance of time enquire what prodigious merits excited such admiration, what do we find? Great valour. But it was an age of heroes. In full of all other talents, we have a tedious, lamentable, pedantic, pastoral romance, which the patience of a young virgin in love cannot now wade through; and some absurd attempts to fetter English verse in Roman chains; a proof, that this applauded author understood little of the genius of his own language. The few of his letters extant are poor matters; one to a steward of his father, an instance of unwarrantable violence. By far the best presumption of his abilities, to us who can judge only by what we see, is a pamphlet published among the Sidney-papers, being an answer to the famous libel, called ‘Leicester’s Commonwealth.’ It defends his uncle with great spirit. What had been said in derogation to their blood, seems to have touched Sir Philip most. He died with the rashness of a volunteer, after having lived to write with the sangfroid of Mademoiselle Scuderi.” To justify the charge of rashness upon Sir Philip, this note is placed at the bottom of the page: “Queen Elizabeth said of lord Essex, We shall have him knocked on the head, like that rash fellow Sidney.”

Sidney-Papers, vol. I.
p. 256.

SIDNEY (ALGERNON), an English gentleman, who set up Marcus Brutus for his pattern, and died like him in the cause of liberty, was second son of Robert earl of Leicester

Leicester by Dorothy, eldest daughter of Henry Percy, Burnet's
 earl of Northumberland ; and was born about 1617. Of Hist. of his
 his education, and how he spent the younger part of his own Time,
 life, we know nothing. During the civil wars, he ad- General
 hered to the interest of the parliament, in whose army he Dict.
 was a colonel ; and was nominated one of the king's
 judges, though he did not sit among them. He was a Echard's
 zealous republican, and on that account a violent enemy Hist. of
 to Cromwell, after he had made himself protector. June England,
 1659, he was appointed, by the council of state, to go with ad annum
 Sir Robert Honeywood and Bulstrode Whitelocke, esq. 1648.
 commissioners to the Sound, to mediate a peace between
 the kings of Sweden and Denmark : but Whitelocke ob-
 serves, that himself was unwilling to undertake that ser-
 vice, “ especially,” says he, “ to be joined with those, Memorials
 “ that would expect precedency of me, who had been for- of the Eng-
 “ merly ambassador extraordinary to Sweden alone ; and lish affairs,
 “ I knew well the overruling temper and height of co- p. 680.
 “ lonel Sidney. I therefore endeavoured to excuse my- Lond. 1732.
 “ self, by reason of my old age and infirmities ; but the
 “ council pressed it upon me :” however, he was at last
 excused from going. While Sidney was at the court of
 Denmark, M. Terlon, the French ambassador there, had
 the confidence to tear out of a book of mottos in the king's
 library this verse ; which the colonel, according to the
 liberty allowed to all noble strangers, had written in it :

“ —Manus hæc inimica tyrannis

“ Ense petit placidam sub libertate quietem.”

Lord Moleworth, who relates this in the preface to his
 spirited account of Denmark, observes, that, “ though M.
 “ Terlon understood not a word of Latin, he was told
 “ by others the meaning of the sentence ; which he con-
 “ sidered as a libel upon the French government, and
 “ upon such as was then setting up in Denmark by
 “ French assistance or example.”

At the Restoration, Sidney would not personally accept
 of the oblivion and indemnity, generally granted to the
 whole nation ; but continued abroad till 1677. Then he
 returned to England, and obtained from the king a parti-
 cular pardon, upon repeated promises of constant and quiet
 obedience for the future. Burnet observes, that he came
 back when the parliament was pressing the king into the
 war, the court of France having obtained leave for him to
 return ; and that, upon his doing all he could to divert
 the people from that war, some took him for a pensioner
 of

of France: while he in the mean time declared, to those to whom he durst speak freely, that he knew it was all a juggle; that our court was in an entire confidence with France; and had no other design in this shew of a war but to raise an army, and keep it beyond sea till it was trained and modelled. In 1683, he was accused of being concerned in the Rye-House plot; and, after lord Russel had been examined, was next brought before the king and council. He said, that he would make the best defence he could, if they had any proof against him, but would not fortify their evidence by any thing he should say; so that the examination was very short. He was arraigned for high treason before the chief justice Jeffreys, Nov. 1683; and found guilty. After his conviction, he sent to the marquis of Halifax, who was his nephew by marriage, a paper to be laid before the king, containing the main points of his defence; upon which he appealed to the king, and desired he would review the whole matter: but this had no other effect, except only to respite his execution for three weeks. When the warrant for his execution was brought, he told the sheriff, that he would not expostulate any thing upon his own account; for the world was nothing to him: but he desired it might be considered, how guilty they were of his blood, who had not returned a fair jury, but one packed, and as directed by the king's solicitor. He was beheaded on Tower-hill, where he delivered a written paper to the sheriff, Dec. 7, 1683: but his attender was reversed, if that could make him any amends, in the first year of William and Mary. Burnet, who knew him personally, gives the following character of him: "he was," says he, "a man of most
 " extraordinary courage; a steady man, even to obsti-
 " nacy; sincere, but of a rough and boisterous temper,
 " that could not bear contradiction. He seemed to be a
 " Christian, but in a particular form of his own: he
 " thought, it was to be like a divine philosophy in the
 " mind; but he was against all public worship, and every
 " thing that looked like a church. He was stiff to all re-
 " publican principles; and such an enemy to every thing
 " that looked like monarchy, that he set himself in a high
 " opposition against Cromwell, when he was made pro-
 " tector. He had studied the history of government in
 " all its branches, beyond any man I ever knew."

He left behind him "Discourses upon Government;" the first edition of which was in 1698, the second in 1704,
 folio.

folio. To the second is added the paper he delivered to the sheriffs immediately before his death ; with an alphabetical table. Some have esteemed these discourses of Sidney upon government so much, as to esteem them an ample compensation for the loss of Cicero's six books " De Re- publica : " it is certain, that they abound with strong sense and good learning, and shew their author to have been very consummate in the science of human nature and civil polity.

SIDONIUS (C. SOLLIUS APOLLINARIS), a very ingenious and learned ecclesiastic of the fifth century, was descended of an illustrious family, his father and grandfather having been præfecti-prætorio in Gaul, and was born at Lyons about 430. He was educated with care, performed his studies under the best masters of that time, and became very skilful in all parts of literature, especially in poetry. He married Papianilla, the daughter of Avitus, who, from præfectus-prætorio in Gaul, was raised to the imperial throne, after the death of Maximus. But Majorianus, whom Leo had taken into a partnership of the empire, forced Avitus to lay down his crown ; and came to besiege the city Lyons, where Sidonius had shut himself up. The city being taken, he fell into the hands of the enemy ; but the reputation of his great learning procured him all the favour he could desire : and, as a grateful acknowledgment of it, he made a panegyric in honour of Majorianus, which was so well taken, that the latter erected Sidonius's statue in the city of Rome. The emperor Anthemius did more honourably requite the panegyric, which Sidonius made in his honour, by making him governor of the city of Rome, and afterwards raising him to the dignity of a patrician ; but he soon quitted his secular employment, and turned himself to the government of the church. The see of Clermont being vacant in 472, Sidonius, though yet no more than a layman, was chosen into it without competition ; and applying himself to such studies as were proper for his vocation, performed all the offices of a wise and good bishop. Clermont being besieged by the Goths, he encouraged the people to stand upon their defence, and would never consent to the surrender of the city ; so that, when it was delivered up, he was forced to fly, but was soon restored. Some time after, he was crossed by two factious priests, who deprived him of the government of his church ; but
he

he was again settled with honour at the end of a year. He died in peace in 487, after he had been bishop fifteen years.

He was a man learned above the age he lived in, skilled in all parts of literature and science, of a subtle and penetrating wit, and an elegant writer both in verse and prose. He wrote several things, none of which are extant, except nine books of Epistles, with about four and twenty poems interspersed. There are few things in his letters which relate to religion or the church: but they contain a great variety of matters, which relate to learning and profane history. They were published with notes by father Sirmond, at Paris 1614, in 8vo; and, after his death, reprinted in 1652 with some additions in 4to.

SIGNORELLI (LUCA, a Florentine painter, was born at Cortona in 1439. He was so excellent at designing naked bodies, that from a piece, which he painted in a chapel of the great church at Orvieto, the famed Michael Angelo transferred several entire figures into his "Last Judgement." The following story of him shews what an absolute command he had over his passions. He had a son extremely handsome, and a youth of great hopes, who was unfortunately killed at Cortona. This son, infinitely beloved by him, was brought home: upon which he ordered his corpse to be carried into his painting-room; and, having stripped him, immediately drew his picture, without shedding a tear. He painted a great deal for pope Sixtus IV, and died very rich in 1521.

SIGONIUS (CAROLUS), a most learned Italian, was of an ancient family of Modena, and born there in 1525. His father designed him for a physician, and sent him to Bologna with that view; but he soon abandoned this pursuit, and gave himself up to the Greek and Latin learning, which was more agreeable to his taste and humour. He taught Greek, first at Venice, then at Padua, and lastly at Bologna. He had some literary disputes with Robortellus and Gruchius upon Roman antiquities, in which he was exceedingly well versed. He wrote a vast number of books: the most esteemed of his works are, "De Republica Hebræorum;" "De Republica Atheniensium;" "Historia de Occidentali Imperio;" and "De regno Italiæ." Lipsius, Casaubon, Turnebus, and all the learned, speak of him in terms of the profoundest respect;

spect; and very deservedly, for he was unquestionably a man of great judgement as well as learning, very exact and deep in researches, and of most unwearied diligence. He died in 1584, aged 60. His works were all collected and printed at Milan in 1733 and 1734: they make six volumes in folio.

SILIUS ITALICUS (**CAIUS**), an ancient Roman poet, and author of an epic poem in seventeen books, which contains an account of the second Punic war, so famous in history for having decided the empire of the world in favour of the Romans. He was born in the reign of Tiberius, and is supposed to have derived the name of Italicus from the place of his birth; but whether he was born at Italica in Spain, or at Corfinium in Italy, which according to Strabo had the name of Italica given it during the social war, is a point which cannot be known: though, if his birth had happened at either of these places, the grammarians will tell us, that he should have been called Italicensis, and not Italicus. When he came to Rome, he applied himself to the bar; and by a close imitation of Cicero succeeded so well, that he became a celebrated advocate and most accomplished orator. His merit and character recommended him to the highest offices in the republic, even to the consulship, of which he was possessed when Nero died. He is said to have been aiding and assisting in accusing persons of high rank and fortune, whom that wicked emperor had devoted to destruction: but he retrieved his character afterwards by a long and uniform course of virtuous behaviour. He held a principal place under the emperor Vitellius, which he executed so well, that he preserved his credit with the public. Vespasian sent him as proconsul into Asia, where he behaved with clean hands and unblemished reputation. After having thus spent the best part of his life in the service of his country, he bid adieu to public affairs, resolving to consecrate the remainder to a polite retirement and the Muses. He had several fine villas in the country; one at Tusculum, celebrated for having been Cicero's; and a farm near Naples, said to have been Virgil's, and at which was his tomb, which Silius often visited. Thus Martial compliments him on both these accounts:

Epigr. 49.
lib. xi.

“ Silius hæc magni celebrat monumenta Maronis,

“ Jugera facundi qui Ciceronis habet.

“ Hæredem Dominumque sui tumulique larisque

“ Non alium mallet nec Maro nec Cicero.”

“ Of Tully’s feat my Silius is possess’d,
 “ And his the tomb where Virgil’s ashes rest.
 “ Could those great shades return to choose their heir,
 “ The present owner they would both prefer.”

In these retirements he applied himself to poetry, led not so much by any great force of genius, which would certainly not have suffered him to stay till life was in the wane, and his imagination growing cold, as by his exceeding great love of Virgil, to whose memory he paid the highest veneration, and whose birth-day he is said to have celebrated annually with more solemnity than his own. He has imitated him in his poem; and, though he falls entirely short of him, yet he possesses many excellent qualities, and has discovered a great and universal genius, which would enable him to succeed in some degree in whatever he undertook. He spent many years in this manner; till at last he was seized with an incurable ulcer, which afflicted him with insupportable pains, and drove him to put an end to his life by refraining from sustenance. This was a common practice among the Romans, and, according to the principles of the Stoics, an act of bravery: though it is remarkable, that Atticus, who was an epicurean, died in the same manner.

Book III.
 Lett. 7.

Since we know little of Silius Italicus but what we learn from an epistle of the younger Pliny, we cannot do better than subjoin that epistle, or part of it at least, as we find it translated by Mr. Melmoth; since it will not only confirm all that has been said, but let the reader into some farther particulars concerning him.

“ PLINY to CANINIUS.

“ I am just now informed, that Silius Italicus has
 “ starved himself to death, at his villa near Naples. Hav-
 “ ing been afflicted with an imposthume, which was
 “ deemed incurable, he grew weary of life under such un-
 “ easy circumstances, and therefore put an end to it with
 “ the most determined courage. He had been extremely
 “ fortunate through the whole course of his days, except-
 “ ing only the loss of his younger son; however, that
 “ was made up to him in the satisfaction of seeing his
 “ eldest, who is of a more amiable character, attain the
 “ consular dignity, and of leaving him in a very flourish-
 “ ing situation. He suffered a little in his reputation in
 “ the time of Nero, having been suspected of forwardly
 “ joining

“ joining in some of the informations which were car-
 “ ried on in the reign of that prince ; but he made use of
 “ his interest in Vitellius, with great discretion and hu-
 “ manity. He acquired much honour by his administra-
 “ tion of the government of Asia ; and, by his approved
 “ behaviour after his retirement from business, cleared his
 “ character from that stain which his former intrigues
 “ had thrown upon it. He lived among the nobility of
 “ Rome without power, and consequently without envy.
 “ Though he frequently was confined to his bed, and al-
 “ ways to his chamber, yet he was highly respected and
 “ much visited ; not with a view to his wealth, but mere-
 “ ly on account of his merit. He employed his time
 “ between conversing with men of letters, and composing
 “ of verses ; which he sometimes recited, in order to try
 “ the sentiments of the public : but he discovered in them
 “ more industry than genius. In the decline of his years
 “ he entirely quitted Rome, and lived altogether in Cam-
 “ pania, whence even the accession of the new emperor
 “ (Trajan) could not draw him ; a circumstance which
 “ I mention, as well to the honour of the prince, who
 “ was not displeased with that liberty, as of Italicus, who
 “ was not afraid to make use of it. He was reproached
 “ with being fond of all the elegances of the fine arts to
 “ a degree of excess. He had several villas in the same
 “ province ; and the last purchase was always the chief
 “ favourite, to the neglect of the rest. They were all
 “ furnished with large collections of books, statues, and
 “ pictures, which he more than enjoyed, he even adored ;
 “ particularly that of Virgil, of whom he was so passionate
 “ an admirer, that he celebrated the anniversary of that
 “ poet’s birth-day with more solemnity than his own ;
 “ especially at Naples, where he used to approach his
 “ tomb with as much reverence as if it had been a tem-
 “ ple. In this tranquillity he lived to the 75th year of
 “ his age, with a delicate, rather than a sickly constitution.
 “ It is remarkable, that as he was the last person upon
 “ whom Nero conferred the consular office (that prince
 “ being killed during his consulship), so he was the last
 “ also that survived of all those who had been raised by
 “ him to that dignity. When I consider this, I cannot
 “ forbear lamenting the transitory condition of mankind.
 “ Is there any thing in nature so short and limited as hu-
 “ man life, even in its most extended period ? Does it not
 “ seem to you, my friend, but yesterday, that Nero was
 “ upon

“ upon the throne? and yet not one of all those, who
 “ were consuls in his reign, now remain !”

There have been many editions of Silius Italicus. A neat and correct one was published at Leipzig 1696, in 8vo, with short and useful notes by Cellarius: but the best is that, “ cum notis integris Variorum & Arnoldi Draken-
 “ borch. Traject. ad Rhen. 1717,” 4to.

Niceron,
 tom. I.

SIMON (RICHARD), a French critic and divine of great sense and learning, was born at Dieppe in 1638; and commenced his studies among the priests of the oratory in the same town. He quitted them for some time, and went to Paris, where he applied himself to divinity, and made a vast progress in the knowledge of the Oriental tongues, for which he had always a particular turn: but he returned to the oratory, and became a priest of it, about 1660. In 1670, he began to present the public with things of a smaller kind: as, in this year, “ *Factum pour les Juifs. de Metz, accuses d’avoir tué un petit enfant Chretien;*” in 1674, a French translation from the Italian of “ *Leo Modena’s History of the present Jews,*” with a supplement concerning the sects of the Carraites and Samaritans, by himself; in 1675, another translation from the Italian of a “ *Voyage to mount Libanus,*” by Jerome Dandini. But the first work of importance, and indeed the most important work he ever published, was his “ *Histoire Critique du Vieux Testament,*” or “ *Critical History of the Old Testament.*” It appeared in 1678, but was immediately suppressed by the intrigues and management of Messieurs du Port Royal; who pretended, that it contained things false and dangerous to religion and the church. It was reprinted the year after, and was so much admired for the excellent learning and admirable criticism it is full of, that it became an object of attention to foreigners; and thus was published in Latin at Amsterdam 1681, in English at London 1682. In the mean time, on account of some singularities, it laid a foundation for the disputes which he afterwards had with Le Clerc, Isaac Vossius, Jurieu, and other learned men.

In 1684, he published “ *Histoire de l’origine & du progres des revenus Ecclesiastiques,*” or, “ *The History of the Rise and Progress of Ecclesiastical Revenues,*” under the name of Jerome à Costa; for it was very common with him to assume fictitious names. This work and the critical

tical History of the Old Testament “are read,” says Sⁱècle de Louis XIV. tom. II. Voltaire, who calls Simon an excellent critic, “by all men of learning.” A second edition of it, with great additions, was printed at Francfort, as was the first, 1709, in 2 vols. 12mo. In 1684, he published, at London, “*Disquisitiones Criticæ de variis per diversa loca & tempora Bibliorum Editionibus, &c.*” and in the same year, at the same place, came out an English translation of it, with this title, “Critical Enquiries into the various editions of the Bible, printed in divers places and at several times, together with animadversions upon a small treatise of Dr. Isaac Vossius concerning the Oracles of the Sibyls.” There is great order, exactness, and learning in this piece; and it may be considered as a very good abridgement of his “Critical History of the Old Testament.” In 1686, he published an answer to Le Clerc, who had Art. CLERC. printed a criticism upon this work, the year before; and, upon Le Clerc’s replying in 1686, another in 1687. He did not put his own name to these pieces, but called himself the Prior of Bolleville; at which place he then resided.

In 1688, he published at Francfort, under the name of John Reuchlin, “*Dissertation Critique sur la Nouvelle Bibliothèque des Auteurs Ecclesiastiques par Du Pin, &c.*” in which he supports with great spirit some principles in his “Critical History of the Old Testament,” which had been contradicted by Du Pin. In 1689, came out his “*Histoire Critique du Texte du Nouveau Testament*,” an English version of which was published the same year at London; in 1690, “*Histoire Critique des versions du Nouveau Testament*,” in 1693, “*Histoire Critique des principaux Commentateurs du Nouveau Testament*,” in all which, as indeed in every thing else he wrote, there appears great acuteness, great judgment, and great learning. In 1702, he published a French translation of the New Testament, with critical remarks, in 2 vols. 8vo: it was censured by cardinal de Noailles, and Bossuet, bishop of Meaux. In 1714, was published at Amsterdam, in 2 vols. 12mo, “*Nouvelle Bibliothèque Choisie, ou l’on fait connoître les bons livres en divers genres de littérature, & l’usage qu’on en doit faire*,” or, “A new select library, which points out the good books in various kinds of literature, and the use to be made of them:” but this must be reckoned a posthumous work; for Simon died at Dieppe, in April 1712, in his 74th year.

He was the author and editor of other things, but they were of a smaller nature and less considerable: it is sufficient to have mentioned his principal works.

SIMONIDES, an ancient Greek poet and philosopher, was born at Ceos, an isle in the Ægean sea, about the 56th olympiad; and kept a school in his first years at Carthæa in that island, teaching the art of singing and dancing in the chorus. Then he left his country, and removed into Sicily; where, by his wisdom and his verse, he gained the esteem and favour of the three greatest men perhaps then in the world; Pausanias general of Sparta, Themistocles the Athenian, and Hiero of Sicily the wisest and most moderate of the ancient tyrants. He composed poems in almost every way, but especially in the Elegiac; and got as much honour as he gave to the four celebrated fights at Marathon, Thermopyle, Salamis, and Plataea. By his elegy on the first of these battles, he won the prize from Æschylus the tragedian. When he is represented by Quintilian and others as a most moving and passionate writer, they allude particularly to his *ἑπνιοί* or Lamentations, mentioned by Suidas, which were so powerful in drawing tears from the readers, that Catullus uses as a proverb—"Mœstius lacrymis Simonideis." And for the same reason Horace, after he has been bewailing the miseries of the Roman wars, and at last is willing to turn from that melancholy subject, cautions his Muse not to take up the lamentations of the Cæan Muse, instead of her own sportive way:

"Sed ne relictis musa procax jocis

"Cææ retractes munera nœniæ."

His wit was above the censure of the critics; but the common fault laid to his morals was extreme covetousness. When he was taxed with this vice in his old age, his answer was, that he had rather leave riches to his enemies when he died, than be forced by poverty while he lived to seek the assistance of his friends. This does not shew a very gracious turn of mind; and yet, excepting this imputation of covetousness, he is represented as a man of extraordinary piety. Tully has given us one instance, and recorded the reward of heaven upon it. "Happening," says he, "to find a dead corpse exposed on the shore, and taking care to give it a decent burial, he had a vision of the dead man for whom he performed the pious office, admonishing him not to fail the next day, as he designed." Simonides obeyed;

obeyed; and his companions, putting to sea, were all shipwrecked and drowned. But the noblest testimony of his wife way of thinking in religious matters, is that famous answer of his to Hiero, who asked him, "what God was?" At first Simonides desired a day's time to consider: upon the expiration of that, he begged two days more; and when, upon a frequent redoubling of the time, Hiero demanded the reason of the delay; "because," says Simonides, "the more I think on that subject, the more obscure it seems to be." He is recorded by Cicero and Quintilian, as the inventor of artificial memory: and they both give a remarkable instance of his excellence in that way, to which we refer the reader.

Tully de
Div. L. I.

Tully de
Nat. Deor.
Lib. I.

Tull. de O.
rat. L. II.
Quint. Inst.
Orat. L. XI.
c. 2.

It is evidence enough of the esteem the ancients had for him, that we find Xenophon doing him the honour to make him a speaker with Hiero, in his "Dialogue of Tyranny;" and Plato, in his "Protagoras," introducing the great Socrates expounding his verses; and, in another place, allowing him the glorious epithet of "Divine." It is plain they were all of Tully's opinion, and respected his wisdom and learning in other matters, as much as his sweet vein of Poesy. He is generally supposed to have been a very long liver. Plutarch has an inscription, which shews him to have won the poetic prize after he was eighty. Pausanias allows him 89 years; and Lucian gives him above 90. If we believe the old Greek epigrams made on his person and works, he died in Sicily; and probably in the court of king Hiero. The little pieces that remain of him are set together in Urfinus's collection, printed at Antwerp, by Plantin, in 1568; and in other collections of the Minor Poets.

SIMPLICIUS, an ancient philosopher, by country Cilician, was a disciple of Ammonius, and like him a firm adherer to Paganism. He was one of those, who, trusting the security of their situation under the emperor Justinian, went with Areobindus to Cosroes king of the Persians: but, this removal not answering their expectations, they returned to Athens, after it had been stipulated a truce between the Persians and the Romans, A. D. 549, that they should live quietly and securely upon their own, and not be compelled by the Christians to depart from the religion of their ancestors. Simplicius was a professor of the Peripatetic philosophy; not, however, as an opposer of other sects, but desirous to reconcile them

Fabric.
Bibl. Græc.
vol. VIII.

all : and hence he is called by a modern (Petrus Petitus) “*omnium veterum philosophorum coagulum.*” He wrote commentaries upon several parts of Aristotle’s works, which are valuable, not only for the judgement and good sense of Simplicius, which is every where displayed, but also for some curious fragments of ancient philosophers therein preserved. But, of all his productions, some of which are lost, at least unpublished, none exceed his “*Commentary upon Epictetus :*” concerning which Fabricius declares himself persuaded, that there is nothing in Pagan antiquity better calculated to form the manners, or to give juster ideas of a Divine Providence. It has been several times printed in Greek and Latin ; at Leyden, 1639, in 4to ; at London, 1670, in 8vo. Mons. Dacier published a French translation of it at Paris, 1715, in 12mo ; as Dr. George Stanhope had an English one at London, 1704, in 8vo.

Gent. Mag.
1783.

SIMPSON (THOMAS), late professor of mathematics in the king’s academy at Woolwich, fellow of the royal society, and member of the royal academy at Stockholm, was born at Market-Bosworth, in Leicestershire, Aug. 24, 1710. His father was a stuff-weaver in that town ; and, though in tolerable circumstances, yet, intending to bring up his son to his own business, he took so little care of his education, as only to have him taught English. May 1724, there happened a great eclipse of the sun, which was total in several parts of England ; which phenomenon struck the mind of young Simpson with a strong curiosity to enter into the reason of it, and so he was able to predict the like surprising events. It was, however, five or six years before he could obtain his desire, which at length was gratified by the following accident. Being at the house of a relation, where he had resided some time, a pedlar came that way, and took a lodging at the same house. This man, to his profession of an itinerant merchant, had joined the more profitable one of a fortune-teller, which he performed by judicial astrology. Every one knows with what regard persons of such a cast are treated by the inhabitants of country villages : it cannot be surprising, therefore, that an untutored lad of nineteen should look upon this man as a prodigy ; and, regarding him in this light, should endeavour to ingratiate himself into his favour. He succeeded : and the pedlar, intending a journey to Bristol Fair, left in his hands an old

edition

dition of Cocker's Arithmetic; to which was subjoined a short appendix on algebra; and a book of Partridge the almanack-maker on genitures. These he had perfected to so good purpose, during the absence of his friend, as to excite his amazement upon his return: in consequence of which he set himself about erecting a general type, in order to a presage of Thomas's future fortune. The position of the heavens the wizard having very maturely considered, "*secundum artem*," did, with much confidence, pronounce, that "within two years time Simpson would turn out a greater man than himself!"

It was not long after this, that Simpson, being pretty well qualified to erect a figure himself (for he had taught himself to write), did, by the advice of his friend, make an open profession of casting nativities; whence he derived a pretty pittance, so that he quite neglected weaving, and soon became the oracle of Bosworth and its environs. Scarce a courtship advanced to a match, or a bargain to a sale, without previously consulting the infallible Simpson about the consequences. Helping folks to stolen goods, he always declared above his match; and that, as to life and death, he had no power. Together with his astrology, he had furnished himself with enough arithmetic, algebra, and geometry, to qualify him for looking into the Ladies Diary (of which he had afterwards the direction), whereby he came to understand, that there was still a higher branch of mathematical knowledge than any he had been yet acquainted with; and this was the method of fluxions. Nevertheless our young analyst was altogether at a loss to discover any English author who had written on the subject, except Mr. Hayes; and his work being a folio, and then pretty scarce, exceeded his ability of purchasing. However, an acquaintance lent him Stone's Fluxions, which is a translation of De l'Hospital's "*Analyse des infinitemens Petits*:" and by this one book, and his own penetrating talents, he was, as we shall presently see, enabled in a very few years to compose much more accurate treatise on that subject, than any that had before appeared in our language.

After he had bid adieu to astrology and its emoluments, he was driven to hardships for the subsistence of his family; having married a widow with two children, who soon brought him two more. He came up to London; and for some time wrought at his business in Spitalfields,

and taught mathematics when he had any spare time. His industry turned to so good account, that he went home, and brought up his wife and children to settle in London. The number of his scholars increasing, and his abilities becoming in some measure known to the public, he put forth proposals for publishing by subscription, “A new Treatise of Fluxions, wherein the Direct
“and Inverse Method are demonstrated after a new, clear,
“and concise Manner; with their Application to Physics
“and Astronomy. Also the Doctrine of infinite Series
“and reverting Series universally and amply explained;
“fluxionary and exponential Equations solved, &c.” When he first proposed his intentions of publishing such a work, he did not know of any English book, founded on the true principles of fluxions, that contained any thing material, especially the practical part; and though there had been some very curious things done by several learned and ingenious gentlemen, the principles were nevertheless left obscure and defective, and all that had been done by any of them in “infinite Series” very inconsiderable. The book was not published till 1737; the author having been frequently interrupted from furnishing the press so fast as he could have wished, through his unavoidable attention to his pupils for his immediate support. In 1740, he published “A Treatise on the Nature
“and Laws of Chance,” in 4to, to which are annexed
“full and clear Investigations of two important Problems added in the second Edition of Mr. De Moivre’s
“Book on Chances, and two new Methods for summing
“of Series.” His next performance was, “Essays on
“several curious and useful Subjects in speculative and
“mixed Mathematics. Dedicated to Francis Blake, Esq
“since Fellow of the Royal Society, and his very good
“Friend and Patron. Printed in the same Year 1740,
4to. In 1742, 8vo, “The Doctrine of Annuities and
“Reversions deduced from general and evident Principles:
“with useful Tables shewing the Values of single
“and joint Lives, &c. at different Rates of Interest, &c.” This in 1743 was followed by “An Appendix, containing
“some Remarks on a late Book on the same Subject
“ (by Mr. Abr. De Moivre, F. R. S.) with Answers to
“some personal and malignant Representations in the
“Preface thereof.” De Moivre never thought fit to reply to it. In 1743, he published also “Mathematical
“Dissertations on a Variety of Physical and Analytical
“Subjects,

“Subjects,” 4to. This work he dedicated to Martin Folkes, esq. president of the royal society. His next book was, “A Treatise of Algebra, wherein the fundamental Principles are fully and clearly demonstrated, and applied to the solution of a variety of Problems.” To which he added, “The construction of a great Number of Geometrical Problems, with the Method of resolving them numerically.” This work was designed for the use of young beginners; inscribed to William Jones, esq. F. R. S. and printed in 1745, 8vo. A new edition appeared in 1755, with additions and improvements. This is dedicated to James earl of Morton, F. R. S. Mr. Jones being dead. “Elements of Geometry, with their Application to Mensuration of Surfaces and Solids, to the Determination of Maxima and Minima, and to the Construction of a great Variety of Geometrical Problems.” First published in 1747, 8vo. A second edition came out in 1760, with large alterations and additions, designed for young beginners; particularly for the gentlemen at the king’s academy at Woolwich, and dedicated to Charles Frederick, esq. surveyor general of the ordnance. In 1748, came out his “Trigonometry, Plane and Spherical, with the Construction and Application of Logarithms,” 8vo. This little book contains several things new and useful. “Select Exercises for young Proficients in the Mathematics,” 8vo. 1752. The dedication is to John Bacon, esq. F. R. S. In 1750, 2 vols. 8vo. “The Doctrine and Application of Fluxions, containing, besides what is common on the Subject, a Number of new Improvements in the Theory, and the Solution of a Variety of new and very interesting Problems in different Branches of the Mathematics.” In the preface the author offers this to the world as a new book, rather than a 2d edition of that published in 1737; in which he acknowledges, that, besides press-errors, there are several obscurities and defects, for want of experience, and many the disadvantages he then laboured under, in his first fall. This work is dedicated to George earl of Macclesfield. His “Miscellaneous Tracts,” printed in 1757, 4to, was his last legacy to the public: a most valuable bequest, whether we consider the dignity and importance of the subjects, or his sublime and accurate manner of treating them. These are inscribed to the earl of Macclesfield. Several papers of Mr. Simpson’s were read at meetings of the Royal Society, and printed in their Transactions:

actions : but as most, if not all of them, were afterwards inserted, with alterations or additions, in his printed volumes, it would be needless to take any notice of them here.

From his writings, let us now return to himself. Through the interest and solicitations of William Jones, esq. he was, in 1743, appointed professor of mathematics, then vacant by the death of Mr. Derham, in the king's academy at Woolwich ; his warrant bearing date August 25. Not long after, he was chosen a member of the Royal Society. The president and council, in consideration of his very moderate circumstances, were pleased to excuse his admission fees, and likewise his giving bond for the settled future payments. At the academy he exerted his faculties to the utmost, in instructing the pupils who were the immediate objects of his duty, as well as others, whom the superior offices of the ordnance permitted to be boarded and lodged in his house. In his manner of teaching he had a peculiar and happy address, a certain dignity and perspicuity tempered with such a degree of mildness, as engaged both the attention, esteem, and friendship of his scholars. He had the misfortune to find his health decline, through his close manner of living, and the want of conversing with his friends. His weak constitution of body was ill-adapted to the vigour of his mind, having been framed with originally weak nerves. Exercise and a proper regimen were prescribed him, but to little purpose : for he sunk gradually into such a lowness of spirits as often in a manner deprived him of his mental faculties, and at last rendered him incapable of performing his duty, or even of reading the letters of his friends : and so trifling an accident as the dropping of a tea-cup would flurry him as much, as if a house had tumbled down. The physicians advised his native air for his recovery ; and, Feb. 1761, he set out, with much reluctance (believing he should never return) for Bosworth, along with some relations. The journey fatigued him to such a degree, that, upon his arrival, he betook himself to his chamber ; where he grew continually worse and worse to the day of his death, May 14, in his 51st year.

He left a son and a daughter ; the former an officer in the royal regiment of artillery. The king, at the instance of lord Ligonier, in consideration of Mr. Simpson's great merits, was pleased to grant a pension to his widow, together with handsome apartments adjoining to the academy ; a favour never conferred on any before.

SIRMOND (JAMES), a French Jesuit, whose name has been famous among the men of letters, was the son of a magistrate, and born at Riom in 1559. At ten years of age, he was sent to the college of Billom, the first which the Jesuits had in France. He entered into the society in 1576, and two years after made his vows. His superiors, finding out his uncommon talents and great genius, sent him to Paris; where he taught classical literature two years, and rhetoric three. During this time, he acquired a perfect knowledge of the Greek and Latin tongues; and formed his style, which has been so much esteemed by the learned. It is said, that he took Muretus for his model, and never passed a day without reading some pages in him. In 1586, he began his course of divinity, which lasted four years. He undertook at that time to translate into Latin the works of the Greek fathers, and began to write notes upon Sidonius Apollinaris. In 1590, he was sent for to Rome by his general Aquaviva, to take upon him the office of his secretary; which he discharged sixteen years with success. He took the thoughts of his general perfectly well, and expressed them much better than Aquaviva himself could have done. The study of antiquity was at that time his principal object: he visited libraries, and consulted manuscripts: he contemplated antiques, medals, and inscriptions: and the Italians, though jealous of the honour of their nation, acknowledged, that he knew these curiosities better than they did; and frequently consulted him upon difficult questions. He made a friendship with the most eminently learned of Rome; particularly, with Bellarmine and Tolet, who were of his own society, and with the cardinal Baronius, D'Ossat, and Du Perron. Baronius was greatly assisted by him in his “Ecclesiastical Annals,” especially in affairs relating to the Greek History; upon which he furnished him with a great number of pieces, translated from Greek into Latin.

Sirmond returned to Paris in 1606; and from that time did not cease to enrich the public with a great number of works. Many years after, pope Urban VIII, who had long known his merit, had a desire to draw him again to Rome; and caused a letter for that purpose to be sent to him by Father Vittelleschi, who was at that time general of their order: but Lewis XIII. would not suffer a person who did so much honour to his kingdom, and could do him great services, to be ravished from him. In 1637, he was chosen the king's confessor, in the room of father

Caussin,

Du Pin,
Bibl. Aut.
Ecclef.
Cent. XVII.

Caussin, who had the misfortune to displease cardinal de Richelieu: which delicate office he accepted with great reluctance, yet conducted it with the utmost caution and prudence. After the death of Lewis XIII, in 1643, he left the court; and resumed his ordinary occupations with the same tranquillity as if he had never quitted his retirement. In 1645, he went to Rome, notwithstanding his great age, for the sake of assisting at the election of a general upon the death of Vittelleschi, as he had done thirty years before upon the death of Aquaviva; and, after his return to France, prepared himself, as usual, to publish more books. But having heated himself a little, in the college of the Jesuits, with endeavouring to support his opinion, he was attacked with the jaundice; which, being accompanied with a large effusion of bile over his whole body, carried him off in a few days. He died Oct. 7, 1651, aged 92.

He spent a considerable part of his life in seeking out the authors of the Middle Age, in copying and causing them to be printed, and enriching them with notes, which shew great justness of understanding, as well as extent of learning. He was the author and editor of as many works as amounted to 15 vols. in folio; five of which, containing his own, were printed at the royal printing-house at Paris in 1696, under this title: “*Jacobi Sirmondi Opera* “*Varia, nunc primum collecta, ex ipsius schedis emen-* “*datoria, Notis Posthumis, Epistolis, & Opusculis ali-* “*quibus auctiora.*” The following character of him is given in Du Pin’s “*Bibliothèque* :” Father Sirmond “*knew how to join a great delicacy of understanding* “*and the justest discernment to a profound and extensive* “*erudition. He understood Greek and Latin in per-* “*fection, all the profane authors, history, and whatever* “*goes under the name of belles lettres. He had a very* “*extensive knowledge in ecclesiastical antiquity, and had* “*studied with care all the authors of the middle age. His* “*style is pure, concise, and nervous: yet he affects too* “*much certain expressions of the comic poets. He me-* “*ditated very much upon what he wrote, and had a par-* “*ticular art of reducing into a note what comprehended* “*a great many things in a very few words. He is exact,* “*judicious, simple; yet never omits any thing that is ne-* “*cessary. His dissertations have passed for a model; by* “*which it were to be wished that every one who writes* “*would form himself. When he treated of one subject,* “*he*

“ he never said immediately all that he knew of it ; but
 “ reserved some new arguments always for a reply, like
 “ auxiliary troops, to come up and assist, in case of need,
 “ the grand body of the battle. He was disinterested,
 “ equitable, sincere, moderate, modest, laborious ; and by
 “ these qualities drew to himself the esteem, not only of
 “ the learned, but of all mankind. He has left behind
 “ him a reputation, which will last for many ages.”

SIXTUS V. (POPE), was born in 1521, in the fig- Life of pope
 niory of Montalto : his father Francis Peretti, for his Sixtus V.
 faithful service to a country gentleman, with whom he from the
 lived as a gardener, was rewarded with his master's fa- Italian of
 vourite servant-maid for a wife. These were the parents Gregorio
 of that pontiff, who, from the instant of his accession to Leti, by El-
 the papacy, even to the hour of his death, made himself lis Farne-
 obeyed and feared, not only by his own subjects, but by worth,
 all who had any concern with him. Our pope was their M.A. 1754,
 eldest child, and named Felix. Though he very early folio.
 discovered a fitness and inclination for learning, the po-
 verty of his parents prevented their indulging it ; where-
 fore, at about nine years of age, his father hired him to an
 inhabitant of the town, to look after his sheep : but his
 master, being on some occasion disobliged, removed him
 to a less honourable employ, and gave him the care of his
 hogs. He was soon released, however, from this de-
 grading occupation : for, in 1531, falling accidentally un-
 der the cognizance of father Michael Angelo Selleri, a
 Franciscan friar, who was going to preach during the
 Lent season at Ascoli, the Friar was so exceedingly struck
 with his conversation and behaviour, as to recommend
 him to the fraternity whither he was going. Accord-
 ingly, with the unanimous approbation of the community,
 he was received among them, invested with the habit of
 a lay-brother, and placed under “ the sacristan, to assist
 “ in sweeping the church, lighting the candles and such
 “ little offices ; who, in return for his services, was to
 “ teach him the responses, and rudiments of grammar.”

Such was Felix's introduction to greatness. By a quick
 comprehension. strong memory, and unwearied applica-
 tion, he made such a surprising progress in learning, that,
 in 1534, he was thought fit to receive the cowl, and en-
 ter upon his noviciate ; and, in 1535, was admitted to
 make his profession, being no more than fourteen. He
 pursued his studies with so much assiduity, that, in 1539,
 he

he was accounted equal to the best disputants, and was soon admitted to deacon's orders. In 1545, he was ordained priest, and assumed the name of Father Montalto; the same year, he took his bachelor's degree, and two years after his doctor's; and was pitched upon to keep a divinity act before the whole chapter of the order, at which time he so effectually recommended himself to cardinal Di Carpi, and cultivated so close an intimacy with Bossius his secretary, that they were both of them ever after his steady friends. Frequent were the occasions he had for their interposition on his behalf; for the impetuosity of his temper, and his impatience of contradiction, had already subjected him to several inconveniencies, and in the subsequent part of his life involved him in many difficulties. While all Italy was delighted with his eloquence, he was perpetually embroiled in quarrels with his monastic brethren: however, he had the good fortune to form two new friendships at Rome, which were afterwards of signal service to him: one with the Colonna family, who thereby became his protectors; the other with father Ghislieri, by whose recommendation he was appointed inquisitor-general at Venice, by Paul IV. soon after his accession to the papacy in 1555. But the severity, with which he executed his office, was so offensive to a people jealous of their liberties, as the Venetians were, that he was obliged to owe his preservation to a precipitate flight from that city.

After his retreat from Venice, we find him acting in many public affairs at Rome, and as often engaged in disputes with the conventuals of his order; till he was appointed to attend, as chaplain and consultor of the inquisition, cardinal Buon Compagnon, afterwards Gregory XIII. who was then legate de latere to Spain. Here Montalto had great honours paid him: he was offered to be made one of the royal chaplains, with a table and an apartment in the palace, also a very large stipend, if he would stay there; but, having centered his views at Rome, he declined accepting these favours, and only asked the honour of bearing the title of his majesty's chaplain wherever he went. While things were thus circumstanced at Madrid, news was brought of the death of Pius IV. and the elevation of cardinal Alexandrino to the holy see, with the title of Pius V. Montalto was greatly transported at this news, the new pontiff having ever been his steady friend and patron; for this new Pontiff
was

was father Ghislieri, who had been promoted to the purple by Paul IV. Montalto's joy at the promotion of his friend was not ill founded, nor were his expectations disappointed ; for Pius V. even in the first week of his pontificate, appointed him general of his order, an office that he executed with his accustomed severity. In 1568, he was made bishop of St. Agatha ; and, in 1570, was honoured with a red hat and a pension. During this reign he had likewise the chief direction of the papal councils, and particularly was employed to draw up the bull of excommunication against our queen Elizabeth.

Being now in possession of the purple, he began to aspire to the papacy. With this view “ he became humble, patient, and affable ; so artfully concealing the natural impetuosity of his temper, that one would have sworn this gentleness and moderation was born with him. There was such a change in his dress, his air, his words, and all his actions, that his nearest friends and acquaintance said, he was not the same man. A greater alteration, or a more absolute victory over his passions, was never seen in any one ; nor is there an instance, perhaps, in all history, of a person supporting a fictitious character in so uniform and consistent a manner, or so artfully disguising his foibles and imperfections for such a number of years.” To which may be added, that, while he endeavoured to court the friendship of the ambassadors of every foreign power, he very carefully avoided attaching himself to the interest of any one ; nor would he accept favours, that might be presumed to lay him under peculiar obligations. He was not less singular in his conduct to his relations, to whom he had heretofore expressed himself with the utmost tenderness ; but now he behaved very differently, “ knowing that disinterestedness in that point was one of the keys to the papacy. So that, when his brother Antony came to see him at Rome, he lodged him in an inn, and sent him back again the next day, with only a present of sixty crowns ; strictly charging him to return immediately to his family, and tell them, “ That his spiritual cares increased upon him, and he was now dead to his relations and the world ; but as he found old age and infirmities began to approach, he might perhaps, in a while, send for one of his nephews to wait on him.”

Upon the death of Pius V. which happened in 1572, he entered the conclave with the rest of the cardinals ;

but, appearing to give himself no trouble about the election, kept altogether in his apartment, without ever stirring from it, except to his devotions. He affected a total ignorance of the intrigues of the several factions; and, if he was asked to engage in any party, would reply with seeming indifference, “that for his part he was of no
 “manner of consequence; that, as he had never been in
 “the conclave before, he was afraid of making some false
 “step, and should leave the affair to be conducted wholly
 “by people of greater knowledge and experience.” The election being determined in favour of cardinal Buon Compagnon, who assumed the name of Gregory XIII, Montalto did not neglect assuring him, “that he had
 “never wished for any thing so much in his life, and that
 “he should always remember his goodness, and the favours he received from him in Spain.” However, the new pope not only shewed very little regard to his compliment, but during his pontificate treated him with the utmost contempt, and deprived him of the pension which had been granted to him by Pius V. Nor was he held in greater esteem by the generality of the cardinals, who considered him as a poor, old, doating fellow, incapable of doing either good or harm; and who, by way of ridicule, they were used frequently to style, “the ass of La
 “Marca.” He seldom interfered in, or was present at, any public transactions; the chief part of his time was employed in works of piety and devotion; and his benevolence to the indigent was so remarkable, that, when a terrible famine prevailed at Rome, the poor said openly of him, “that cardinal Montalto, who lived upon charity
 “himself, gave with one hand what he received with the
 “other; whilst the rest of the cardinals, who wallowed
 “in abundance, contented themselves with shewing them
 “the way to the hospital.”

However, notwithstanding this affected indifference to what passed in the world, he was never without able spies, who informed him from time to time of every the most minute particular. He had assumed great appearance of imbecillity and all the infirmities of old age, for some years before the death of Gregory XIII, in 1585; when it was not without much seeming reluctance, that Montalto accompanied the rest of the cardinals into the conclave, where he maintained the same uniformity of behaviour, in which he had so long persisted. “He kept himself
 “close shut up in his chamber, and was no more thought

“ or spoken of, than if he had not been there. He very
“ seldom stirred out, and when he went to mafs, or any
“ of the scrutinies, appeared fo little concerned, that one
“ would have thought he had no manner of intereft in
“ any thing that happened within thofe walls;” and,
without promifing any thing, he flattered every body.
This method of proceeding was judiciously calculated to
ferve his ambition. He was early apprifed, that there
would be great contefts or divifions in the conclave; and
he knew it was no uncommon cafe, that when the chiefs
of the refpective parties met with oppofition to the perfon
they were defirous of electing, they would all willingly
concur in the choice of fome very old and infirm car-
dinal, whose life would laft only long enough to prepare
themselves with more ftrength againft another vacancy.
Thefe views directed his conduct, nor was he miftaken
in his expectations of fuccefs. Three cardinals, who
were the heads of potent factions, finding themfelves un-
able to chufe the perfons they refpectively favoured, all
concurred to chufe Montalto. As it was not yet neceffary
for him to difcover himfelf, when they came to acquaint
him with their intention, “ he fell into fuch a violent fit
“ of coughing, that they thought he would have expired
“ upon the fpot.” When he recovered himfelf, he told
them, “ that his reign would be but for a few days; that,
“ befides the continual difficulty of breathing, he had
“ not ftrength enough to fupport fuch a weight; and that
“ his fmall experience in affairs made him altogether un-
“ fit for a charge of fo important a nature.” Nor would
he be prevailed on to accept it on any other terms, than
that “ they fhould all three promife not to abandon him,
“ but take the greateft part of the weight off his fhoulders,
“ as he was neither able, nor could in confcience pretend,
“ to take the whole upon himfelf.” The cardinals giving
a ready affent to his propofal, he added, “ If you are re-
“ folved to make me pope, it will only be placing your-
“ felves on the throne; we muft fhare the pontificate.
“ For my part, I fhall be content with the bare title; let
“ them call me pope, and you are heartily welcome to the
“ power and authority.” The bait was fwallowed; and,
in confidence of engroffing the adminiftration, they exerted
their joint interefts fo effectually, that Montalto was
elected. He now immediately pulled off the mafk he had
worn for fourteen years with an amazing fteadinefs and
uniformity. As foon as ever he found a fufficient num-
ber

ber of votes to secure his election, he threw the staff with which he used to support himself into the middle of the chapel; and appeared taller by almost a foot than he had done for several years. Being asked according to custom, "Whether he would please to accept of the papacy," he replied somewhat sharply, "It is trifling and impertinent to ask whether I will accept what I have already accepted: however, to satisfy any scruple that may arise, I tell you, that I accept it with great pleasure; and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies." Nor was the change in his manners less remarkable than in his person: he immediately divested himself of the humility he had so long professed; and, laying aside his accustomed civility and complaisance, treated every body with reserve and haughtiness.

The lenity of Gregory's government had introduced a general licentiousness among all ranks of people; which, though somewhat restrained while he lived, broke out into open violence the very day after his death. Riots, rapes, robberies, and murders, were, during the vacancy of the see, daily committed in every part of the ecclesiastical state; so that the reformation of abuses, in the church as well as the state, was the first and principal care of Sixtus V: for such was the title Montalto assumed. The first days of his pontificate were employed in receiving the congratulations of the Roman nobility, and in giving audience to foreign ministers; and though he received them with seeming cheerfulness and complaisance, yet he soon dismissed them, desiring to be excused, "for he had something else to do, than to attend to compliments." It having been customary with preceding popes to release prisoners on the day of their coronation, delinquents were wont to surrender themselves after the pope was chosen; and several offenders, judging of Montalto's disposition by his behaviour while a cardinal, came voluntarily to the prisons, not making the least doubt of a pardon: but they were fatally disappointed; for when the governor of Rome and the keeper of St. Angelo's castle waited on his holiness to know his intention upon this matter, Sixtus replied, "You certainly either do not know your proper distance, or are very impertinent. What have you to do with pardons and acts of grace, and releasing of prisoners? Don't you think it sufficient, that our predecessor has suffered the judges to lie idle and unemployed"

“ unemployed these thirteen years? Would you have us
 “ likewise stain our pontificate with the same neglect of
 “ justice? We have too long seen, with inexpressible con-
 “ cern, the prodigious degree of wickedness that reigns in
 “ the ecclesiastical state, to think of granting any pardon.
 “ God forbid we should entertain such a design! So far
 “ from releasing any prisoners, it is our express command,
 “ that they be more closely confined. Let them be
 “ brought to a speedy trial, and punished as they deserve,
 “ that the prisons may be emptied, and room made for
 “ others; and that the world may see, that Divine Provi-
 “ dence has called us to the chair of St. Peter to reward
 “ the good, and to chastize the wicked; that we bear
 “ not the sword in vain, but are the minister of God, and
 “ a revenger to execute wrath upon them that do evil.”

In the place of such judges as were inclined to lenity, he substituted others of a more austere disposition, and appointed commissaries to examine not only their conduct, but also that of other governors and judges for many years past; promising rewards to those who could convict them of corruption, or of having denied justice to any one at the instance or request of men in power. All the nobility and persons of the highest quality were strictly forbid, on pain of displeasure, to ask the judges any thing in behalf of their nearest friends or dependants; at the same time the judges were to be fined in case they listened to any solicitation. He further commanded every body, “ on
 “ pain of death, not to terrify witnesses by threats, or
 “ tempt them by hopes or promises. He ordered the
 “ syndics and mayors of every town and signiory, as well
 “ those that were actually in office, as those who had
 “ been for the last ten years, to send him a list of all the
 “ vagrants, common debauchees, loose and disorderly peo-
 “ ple in their districts, threatening them with the strapado
 “ and imprisonment, if they omitted or concealed any
 “ one.” In consequence of which ordinance, the syndic of Albano, leaving his nephew, who was an incorrigible libertine, out of the list, underwent the strapado in the public market-place, though the Spanish ambassador interceded strongly for him. He particularly directed the legates and governors of the ecclesiastical state to be expeditious in carrying on all criminal processes; declaring, “ he had rather have the gibbets and gallies full, than
 “ the prisons.” He also intended to have shortened all other proceedings in law. It had been usual, and was
 Vol. XI. F f pleasing

pleasing to the people, as often as his holiness passed by, to cry out, "Long live the pope:" but Sixtus, having a mind to go often unexpectedly to the tribunals of justice, convents, and other public places, forbade this custom in regard to himself; and punished two persons, who were ignorant of this edict, with imprisonment, for crying out, "Long live pope Sixtus." Adultery he punished with death: nor was he less severe to those who voluntarily permitted a prostitution of their wives; a custom at that time very common in Rome. The female sex, especially the younger part, attracted, in a very particular manner, the attention of Sixtus: not only the debauching of any of them, whether by force or artifice, but even the attempting of it, or offering the least offence against modesty, was very severely punished. For the more effectual prevention, as well of private assassinations, as public quarrels, he forbade all persons, on pain of death, to draw a sword, or to carry arms specified in the edict; nor would he be prevailed on to spare any who transgressed this order: even to threaten another with an intended injury was sufficient to entitle the menacer to a whipping and the gallies; especially if the nature of their profession furnished the means of carrying their threats into execution. The banditti, who were numerous when Sixtus was advanced to the papacy, were rendered still more so by the junction of many loose and disorderly people; who, conscious of their demerits, and terrified at the severities they daily saw practised, had fled from justice. Their insolence increased with their numbers; insomuch, that no one could live in the ecclesiastical state with safety to his person or fortune, nor could strangers travel without imminent danger of being robbed or murdered. The public security more especially required the extirpation of these plunderers, which, by the prudence, vigilance, and resolution of our pope, was effectually performed in less than six months. He obliged the nobility of Rome, and the country round it, to an exact payment of their debts. He abolished all protections and other immunities, in the houses of ambassadors, cardinals, nobles, or prelates. To this purpose, he sent for all the ambassadors, and ordered them to acquaint their respective masters, "that he was determined nobody should reign in Rome
 "but himself; that there should be no privilege or im-
 "munity of any kind there, but what belonged to the
 "pope; nor any sanctuary or asylum, but the churches,
 "and

“ and that only at such times, and upon such occasions,
 “ as he should think proper.”

Thus far we have beheld Sixtus acting in his civil capacity; and if we take a view of his conduct as a politician, in his transactions with foreign powers, we find him maintaining the same degree of firmness as in his treatment of his own subjects. “ Before he had been pope two months,
 “ he quarrelled with Philip II. of Spain, Henry III. of
 “ France, and Henry king of Navarre.” His intrigues in some measure may be said to have influenced, in his day, all the councils of Europe. Sixtus had caused the Vulgate Latin edition of the Bible to be published, which occasioned a good deal of clamour; but nothing like what there was upon his printing an Italian version of it. This set all the Roman Catholic part of Christendom in an uproar. Count Olivares, and some of the cardinals, ventured to expostulate with him pretty freely upon it; and said, “ It was a scandalous as well as a dangerous thing,
 “ and bordered very nearly upon heresy.” But he treated them with contempt; and only said, “ We do it for
 “ the benefit of you that do not understand Latin.” Though this pope’s behaviour, in some particulars, may not command an universal applause, yet it is certain the holy see was under very great obligations to him. His impartial, though rigorous, administration of justice, had a very happy effect: he strenuously defended the rights of the poor, the widow, and the orphan; he refused audience to nobody, ordering his masters of the ceremonies to introduce the poorest to him first; but was more particularly ready to hear any accusation against the magistrates: the same conduct he observed between the clergy and their superiors, always applying quick and effectual, though mostly severe, remedies. In short, he had wrought such a reformation, that the governor told him one day, the place of a judge was now become a perfect incure. At his accession to the papacy, he found the apostolic chamber, or treasury, not only exhausted, but in debt: he left it not only clear, but enriched it with five millions of gold; he also augmented the revenue to double its former amount. To him the city of Rome was obliged for several of its greatest embellishments, particularly the Vatican library; and to him its citizens were indebted for the introduction of trade into the ecclesiastical state. Though he was naturally an enemy to profusion, he was never sparing in expence, to relieve such as were

really necessitous ; and, among many other noble charities, his appropriation of three thousand crowns a year for the redemption of Christian slaves out of the hands of the infidels will hardly be reckoned the least meritorious.

In respect to his private character, it appears, from several instances, that he was, as well in his habit as diet, generally temperate and frugal ; that he remembered, and gratefully rewarded, every service that was conferred upon him when he was in an inferior station. Nor did his elevation make him unmindful of his former poverty, his sister once intimating, that it was unbecoming his dignity to wear patched linen, he said to her, “ Though
“ we are exalted through the Divine Providence to this
“ high station, we ought not to forget, that shreds and
“ patches are the only coat of arms our family has any
“ title to.” The behaviour of Sixtus to his relations, previous to his exaltation, has been already noted : soon after his accession to the pontificate, he sent for his family to Rome, with express orders, that they should appear in a decent and modest manner. Accordingly his sister Camilla, accompanied by her daughter and two grandsons, and a niece, came thither. The pope’s reception of them was as singular as any other part of his conduct ; for some of the cardinals, to ingratiate themselves with his holiness, went out to meet her, dressed her in a very superb manner, and introduced her with great ceremony to the Vatican. When Sixtus saw her, he pretended not to know her, and asked two or three times who she was ? upon which one of the cardinals, who handed her in, said, “ It is your sister, holy father.” “ My
“ sister !” (replied Sixtus with a frown) “ I have but one
“ sister, and she is a poor woman at Le Grotte : if you
“ have introduced her in this disguise, I declare I do not
“ know her ; and yet I think I should know her again,
“ I was to see her in such cloaths as she used to wear.” Their conductors then thought it expedient to send them to a common inn, where they were disrobed of their finer clothes. When this was done, Sixtus sent two of his ordinary coaches for them ; and, being introduced a second time, the pope embraced them tenderly, and said to Camilla :
“ Now we see it is our sister indeed : nobody shall make
“ a princess of you but ourselves.” The terms Sixtus stipulated with his sister, as the conditions of her advancement, were, “ not to ask any favour in matters of government, or make the least intercession for criminals.”

“ or otherwise interfere in the administration of justice ;” assuring her that every suit of that kind would meet with a refusal not less mortifying to her than painful to himself. This being settled, he made, indeed, a princely provision, not only for his sister, who took care punctually to obey his orders, but also for all the family.

Our pope’s severity could not exempt him from several poignant satires, though we have only one instance wherein he thought them worth his resentment ; and that related to his sister. Pasquin was dressed one morning in a very nasty shirt ; and being asked by Marforio, Why he wore such dirty linen ? answered, “ He could get no other, for the pope had made his washerwoman a prince’s :” meaning Camilla, who had formerly been a laundress. The pope ordered strict search to be made for the author, and promised to give him a thousand pistoles, and his life, provided he would discover himself ; but threatened to hang him, if he was found out by any body else. The author, though he had trusted no person with the secret, was so tempted with the offer, that he was simple enough to make a full confession of it to the pope ; demanding the money, and to have his life spared. Sixtus was so astonished at his folly and impudence, that he could not speak for some time ; and at last said, “ It is true, we did make such a promise, and we shall not be worse than our word ; we give you your life, and you shall have the money immediately ; but we reserved to ourselves the power of cutting off your hands, and boring your tongue through, to prevent your being so witty for the future :” which was directly executed, Sixtus declaring, that he did not deserve the punishment so much for the pasquinade, as for being so audacious to avow it.

This great man, who was an encourager of arts as well as arms, died, not without a suspicion of being poisoned by the Spaniards, Aug. 27, 1590, having enjoyed the papacy little more than five years.

SKINNER (STEPHEN), an English antiquary, was born either in London, or in the county of Middlesex, about 1622. He was admitted on the royal foundation at Christ-Church in Oxford, 1638 ; but, the civil wars breaking out before he could take any degree, he travelled beyond the seas, and studied in several universities abroad. About 1646, he returned home ; and going to Oxford, which

which at this time ceased to be a garrison, he took both the degrees in arts the same year. Then he travelled again into France, Italy, Germany, the Spanish Netherlands, and other countries; visited the courts of divers princes; frequented several universities; and established an acquaintance with the learned in different parts of Europe. He took a doctor of physic's degree at Heidelberg; and, returning to England, was incorporated into the same at Oxford in 1654. About this time he settled at Lincoln; where, after practising physic with success, he died of a malignant fever in 1667. Wood says, "He was a person well versed in most parts of learning, understood all books whether old or new, was most skilful in the Oriental tongues, an excellent Grecian, and, in short, a living library."

He wrote "Prolegomena Etymologica;" "Etymologica con linguæ Anglicanæ;" "Etymologicon Botanicum;" "Etymologica Expositio vocum forensium;" "Etymologica con vocum omnium Anglicarum;" "Etymologicon Onomasticon." After his death these works, which he had left unfinished, came into the hands of Thomas Henshaw, esq. of Kensington, near London; who corrected, digested, and added to them, his additions being marked with the letter H; and after this, prefixing an epistle to the reader, published them with this title, "Etymologicon Linguæ Anglicanæ, &c. 1671," folio.

Melchior
Adam, de
vni. Germ.
Philos.

SLEIDAN (JOHN), an excellent German historian, was born in 1506, at Sleiden, a small town upon the confines of the duchy of Juliers, whence he derived his name. He went through his first studies in his own country, together with the learned John Sturm, who was born in the same town with himself; and afterwards removed first to Paris, and then to Orleans, where he studied the law for three years. He took the degree of licentiate in this faculty; but, having always an aversion to the bar, he continued his pursuits chiefly in polite literature. Upon his return to Paris, he was recommended by his friend Sturm, in 1535, to John du Bellay, archbishop and cardinal; who conceived such an affection for him, that he settled on him a pension, and communicated to him affairs of the greatest importance; for Sleidan had a genius for business, as well as for letters. He accompanied the ambassador of France to the diet of Haguenau, but returned to Paris, and stayed there till it was not safe

safe for him to stay any longer, for he was strongly infected with Luther's opinions. He retired to Strasburg in 1542, where he acquired the esteem and friendship of the most considerable persons, and especially of James Art. STURMIUS, James. Sturmius; by whose counsel he undertook, and by whose assistance he was enabled to write, the history of his own time. He was employed in some negotiations both to France and England; and, in one of these journies, he happened on a lady, whom he married in 1546. In 1551, he went, on the part of the republic, to the council of Trent; but, the troops of Maurice, elector of Saxony, obliging that council to break up, he returned to Strasburg without doing any thing. He was busied in other affairs of state, when the death of his wife, in 1555, plunged him into so deep a melancholy, that he became absolutely ill, and lost his memory so entirely, as not to know his own children. Some imputed this to poison; but it is more natural to suppose it the effect of a sore in his foot, which had been always open, but by some accident was at that time stopped. He died of an epidemical illness at Strasburg, in 1556.

He was a learned man, and an excellent writer. In 1555, came out in folio, his "*De Statu Religionis & Reipublicæ, Carolo Quinto Cæsare, Commentarii*;" in twenty-five books: from 1517, when Luther began to preach, to 1555. This history was presently translated into almost all the languages of Europe, and has been generally believed to be well and faithfully written, notwithstanding the attempts that Varillas and such sort of authors have made to discredit it. It did not stand solely upon Sleidan's own authority, which, however, must needs be of great weight, considering that he wrote of times in which he lived, and of transactions in which he had some concern; but it was extracted from public acts and original records, which were in the archives of the town of Strasburg, and with which he was furnished by James Sturmius. Besides this history, which is his main work, he wrote "*De quatuor summis Imperiis libri tres*:" giving a pretty compendious chronological account of these monarchies. This little book, on account of its great use, has been often printed. He epitomised and translated into Latin the "*Histories of Froissard and Philip de Comines*:" and he was the author of some other things, relating to history and politics. All the learned speak well of him.

Biog. Brit.

SLOANE (Sir HANS), baronet, an eminent physician and naturalist, was born at Killileagh in the North of Ireland, in 1660, of Scottish extraction. The very first bent of his genius discovered itself towards the knowledge of nature, and this was encouraged by a proper education. He chose physic for his profession; and, in order to attain a perfect knowledge of the several branches of it, repaired to London. Here he attended all the public lectures of anatomy, botany, and chemistry. His turn to natural history introduced him to the acquaintance of Boyle and Ray; which he carefully cultivated, by communicating to them every curious or useful observation which he made. Having spent four years in London, he went to Paris; and here attended the hospitals, heard the lectures of Tournefort the botanist, of Du Verney the anatomist, and other eminent masters. Having obtained letters of recommendation from Tournefort, he went to Montpellier; and was introduced by Mr. Chirac, then chancellor and professor of that university, to all the learned men of the province, but particularly to Mr. Magnol, who introduced him to an acquaintance with the spontaneous productions of nature in that happy climate, and taught him to class them in their proper order. He spent a whole year in collecting plants in this place, and travelled through Languedoc with the same view. In 1684, he returned to London, with an intent to settle, and follow his profession.

He immediately transmitted to Mr. Ray a great variety of plants and seeds, which Ray hath described with proper acknowledgements in his "*Historia Plantarum*." About this time, he became acquainted with Sydenham, who took him into his house, and recommended him in the warmest manner to practice; and shortly he was chosen a fellow of the Royal Society, and of the College of Physicians. But a prospect of making new discoveries in natural productions induced him to take a voyage to Jamaica, in quality of physician to Christopher duke of Albemarle, then governor of that Island. His whole stay at Jamaica was scarce fifteen months; yet he brought together such a variety of plants as greatly surprised Mr. Ray, not thinking there had been so many to be found in both the Indies. He now applied himself closely to his profession, and became so eminent, that he was chosen physician to Christ's hospital on the first vacancy. What is singular, he applied the money he received from his appointment

pointment to the relief of poor objects in the hospital, being not willing to enrich himself by the gains he made there. He was chosen secretary to the Royal Society in 1693, and immediately revived the publication of the "Philosophical Transactions," which had been omitted for some time: he continued to be editor of them, till 1712; and the volumes, which were published in this period, contain many pieces written by himself. As he had from his earliest days a strong appetite for natural knowledge, he had made a great collection of rarities, and enriched his cabinet with every thing that was curious in art or nature. But this received a great augmentation by a bequest of William Courten, esq. a gentleman who had employed all his time, and the greatest part of his fortune, in collecting curiosities. The sense, which the public entertained of his merit, is evidently shewn by the following honours conferred upon him. He was created a baronet by George I. chosen a foreign member of the Royal Academy at Paris, president of the College of Physicians, and president of the Royal Society on the death of Sir Isaac Newton. Having faithfully discharged the respective duties of the places he enjoyed, and answered the high opinion which the public had conceived of him, he retired, at the age of 80, to Chelsea, to enjoy in a peaceful tranquillity the remains of a well-spent life. Here he continued to receive the visits of people of distinction, and of all learned foreigners; and admittance was never refused to the poor, who came to consult him concerning their health. At sixteen, he had been seized with a spitting of blood, which confined him to his chamber for three years, and he was always more or less subject to it; yet, by his sobriety, moderation, and an occasional use of the bark, he protracted life far beyond the common measure of humanity, without even feeling the infirmities of old age.

After a short illness of three days, he died the 11th of Jan. 1752, in his 91st year. In his person he was tall and well proportioned; in his manners, easy and engaging; and in his conversation, sprightly and agreeable. He was every way a liberal benefactor to the poor. He was a governor of almost every hospital about London; to each he gave an hundred pounds in his life-time, and at his death a sum more considerable. He laid the plan of a dispensatory, where the poor might be furnished with proper medicines at prime-cost; which, with the assistance of the

College

College of Physicians, was afterwards carried into execution. He gave the company of the apothecaries the entire freehold of their botanical garden at Chelsea; in the center of which a marble statue of him is erected, admirably executed by Ryfbrack, and the likeness striking. He did all he could to forward the establishment of the colony in Georgia in 1732, of the Foundling hospital in 1739, and formed the plan for the bringing up the children. He was the first in England, who introduced into general practice the use of the bark, not only in fevers, but in a variety of other distempers; particularly in nervous disorders, in mortifications, and in violent hæmorrhages. His cabinet of curiosities, which he had taken so much pains to collect, he bequeathed to the public; on condition, that the sum of 20,000 l. should be paid to his family: which sum, though large, was not near half the original cost, and scarce more than the intrinsic value of the gold and silver medals, the ores and precious stones, that were found in it. Besides these, there was his library, consisting of more than 50,000 volumes; 347 of which were illustrated with cuts, finely engraven and coloured from nature; 3566 manuscripts; and an infinite number of rare and curious books.

He published "The Natural History of Jamaica," in 2 vols. folio; the first in 1707, the second in 1725. This elaborate work, says Dr. Freind in his "History of Phyfic," greatly tends to the honour of our country, and the enriching of the "Materia Medica."

Athen.
Oxon.
General
Dict.

SMALRIDGE (Dr. GEORGE), an English prelate and very elegant writer, was born of a good family at Lichfield in Staffordshire, about 1666; and educated at Westminster school, where he distinguished himself by excellent parts and a good turn for classical literature. It was there he wrote a copy of verses in Latin, and another in English, upon the death of William Lilly, the astrologer; which he did at the desire of Elias Ashmole, esq. who was a great patron of Smalridge while he was young. May 1682, he was elected from Westminster-school to Christ-Church in Oxford; where in due time he took both the degrees in arts and divinity. He gave an early specimen of his abilities and learning, by publishing in 1687, "Animadversions on a piece upon Church-Government," &c. printed that year at Oxford; and, in 1689, a Latin poem, intituled, "Auctio

"Davifiana

“ *Daviana Oxonii habita per Gul. Cooper & Edw. Millington Bibliopolas Londinenses.*” He afterwards went into orders, and rose, through several preferments, to the bishopric of Bristol. In 1693, he was made prebendary of Litchfield; after which, he became lecturer of St. Dunstan’s in the West, in the city of London, and minister of the New Chapel in Tothill-Fields Westminster. Soon after, he was made canon of Christ-Church, Oxford, and then dean of Carlisle. In 1713, he was made dean of Christ-Church, and the year after bishop of Bristol. Upon the accession of George I. he was appointed lord almoner to the king; but removed from that post, for refusing with bp. Atterbury to sign the declaration of the abp. of Canterbury, and the bishops in and near London, against the rebellion in 1715. He died Sept. 27, 1719, and was interred at Christ-Church.

He held a correspondence with Whiston, and became so suspected of Arianism, that he wrote a letter to Trelawny, bishop of Winchester, which is dated but three days before his death, to vindicate himself from the charge. From Whiston’s “*Historical Memoirs*” it appears, that he was a great admirer of the Apostolic Constitutions, and thought it no easy matter to prove them spurious; but he was neither a deep divine, nor a very acute critic, classical literature being what he excelled in. Twelve of his “*Sermons* were published in 1717,” 8vo; inscribed to the gentlemen of the vestry, and others who frequent the New Church in Tothill-Fields, Westminster; and after his death “*Sixty Sermons*” were published by his widow, who dedicated them to the princess of Wales, 1726, folio; reprinted in 1727: they shew the polite scholar, and the man of sense. His Latin speech, on presenting Dr. Atterbury as prolocutor of the Lower House of Convocation, may be seen in the “*Epistolary Correspondence*” of Atterbury.

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303.

SMITH (Sir THOMAS), a learned English writer, Camden, and secretary of state in the reign of Edward VI. and Elizabeth, was of a gentleman’s family, and born at Walden in Essex. He was born in 1512, and not in 1514, according to Camden, who writes that he died 1577, in his grand climacteric; for he tells us himself, in his book of the “*Commonwealth of England*,” that March 28, 1565, he was in his 54th year. He was sent to Queen’s college in Cambridge at fourteen, where he distinguished himself

Camden,
Annal.
Eliz. ad
ann. 1577.
Strype’s life
of Sir Tho-
mas Smith.
—General
Dictionary.

himself to such advantage, that, together with John Cheke, he was appointed Henry VIIIth's scholar. In 1531, he was chosen fellow of his college; and, about two years after, appointed to read the public Greek lectures. At this time, he consulted with Cheke about the sounds of the Greek letters, and introduced a new way of pronouncing that language; of which we shall say more by and by. In 1536, he was made university-orator. In 1539, he travelled into foreign countries, and studied some time in the universities of France and Italy: he took the degree of doctor of civil law at Padua. After his return, he took the same degree at Cambridge in 1542; and was made regius professor of civil law in that university. He became likewise chancellor of the church of Ely. During his residence at Cambridge, he wrote a tract concerning the correct writing and true pronunciation of the English tongue; and as he was thus useful to learning in the university, so he promoted likewise the reformation of religion.

Upon the accession of Edward VI, he removed from Cambridge into the duke of Somerset's family; where he was employed in matters of state by that great person, who was uncle and governor of the king, and protector of his realms. He was appointed master of requests to the duke, steward of the stanneries, provost of Eaton, and dean of Carlisle. He married while he was in the protector's family. In 1548, he was advanced to be secretary of state, and knighted by his majesty; and, the same year, sent ambassador to Brussels, to the emperor's council there. He was concerned about this time in the reformation of religion, and the redress of base coin; upon which last point he wrote a letter to the duke of Somerset. In 1549, this nobleman being brought into trouble, Sir Thomas Smith, who adhered faithfully to him, seems to have been involved in it, and was deprived of his place of secretary of state for a time, but soon after restored; and, in 1551, still under that name, was appointed one of the ambassadors to France.

After Mary came to the crown, he lost all his places, and was charged not to depart the kingdom; yet enjoyed uncommon privileges, which shews him either to have had very good luck, or to have played his cards well. He was allowed a pension of 100 l. per annum; he was highly favoured by Gardiner and Bonner; and he enjoyed a particular indulgence from the pope. His indulgence
from

from the pope proceeded hence. In 1555, William Smythwick of the diocese of Bath, esq. obtained an indulgence from Pius IV. by which he and any five of his friends, whom he should nominate, were to enjoy extraordinary dispensations. The indulgence exempted them from all ecclesiastical censures upon whatever occasion or cause inflicted; and from all and singular their sins whereof they are contrite and confessed, although they were such for which the apostolic see were to be consulted. Smythwick chose Smith, for one of his five friends specified in the bull, to be partaker of those privileges; and this undoubtedly was a great security to him in those perilous times.

Upon the accession of Elizabeth, he was employed in the settlement of religion, and in several important affairs of state; and wrote a dialogue concerning the marriage of the queen, which Strype has subjoined in the appendix to his life. In 1562, he was sent ambassador to France, and continued there till 1566: he wrote, while he was in France, his work intituled, “The Commonwealth of England,” in Latin as well as English; which, though many copies of it were taken, does not appear to have been published before 1621. He was sent to France twice afterwards in quality of ambassador; and continued to be employed in state-affairs till the time of his death; which happened in 1577. He was of a fair sanguine complexion, and had a calm ingenuous countenance; as appears from a picture of him, said to have been done by Holbein. He was a man of very uncommon qualities and attainments; an excellent philosopher, physician, chemist, mathematician, astronomer, linguist, historian, orator, and architect; and, what is better than them all, a man of virtue, and a good Protestant.

We have said above, that Cheke and he consulted together about the Greek tongue, and introduced a new way of pronouncing it: and, as the subject is curious, we will here enter a little into the particulars of that affair. Custom had established a very faulty manner of sounding several of the vowels and diphthongs; for *ι, η, υ, ει, οι, υι*, were all pronounced as *ιῶτα*: “*nihil ferè aliud*,” says our author, “*haberet ad loquendum, nisi lugubres sonos & illud flebile ιῶτα.*” He conferred therefore with Cheke upon this point, and they perceived, that the vulgar method of pronouncing Greek was false; since it was absurd, that so many different letters and diphthongs should all

De rectâ &
emendatâ
linguæ
Græcæ pro-
nunciatione.

have

have but one and the same sound. They proceeded to search authors for the determination of this point: but the modern writers little availed them: they had not seen Erasmus's book, in which he excepted against the common way of reading Greek. But though both of them saw these palpable errors, they could not agree among themselves, especially concerning the letters $\xi\tau\alpha$ and $\upsilon\psi\iota\lambda\omicron\nu$. Soon after, having procured Erasmus's book and Terentianus "de literis & syllabis," they began to reform their pronounciation of the Greek privately, and only communicated it to their most intimate friends. When they had sufficiently habituated themselves to this new method of pronounciation, with which they were highly pleased on account of the fullness and sweetness of it, they resolved to make trial of it publicly; and it was agreed that Smith should begin. He read lectures at that time upon Aristotle "de Republicâ" in Greek, as he had done some years before: and, that the novelty of his pronounciation might give the less offence, he used this artifice, that in reading he would let fall a word only now and then, uttered in the new correct sound. At first no notice was taken of this; but, when he did it oftener, his auditors began to observe and listen more attentive: and, when he had often pronounced η and \omicron as ϵ and α , they, who three years before had heard him sound them after the old way, could not think it a slip of the tongue, but suspected something else, and laughed at the unusual sounds. He again, as though his tongue had slipped, would sometimes correct himself, and repeat the word after the old manner. But, when he did this daily, some of his friends came to him, and told him what they had remarked in his lectures: upon which he owned, that he had been thinking of something privately, but that it was not yet sufficiently digested and prepared for the public. They, on the other hand, prayed him not to conceal it from them, but to acquaint them with it frankly; and accordingly he promised them that he would. Upon this rumour many resorted to him, whom he desired only to hear his reasons, and to have patience with him three or four days at most; until the sounds by use were made more familiar to their ears, and the prejudice of their novelty worn off. At this time he read lectures upon Homer's "Odyssey" in his own college; and there began more openly to shew and determine the difference of the sounds: Cheke likewise did the same in his college. Then many came to them, in order to learn

of

of them, how to pronounce after the new method; and it is not to be expressed with what greediness and affection this was received among the youth. The following winter there was acted in St. John's college Aristophanes's "Plutus" in Greek, and one or two more of his comedies, without the least dislike or opposition from any who were esteemed learned men and masters of the Greek language. Ponet, a pupil of Smith, and afterwards bishop of Winchester, read Greek lectures publicly in the new pronunciation; as likewise did Roger Ascham, who read "Isocrates," and at first was averse to this pronunciation, though he soon became a zealous advocate for it. Thus, in a few years, this new way of reading Greek, introduced by Smith, prevailed every where in the university; and was followed even by Redman, the professor of divinity.

However, it afterwards met with great opposition; for, about 1539, when Smith was going to travel, Cheke, being appointed the king's lecturer of the Greek language, began with explaining and enforcing the new pronunciation, but was opposed by one Ratecliff, a scholar of the university; who, being exploded for his attempt, brought the dispute before bishop Gardiner, the chancellor. Upon this, the bishop interposed his authority; who, being averse to all innovations as well as those in religion, and observing this new pronunciation to come from persons suspected of, no good intentions to the old religion, made a solemn decree against it. Cheke was very earnest with the chancellor to supersede, or at least to connive at the neglect of, this decree; but the chancellor continued inflexible. Smith in the mean time, having waited upon him at Hampton-Court, and discoursed with him upon the point, declared his readiness to comply with the decree; but, upon his return, recollected his discourse with the bishop, and, in a long and eloquent Latin epistle, privately sent to him, argued with much freedom the points in controversy between them. The epistle consisted of three parts. In the first, he shewed what was to be called true and right in the whole method of pronunciation; retrieved it from the modern and present use out of the hands of both the ignorant and learned; and restored it to the ancients, whom he propounded as the best and only pattern to be imitated. In the second, he compared the old and new pronunciation with that pattern, that the bishop might see, which of the two came nearer to it. In the third, he gave an account of his whole conduct in this affair.

affair. This epistle was dated from Cambridge, Aug. 12, 1542. Afterwards, while he was ambassador at Paris, he caused it to be printed there by Robert Stephens, under the title of, “*De rectâ & emendatâ linguæ Græcæ pronunciatione, 1568,*” 4to; together with another tract of his, “*Concerning the correct writing and right pronunciation of the English tongue,*” which has been mentioned above.

Kennet's
Historical
Regitter. —
Patrick's
Sermon
preached at
his funeral.

SMITH (JOHN), a learned English divine, was born in 1618 at Achurch near Oundle in Northamptonshire; where his father possessed a small farm. April 1636, he was admitted of Emanuel-college in Cambridge; where he had the happiness of having Dr. Whichcote, then fellow of that college, afterwards provost of King's, for his tutor. He took a bachelor of arts degree in 1640, and a master's in 1644; and, the same year, was chosen a fellow of Queen's college, the fellowships appropriated to his county in his own being none of them vacant. He died Aug. 7, 1652, and was interred in the chapel of the same college; at which time a sermon was preached by Simon Patrick, then fellow of Queen's, and afterwards bishop of Ely, giving a short account of his life and death. In this he is represented as a man of great abilities, vast learning, and professing also every grace and virtue, which can improve and adorn the human nature. His moral and spiritual perfections could be only known to his contemporaries; but his uncommon abilities and erudition appear manifestly in those treatises of his, which were published by Dr. John Worthington at Cambridge 1660, 4to, under the title of “*Select Discourses.*” There are ten of them; 1. “*Of the true way or method of attaining to divine knowledge.*” 2. “*Of superstition.*” 3. “*Of Atheism.*” 4. “*Of the immortality of the soul.*” 5. “*Of the existence and nature of God.*” 6. “*Of prophesy.*” 7. “*Of the difference between the legal and the evangelical righteousness, the old and new covenant, &c.*” 8. “*Of the shortness and vanity of a pharisaical righteousness.*” 9. “*Of the excellency and nobleness of true religion.*” 10. “*Of a Christian's conflict with, and conquests over, Satan.*”

These are not sermons, but treatises; and shew an uncommon reach of understanding and penetration, as well as an immense treasure of learning, in their author. A second edition of them, corrected, with the funeral sermon by

by Patrick annexed, was published at Cambridge 1673, 4to. The discourse "upon Prophecy" was translated into Latin by Le Clerc, and prefixed to his "Commentary on the Prophets," published in 1731.

SMITH (Dr. THOMAS), a learned English writer and divine, was born in the parish of Allhallows Barking in London, in 1638; and admitted of Queen's college in Oxford at nineteen, where he took the degrees in arts. Athen. Oxon.—Gen. Dict. In 1663, he was made master of the free-school joining to Magdalen college; and, in 1666, elected fellow of that college, being then famous for his skill in the Oriental languages. June 1668, he went as chaplain to Sir Daniel Harvey, ambassador to Constantinople; and returned thence in 1671. In 1676, he travelled into France; and, returning after a short stay, became chaplain to Sir Joseph Williamson, secretary of state. In 1679, he was designed to collate and publish the Alexandrian manuscript in St. James's library, and to have for his reward (as Charles II. promised) a canonry of Windsor or Westminster; but that design was not executed [A]. He published a great many works, and had an established reputation among the learned. So high an opinion was conceived of him, that he was solicited by the bishops Pearson, Fell, and Lloyd, to return into the East, in order to collect antient Mss. of the Greek fathers. It was designed he should visit the monasteries of Mount Athos, where there is said to be still extant a great number of Mss. repositied there before the decline of the Greek empire. He was then to proceed to Smyrna, Nice, Nicomedia, Ancyra, and at last to Egypt; and to employ two or three years in this voyage. But he could not prevail on himself to undertake it, as well by reason of the dangers inevitably to be encountered, as of the just expectations he had from his patron Williamson of preferment in the church. These expectations however were disappointed; for Wood says, that, after living several years with him, and performing a great deal of drudgery for him, he was at length dismissed without any reward. In 1683, he took a doctor of divinity's degree; and, the year after, was nominated by his college to the rectory of Stanlake in the diocese of Oxford, but upon some dislike resigned it in a month. In 1687, he was collated to a prebend in the church of Heyghbury in Wilts. August 1688, he was deprived of his fellowship by Dr. Giffard, the Popish president of Magdalen college,

[A] It was reserved for the industry and abilities of Mr. Woide in 1784.

because he refused to live among the new Popish fellows of that college. He was restored in October following; but, afterwards refusing to take the oaths to William and Mary, his fellowship was pronounced void July 25, 1692. He died at London, May 11, 1710.

He published four letters in Latin, at two different times, which he afterwards translated into English, and thus intituled: “Remarks upon the manners, religion, and government of the Turks; together with a survey of the seven churches of Asia, as they now lie in their ruins; and a brief description of Constantinople, 1678,” 8vo. He wrote “*De Græcæ Ecclesiæ hodierno statu Epistola;*” which, with additions, he translated into English, and published with this title: “An Account of the Greek church, as to its doctrines and rites of worship, with several historical remarks interspersed, relating thereto. To which is added, an account of the state of the Greek church under Cyrillus Lucaris, patriarch of Constantinople, with a relation of his sufferings and death, 1680,” 8vo. He published a Latin life of Camden, which was prefixed to his edition of Camden’s “*Epistolæ,*” in 1691, 4to; and, afterwards, “*Vitæ quorundam eruditissimorum & illustrium virorum,* 1707,” 4to. In this collection are the lives of abp. Usher, bp. Cosins, Mr. Henry Briggs, Mr. John Bainbridge, Mr. John Greaves, Sir Patric Young preceptor to James I. Patric Young library-keeper to the same, and Dr. John Dee. He wrote several other learned things. Three of his pieces are inserted in the “*Philosophical Transactions:*” 1. “Historical observations relating to Constantinople, N^o 152, for Oct. 20, 1683.” 2. “An account of the city of Prusia in Bythinia, N^o 155, for Jan. 1683.” 3. “A conjecture about an under-current at the Streights-mouth, N^o 158, for April 1684.”

SMITH (JOHN), an English divine of good abilities and learning, was born at Lowther in Westmorland, 1659, of which parish his father was rector. He was trained under his father for some time; after which he was sent, by the unlucky advice of some friends, to Bradford in Yorkshire, and placed under Mr. Christopher Neffe, a leading man among the Dissenters. Here he continued two years, and lost under this Presbyterian almost all that he had learned from his father; but recovered it again, as

From memoirs communicated to us—and General Dictionary.

we

we are informed, under one Mr. Thomas Lawfon, a Quaker, who, not like the rest of his sect, was a favourer of learning, an excellent school master, and who grounded Smith well in the learned languages. An early foundation in classical learning being thus laid, his father conceived thoughts of sending him to an university; but could not for some time determine to which. The nearness of the place, and the company of a young student who was going thither, recommended Glasgow in Scotland, and the day was fixed for the journey; but it proved so rainy and tempestuous a season, that his father would not venture him from home: and the family, it is said, always looked upon this as a providential escape from the Scottish religion, to which his intended companion was made a proselyte. The design of a Scotch education being laid aside, Oxford was now thought of, and many friends promoted his going to Queen's college in that university; but neither did this scheme take effect: for, a neighbour telling his father that he was sending two sons to St. John's college in Cambridge, he was at last prevailed on to yield to the great desire of his son to go with them. Accordingly, he was admitted of St. John's college in 1674; where he took the degrees in arts, and afterwards went into orders. In 1686, he went abroad as chaplain to lord Lansdown, when his lordship was made ambassador extraordinary to the court of Spain; and after his return home, which was soon after the Revolution, was made domestic chaplain to Crew, bishop of Durham, who had a particular value for him. In 1695, his lordship collated him to the rectory and hospital of Gateshead, and to a prebend in the church of Durham: upon which promotions he took a doctor of divinity's degree in 1696. He was afterwards presented by the bishop to the rectory of his own parish, Bishops-Wearmouth; where he not only repaired the church, but built a very good parsonage entirely at his own expence. He was a man of parts and learning, and was particularly versed in septentrional literature and in antiquities. He died in 1715, at Cambridge, where he had been for some time, in order to finish an edition of the historical works of venerable Bede; and was buried in St. John's college chapel, where a monument was erected for him, with a Latin inscription by his learned friend Mr. Thomas Baker, then fellow of that college. His edition of Bede was published in 1722, according to his own directions, by his son George Smith,

English
Historical
Library.

esq. sometime of the Inner-Temple; to whom he left a large fortune, which he had obtained by his wife. He had also made some progress in writing the antiquities of Durham; for which undertaking, Nicolson observes, he was the most proper person. He furnished Gibson with the additions to the bishopric of Durham, which are inserted in the 2d edition of Camden's "Britannia" by that prelate. Four sermons were published by him at different times.

Character
of Mr.
Smith by
Mr. Oldis-
worth, pre-
fixed to his
Works;
and enlarg-
ed by Dr.
Johnson.

SMITH (EDMUND), one of those lucky writers who have without much labour attained high reputation, and who are mentioned with reverence rather for the possession than the exertion of uncommon abilities, was the only son of an eminent merchant, one Mr. Neal, by a daughter of the famous baron Lechmere; and born in 1668. Some misfortunes of his father, which were soon after followed by his death, occasioned the son's being left very young in the hands of Mr. Smith, who had married his father's sister. This gentleman treated him with as much tenderness as if he had been his own child; and placed him at Westminster-school under the care of Dr. Busby. After the death of his generous guardian, young Neal in gratitude thought proper to assume the name of Smith [A]. He was removed to Christ-Church in Oxford; and was there by his aunt handsomely maintained till her death: after which, he continued a member of that society, till within five years of his own. Some time before his leaving Christ-Church, he was sent for by his mother to Worcester, and acknowledged by her as a legitimate son; which his friend Oldisworth mentions, he says, to wipe off the aspersions that some had ignorantly cast on his birth. He passed through the exercises of the college and university with unusual applause; and acquired a great

[A] It is known to have been the practice of Dr. Busby to detain those youths long at school, of whom he had formed the highest expectations. Smith took his degree of M. A. July 8, 1696: he therefore was probably admitted into the university in 1689, when we may suppose him twenty years old.

His reputation for literature in his college was such as has been told; but the indecency and licentiousness of his behaviour drew upon him, Dec. 24, 1694, while he was only Batchelor, a

public admonition, entered upon record, in order to his expulsion. Of this reproof the effect is not known. He was probably less notorious. At Oxford, as we all know, much will be forgiven to literary merit; and of that he had given sufficient evidence by his excellent ode on the death of the great Orientalist, Dr. Pocock, who died in 1691, and whose praise must have been written by Smith when he had been yet but two years in the university.

Dr. JOHNSON.

reputation

reputation in the schools both for his knowledge and skill in disputation. He had a long and perfect intimacy with all the Greek and Latin classics; with whom he had carefully compared whatever was worth perusing in the French, Spanish, and Italian, to which languages he was no stranger, and in all the celebrated writers of his own country. He considered the ancients and moderns, not as parties or rivals for fame, but as architects upon one and the same plan, the art of poetry.

His works are not many, and those scattered up and down in miscellaneous collections. His celebrated tragedy, called "Phædra and Hippolitus," was acted at the theatre-royal in 1707. This play was introduced upon the stage at a time when the Italian opera so much engrossed the polite world, that sense was altogether sacrificed to sound: and this occasioned Addison, who did our poet the honour to write the prologue, to rally therein the vitiated taste of the public, in preferring the unideal entertainment of an opera to the genuine sense of a British poet. The chief excellence of this play consists in the beauty and harmony of the versification. It is not destitute of the pathetic; though much more regard is paid to the purity and elegance of the language, than a poet more acquainted with the workings of the heart would have done. Upon the whole, notwithstanding the high esteem it has always been held in, it may perhaps better be considered as a fine poem, than as a fine play. This tragedy, with "A Poem to the memory of Mr. John Phillips," his most intimate friend, three or four odes, and a Latin oration spoken publicly at Oxford "in laudem Thomæ Bodleii," were published in 1719, under the name of his "Works," by his friend Oldisworth; who prefixed a character of Smith, whence this account is chiefly taken.

He died in 1710, in his 42d year, at the seat of George Duckett, esq. called Gartham, in Wiltshire; and was buried in the parish church there. Some time before his death, he engaged in considerable undertakings; in which he raised expectations in the world, which he did not live to gratify. Oldisworth observes, that he had seen of his about ten sheets of Pindar translated into English; which, he says, exceeded any thing in that kind he could ever hope for in our language. He had drawn out a plan for a tragedy of lady Jane Grey, and had written several scenes of it; a subject afterwards nobly executed by Mr. Rowe. But his greatest undertaking was a translation of

Longinus, which he had finished in a very masterly manner. He proposed a large addition to this work of notes and observations of his own, with an entire system of the art of poetry in three books, under the titles of “ thoughts, “ diction, and figure.” He intended to make remarks upon all the ancients and moderns, the Greek, Latin, French, Spanish, Italian, and English poets; and to animadvert upon their several beauties and defects.

Oldisworth has represented him as a man abounding with qualities as good as great; and we have no reason to impute this panegyric to the partiality of friendship. He had, nevertheless, some defects in his conduct: one was an extreme carelessness in the particular of dress; which singularity procured him the name of “ Captain Rag.” His person was yet so well formed, that no neglect of this kind could render it disagreeable; insomuch that the fair-sex, who observed and admired him, used at once to commend and reprove him by the name of “ the handsome sloven.” It is acknowledged also, that he was much inclined to intemperance; which perhaps may be in some measure accounted for in a man under poverty, calamities, and disappointments, as Oldisworth represents him to have been. It sunk him, however, into that sloth and indolence, which has been the bane of many a bright genius. Upon the whole, he was a good-natured man, a finished scholar, a great poet, and a discerning critic; for, according to an observation of lord Shaftesbury, “ he kept the poet in awe “ by regular criticism, and as it were married the two arts “ for their mutual support and improvement.”

Life of
Smith.

Thus far our character of Smith has been principally taken from Oldisworth. Dr. Johnson shall now be heard; who, speaking of Smith whilst at the university, says, “ As his years advanced, he advanced in reputation; for “ he continued to cultivate his mind; but he did not “ amend his irregularities, by which he gave so much “ offence, that, April 24, 1700, the Dean and Chapter “ declared ‘ the place of Mr. Smith void, he having been “ convicted of riotous misbehaviour in the house of Mr. “ Cole an apothecary; but it was referred to the Dean “ when and upon what occasion the sentence should be “ put in execution.’ Thus tenderly was he treated: the “ governors of his college could hardly keep him, and “ yet wished that he would not force them to drive him “ away. Some time afterwards he assumed an appearance “ of decency; in his own phrase, he *whitened* himself, hav-
“ ing

“ ing a desire to obtain the censorship, an office of honour
 “ and some profit in the college ; but when the election
 “ came, the preference was given to Mr. Foulkes, his
 “ junior ; the same, I suppose, that joined with Freind
 “ in an edition of part of ‘ Demosthenes ;’ it not being
 “ thought proper to trust the superintendence of others
 “ to a man who took so little care of himself. From this
 “ time Smith employed his malice and his wit against the
 “ Dean, Dr. Aldrich, whom he considered as the op-
 “ ponent of his claim. Of his lampoon upon him, I
 “ once heard a single line too gross to be repeated. But
 “ he was still a genius and a scholar, and Oxford was un-
 “ willing to lose him : he was endured, with all his
 “ pranks and his vices, two years longer ; but on Dec.
 “ 20, 1705, at the instance of all the canons, the sentence
 “ declared five years before was put in execution. The
 “ execution was, I believe, silent and tender ; for one of
 “ his friends, from whom I learned much of his life, ap-
 “ peared not to know it. He was now driven to Lon-
 “ don, where he associated himself with the Whigs, whe-
 “ ther because they were in power, or because the Tories
 “ had expelled him, or because he was a Whig by princi-
 “ ple, may perhaps be doubted. He was, however, ca-
 “ ressed by men of great abilities, whatever were their
 “ party, and was supported by the liberality of those who
 “ delighted in his conversation. There was once a de-
 “ sign hinted at by Oldisworth to have made him useful.
 “ One evening, as he was sitting with a friend at a tavern,
 “ he was called down by the waiter ; and, having stayed
 “ some time below, came up thoughtful. After a pause,
 “ said he to his friend, ‘ He that wanted me below was
 “ Addison, whose business was to tell me that a History
 “ of the Revolution was intended, and to propose that I
 “ should undertake it. I said, ‘ What shall I do with the
 “ character of lord Sunderland ?’ And Addison immedi-
 “ ately returned, ‘ When, Rag, were you drunk last ?’ and
 “ went away. Captain Rag was a name which he got at
 “ Oxford by his negligence of dress. This story I heard
 “ from the late Mr. Clark of Lincoln’s Inn, to whom it
 “ was told by the friend of Smith. Such scruples might
 “ debar him from some profitable employments ; but as
 “ they could not deprive him of any real esteem, they
 “ left him many friends ; and no man was ever better in-
 “ troduced to the theatre than he, who, in that violent
 “ conflict of parties, had a prologue and epilogue from

“ the first wits on either side. But learning and nature
 “ will now and then take different courses. His play
 “ pleased the critics, and the critics only. It was, as Ad-
 “ dison has recorded, hardly heard the third night. Smith
 “ had indeed trusted entirely to his merit; had ensured
 “ no band of applauders, nor used any artifice to force
 “ success, and found that naked excellence was not suf-
 “ ficient for its own support. The play, however, was
 “ bought by Lintot, who advanced the price from fifty
 “ guineas, the current rate, to sixty; and Halifax, the ge-
 “ neral patron, accepted the dedication. Smith’s indo-
 “ lence kept him from writing the dedication, till Lintot,
 “ after fruitless importunity, gave notice that he would
 “ publish the play without it. Now, therefore, it was
 “ written; and Halifax expected the author with his
 “ book, and had prepared to reward him with a place of
 “ three hundred pounds a year. Smith, by pride, or
 “ caprice, or indolence, or bashfulness, neglected to at-
 “ tend him, though doubtless warned and pressed by his
 “ friends, and at last missed his reward by not going to
 “ solicit it. In 1709, a year after the exhibition of ‘Phæ-
 “ dra,’ died John Philips, the friend and fellow-collegian
 “ of Smith, who, on that occasion, wrote a poem, which
 “ justice must place among the best elegies which our
 “ language can shew, an elegant mixture of fondness and
 “ admiration, of dignity and softness. There are some
 “ passages too ludicrous; but every human performance
 “ has its faults. This elegy it was the mode among his
 “ friends to purchase for a guinea; and, as his acquaint-
 “ ance was numerous, it was a very profitable poem. Of
 “ his ‘Pindar,’ mentioned by Oldsworth, I have never
 “ otherwise heard. His ‘Longinus’ he intended to ac-
 “ company with some illustrations, and had selected his
 “ instances of ‘the false Sublime’ from the works of
 “ Blackmore. He resolved to try again the fortune of
 “ the stage, with the story of ‘Lady Jane Grey.’ It is
 “ not unlikely that his experience of the inefficacy and in-
 “ credibility of a mythological tale might determine him
 “ to choose an action from English History, at no great
 “ distance from our own times, which was to end in a
 “ real event, produced by the operation of known cha-
 “ racters. Having formed his plan, and collected ma-
 “ terials, he declared that a few months would complete
 “ his design; and, that he might pursue his work with
 “ fewer avocations, he was, in June 1710, invited by
 “ Mr.

“ Mr. George Duckett to his house at Gartham in Wilt-
 “ shire. Here he found such opportunities of indul-
 “ gence as did not much forward his studies, and parti-
 “ cularly some strong ale, too delicious to be resisted. He
 “ eat and drank till he found himself plethoric: and
 “ then, resolving to ease himself by evacuation, he wrote
 “ to an apothecary in the neighbourhood a prescription
 “ of a purge so forcible, that the apothecary thought it
 “ his duty to delay it till he had given notice of its danger.
 “ Smith, not pleased with the contradiction of a shopman,
 “ and boastful of his own knowledge, treated the notice
 “ with rude contempt, and swallowed his own medicine,
 “ which, in July 1710, brought him to the grave. He
 “ was buried at Gartham. Many years afterwards,
 “ Duckett communicated to Oldmixon the historian an
 “ account, pretended to have been received from Smith,
 “ that Clarendon’s History was, in its publication, cor-
 “ rupted by Aldrich, Smalridge, and Atterbury; and
 “ that Smith was employed to forge and insert the altera-
 “ tions. This story was published triumphantly by Old-
 “ mixon, and may be supposed to have been eagerly re-
 “ ceived: but its progress was soon checked; for finding
 “ its way into the Journal of Trevoux, it fell under the
 “ eye of Atterbury, then an exile in France, who imme-
 “ diately denied the charge, with this remarkable parti-
 “ cular, that he never in his whole life had once spoken
 “ to Smith; his company being, as must be inferred, not
 “ accepted by those who attended to their characters.
 “ The charge was afterwards very diligently refuted by
 “ Dr. Burton of Eaton; a man eminent for literature,
 “ and, though not of the same party with Aldrich and
 “ Atterbury, too studious of truth to leave them burthened
 “ with a false charge. The testimonies which he has
 “ collected have convinced mankind that either Smith or
 “ Duckett were guilty of wilful and malicious falsehood.
 “ This controversy brought into view those parts of
 “ Smith’s life which with more honour to his name
 “ might have been concealed.—Of Smith I can yet say a
 “ little more. He was a man of such estimation among
 “ his companions, that the casual censures or praises which
 “ he dropped in conversation were considered, like those
 “ of Scaliger, as worthy of preservation. He had great
 “ readiness and exactness of criticism, and by a cursory
 “ glance over a new composition would exactly tell all its
 “ faults and beauties. He was remarkable for the power

“ of

“ of reading with great rapidity, and of retaining with great
 “ fidelity what he so easily collected. He therefore always
 “ knew what the present question required ; and, when his
 “ friends expressed their wonder at his acquisitions, made
 “ in a state of apparent negligence and drunkenness, he
 “ never discovered his hours of reading or method of
 “ study, but involved himself in affected silence, and fed
 “ his own vanity with their admiration and conjectures.
 “ One practice he had, which was easily observed : if any
 “ thought or image was presented to his mind, that he
 “ could use or improve, he did not suffer it to be lost ;
 “ but, amidst the jollity of a tavern, or in the warmth of
 “ conversation, very diligently committed it to paper.
 “ Thus it was that he had gathered two quires of hints
 “ for his new tragedy ; of which Rowe, when they were
 “ put into his hands, could make, as he says, very little
 “ use, but which the collector considered as a valuable
 “ stock of materials. When he came to London, his
 “ way of life connected him with the licentious and dis-
 “ solute ; and he affected the airs and gaiety of a man of
 “ pleasure ; but his dress was always deficient : scholastic
 “ cloudiness still hung about him, and his merriment was
 “ sure to produce the scorn of his companions. With
 “ all his carelessness, and all his vices, he was one of the
 “ murmurers at Fortune ; and wondered why he was
 “ suffered to be poor, when Addison was caressed and
 “ preferred : nor would a very little have contented him ;
 “ for he estimated his wants at six hundred pounds a year.
 “ In his course of reading it was particular, that he had
 “ diligently perused, and accurately remembered, the old
 “ romances of knight errantry. He had a high opinion
 “ of his own merit, and something contemptuous in his
 “ treatment of those whom he considered as not qualified
 “ to oppose or contradict him. He had many frailties ;
 “ yet it cannot but be supposed that he had great merit,
 “ who could obtain to the same play a prologue from
 “ Addison, and an epilogue from Prior ; and who could
 “ have at once the patronage of Halifax, and the praise
 “ of Oldisworth.”

Plays and
 Poems, by
 Smollett,
 with Me-
 moirs of the
 author,
 1777, 12mo.

SMOLLETT (Dr. TOBIAS), a physician, but me-
 morable only as an author, was born near Cameron, on
 the banks of the river Leven, in Scotland, 1720. He ap-
 pears to have received a classical education, and was bred
 to physic and surgery. He was at the siege of Carthage^{na}

as surgeon, or surgeon's mate; and, in his novel of "Roderick Random," has given an account of this expedition. In 1756, he is supposed to have been the editor of "A Compendium of Authentic Voyages, digested in a Chronological Series," 7 vols. 12mo; among which is inserted a short narrative of the expedition to Carthage, in 1741: which, however, like most of his productions, is written with too much acrimony.

His connection with the sea seems not to have lasted long, and he probably wrote several things before he became known by his capital productions. In 1746 and 1747, he published "a Satire in two parts," which is reprinted among his "Plays and Poems." At eighteen, he had written a tragedy, called "The Regicide," founded on the story of the assassination of James I. of Scotland: this he published by subscription in 1749, with a preface; in which he bitterly inveighs against false patrons, and the duplicity of theatrical managers. In 1757, his comedy of "The Reprisals," an after-piece of two acts, was performed at Drury-lane theatre; which, with his tragedy, is printed in the above collection. He had before prepared for Mr. Rich an opera, intitled, "Alceste," which has never been performed or printed: the music to it was composed by Mr. Handel, who, finding that no use was to be made of it, afterwards adapted it to Dryden's lesser Ode for St. Cecilia's day. So much for his dramatic works: we now return, and proceed to what intitles him chiefly to notice.

In 1748, he published in two vols. 12mo, his novel of "Roderick Random," by which he acquired so much reputation, as almost to insure success to every future production. In 1751, "Peregrine Pickle" appeared in 4 vols. 12mo; a work of much ingenuity and contrivance. This novel, besides its general merit, is distinguished by two striking episodes: one, relating the adventures of a Lady of Quality, whose name is well known; the other, describing the entertainment given a Republican Doctor, after the manner of the ancients. Under this personage the late Dr. Akenfield is supposed to be typified; and it would be difficult to determine, says his biographer, whether profound learning or genuine humour predominate most in this episode. Let us observe, *en passant*, that Smollett has mixed an uncommon portion of erudition in several of his works. In 1754, were published "Ferdinand Count Fathom;" in 1762, "Sir Launcelot Greaves," in 2 vols. 12mo; and in 1771, "Humphry Clinker,"

Memoirs,
p. 111.—
Hawkins's
Hist. of
Music, I.
28. V. 324

P. ix.

“Clinker,” in 3 vols. 12mo; all of them works of great merit, but inferior to the former. In the two first of these productions, the characters are thought to be somewhat extravagant, and the situations often unnatural: but in the last, which consists of a series of letters, an admirable knowledge of life and manners is displayed, and useful lessons every where intermixed.

Before he took a house at Chelsea, he attempted to settle as practitioner of physic at Bath, and with that view published, in 1752, a treatise upon the waters there; but, not succeeding, he abandoned physic altogether as a profession, and turned his thoughts to writing, as to what he must depend on for support. He translated “Gil Blas” and “Don Quixote;” the latter was published, 1755, in 2 vols. 4to: and, since his death, a translation of “Tele-machus” has also appeared. His name likewise appears to a translation of Voltaire’s Prose works, in which, however, he is supposed to have had little concern. In 1757, he published an “History of England,” in 4 vols. 4to; and was employed, during the last years of his life, in preparing a new edition of “The Ancient and Modern Universal History.” He had originally written some part of this himself, particularly the histories of France, Italy, and Germany.

In 1755, he had set on foot the “Critical Review,” and continued the principal manager of it till he went abroad for the first time in 1763. This publication involved him in some controversies, of which the most material to him was that, occasioned by his remarks on a pamphlet of Admiral Knowles, in defence of his conduct on the expedition to Rochfort. The Admiral commenced a prosecution; which ended in Smollett’s being fined 100l. and condemned to three months imprisonment in the King’s-Bench. From the commencement of the “Review,” he was always considered as the author of it; and thus became frequently censured on account of articles in which he had no concern. The truth is, these sort of works, and this above all the rest, have lain almost open to any one, who, from motives of either love or hatred, have had a mind to engage in them; whence, by proper application to the managers, authors may have puffed themselves, and abused their adversaries, while affecting the candid office of impartial Reviewers. This has often been practised; and it would be no difficult matter to point out instances of it.

In 1762, when lord Bute was supposed to have the reins of governments in his hands, writers were sought to be aiding and assisting to him; and among others Dr. Smollett was pitched upon, who, on the 29th of May in that year, published the first number of "The Briton." This was immediately followed by the publication of "The North Briton," which at length dissolved a friendship, that had long subsisted between the authors of these performances. "The Briton" continued to be published until Feb. 12, 1763, when it was laid down: yet Dr. Smollett is supposed to have written other pieces, in support of the same cause; and the "Adventures of an Atom," in two small volumes, are known to be his productions.

We have already observed, that he went abroad in 1763: his health required this, and he continued two years in France and Italy. He published an account of these travels, 1766, in 2 vols. 8vo: he was in his nature somewhat impatient, acrimonious; but, during his travels, he appears to have laboured under a constant fit of chagrin. His relation of them is actually cynical; and Sterne, in his "Sentimental Journey," has animadverted upon him Vol. I. p. 86. for this under the character of Smelfungus: nay, he even uses his own words, to illustrate his splenetic humour, "it is nothing but a huge cockpit," speaking of the Pantheon at Rome. But his health continued to decline, Travels, Let. 31. after his return to England; and this, with other disagreeable things, sent him back to Italy, where he died Oct. 21, 1771. A monument hath been erected to his memory near Leghorn, with an epitaph written by his friend Dr. Armstrong, author of "The Art of Preserving Health, &c;" as also a pillar, with an inscription, on the banks of the Leven, by James Smollet of Bonhill, his cousin.

Smollett was one of those ingenious and learned persons, whom Pierius Valerianus would have inserted in his book "De infelicitate literatorum." He had certainly very uncommon powers and attainments, yet never had higher patrons than booksellers. His biographer attributes this to a certain "loftiness and elevation of sentiment and character which he possessed;" which, as he rightly adds, are but poor qualifications for "currying favour with those who are able to confer favours." P. xii. He met too with many mortifications and disappointments: "I am old enough," says he, in a letter to his friend Garrick, "to have seen and observed, that we are
" all

P. xviii.

“ all play-things of fortune ; and that it depends upon
 “ something as insignificant and precarious as the tossing
 “ up of an halfpenny, whether a man rises to affluence
 “ and honours, or continues to his dying day struggling
 “ with the difficulties and disgraces of life.”

These difficulties and disgraces he had to struggle with, and he had not the happiest temperament for such sort of conflicts : he was too *sensible*, as the French express it. See, how he writes to his friend, in the first letter of his “ Travels :” “ In gratifying your curiosity, I shall find
 “ some amusement to beguile the tedious hours ; which,
 “ without some such employment, would be rendered insupportable by distemper and disquiet. You knew and
 “ pitied my situation ; traduced by malice, persecuted by
 “ faction, abandoned by false patrons, and overwhelmed
 “ by the sense of a domestic calamity, which it was not
 “ in the power of fortune to repair.” This domestic calamity was the death of a daughter, an only child ; and those false patrons lord Bute and Co., who is said, upon his abdication, “ to have entirely neglected all the persons whom he had employed to write for him.”

P. xx.

Upon the whole, this unfortunate man, for such he was certainly, was yet a man of virtue as well as abilities ; possessed of good as well as great qualities ; under many lights amiable, as well as respectable ; and who should seem to have deserved a better lot than he met with.

SMYTH (JAMES). See MOORE.

History of
 the Gentle-
 men's So-
 ciety at
 Spalding,

SMYTH (ROBERT), educated at St. John's-college, Cambridge, under the tuition of the late Dr. Newcome, master of that college, and dean of Rochester, was an indefatigable antiquary, and had made large collections for a History of the Sheriffs throughout England, to which Mr. Johnson prefixed an introduction on the dignity, use, and authority of these great civil officers from Henry II. where the list commenced, to Alfred, and supplied it to Egga earl of Lincoln, A. D. 716. Mr. Smith had collected Sheriffs, Abbots, Priors, and Heads of religious houses, from Sir John Cotton's 38 MS. rolls, copied from those at Westminster, t. E. I. He greatly assisted Mr. Carter, a schoolmaster at Cambridge, in his “ History of that Town and University,” and whatever is valuable in those works must be attributed to him. He wrote a most singular hand, and crowded his lines so close together,

ther, that they entangled in one another so that it was difficult to read his letters. Mr. Cole held a correspondence with him for some time. He died 1761, and was buried at Woodson, where he has the following epitaph ;

In memory of the Rev. Robert Smyth,
thirty-three years rector of this parish,
a sincere honest man and a good Christian.

His utmost endeavours were
to benefit mankind, and relieve the poor :
He was a laborious and correct Antiquarian.

Died the 15th of September, 1761, aged 62 years.

After the strictest enquiry for his " History of Sheriffs," we had the mortification to learn that it is supposed to have been destroyed, with the rest of his papers, by an illiterate brother.

SNYDERS (FRANCIS), a Flemish painter, was born at Antwerp in 1587, and bred up under his countryman Henry Van Balen. His genius first displayed itself only in painting fruit. He afterwards attempted animals, huntings, fish, &c. in which kind of study he succeeded so well, as to surpass all that went before him. Snyder's inclination led him to visit Italy, where he stayed some time, and improved himself considerably. Upon his return to Flanders, he fixed his ordinary abode at Brussels : he was made painter to Ferdinand and Isabella, arch-duke and duchess, and became attached to the house of the cardinal Infant of Spain. The grand compositions of battles and huntings, which he executed for the king of Spain, and the arch-duke Leopold William, deserve the highest commendation : and besides hunting-pieces, he painted kitchens, &c. and gave dignity to subjects that seemed incapable of it. He died in 1657, aged 70. Rubens used to co-operate with this painter, and took a pleasure in assisting him, when his pictures required large figures. Snyders has engraved a book of animals of sixteen leaves, great and small.

SOCINUS (MARIANUS), an eminent civilian, was sprung from an ancient and honourable family, which had for some generations distinguished itself in the profession of the civil law. He was born at Siene in Tuscany in 1482, and took his degree of doctor of the civil law at twenty-one. He taught that science at Siena for several years. Afterwards he went to Padua, to be the professor there ;

there; and then to Bologna, to fill the chair that was vacant by the return of Alciatus to Pavia in 1543. The pensions and privileges conferred upon him at Bologna would never suffer him to leave this place, though he had pressing invitations from other universities. He died in 1556 of a distemper which he had contracted from an irregular commerce with the female sex: for it seems, in the last years of his life, after he had buried his wife, with whom he had lived forty-six years, he gave himself up entirely to incontinence.

SOCINUS (LÆLIUS), a man of great learning and abilities, was the third son of Marianus Socinus, and, properly speaking, the founder of the Socinian sect. For, though the zeal of the times in which he lived, and the danger of a persecution to which he stood exposed, restrained him from declaring himself openly; yet he was in reality the author of all those principles and opinions, which Faustus Socinus afterwards enlarged upon and propagated. He was born at Siena in 1525, and designed by his father for the study of the civil law. Hence he began early to apply himself to the reading of the scriptures; for he imagined, that the foundations of the civil law must necessarily be laid in the word of God, and therefore would be deduced in the best manner from it: and to qualify himself the better for this enquiry, he studied the Greek, Hebrew, and Arabic tongues. In the mean time he soon discovered, that the church of Rome taught many things plainly contrary to scripture: upon which account, whether through fear of any inconveniencies which the freedom of his enquiries might bring upon him at home, or for the sake of communicating his opinions with more ease and safety abroad, he quickly left Italy, and went into a Protestant country.

He began to travel in 1547, and spent four years in going through France, England, the Netherlands, Germany, and Poland; and then he settled at Zurich. He contracted a familiarity, and even an intimacy, with all the learned wherever he came; and Calvin, Melancthon, Bullinger, Beza, and others of the same class, were amongst the number of his friends. But Socinus soon discovered, by the doubts he proposed to them, that he was not quite orthodox upon the article of the Trinity; and, as no bonds of friendship are strong enough to hold men together, who differ in their opinions upon so important a point,

point, so many of them began to be a little disgusted at him. Calvin especially, as we learn from an extract of a letter of his to Socinus, seems not only to have been disgusted, but upon the very point of breaking with him. "Don't expect," says he, "that I should answer all your monstrous questions. If you chuse to soar amidst such lofty speculations, suffer me, an humble disciple of Jesus Christ, to meditate upon such things as conduce to my edification; as indeed I shall endeavour by my silence to prevent your being troublesome to me hereafter. In the mean time, I cannot but lament, that you should continue to employ those fine parts with which God has blessed you, not only to no purpose, but to a very bad one. Let me beg of you seriously, as I have often done, to correct in yourself this itch of enquiry, for fear it should bring you into very grievous troubles."

There was good reason for Socinus to follow this advice of Calvin, considering that it was not above a year and an half from that time when Servetus was burnt at Geneva by Calvin's own direction: and Socinus did follow it so well, that he lived among the inveterate enemies of his opinions, without being in the least hurt or injured by them. He found means, however, to communicate his opinions to such as were able to receive them. He read lectures to Italians, who wandered up and down in Germany and Poland. He sent writings to his relations, who lived at Siena. He took a journey into Poland about 1558; and obtained from the king some letters of recommendation to the doge of Venice and the duke of Florence, that he might be safe at Venice, while his affairs required him to stay there. He returned to Switzerland, and died at Zurich in 1562, in his 37th year. He must have been a man of prodigious abilities, to travel over so many countries, to converse and to correspond with so many learned men; yet in the mean time to attain a mastery over many languages, and a deep knowledge in the most mysterious sciences, within the period of so short a life.

SOCINUS (FAUSTUS), nephew of Lælius Socinus, and head of the sect which goes by his name, was born at Siena in 1539. He is supposed to have studied but little in his youth, and to have acquired a tincture only of classical learning and the civil law. He was a little more than twenty, when his uncle died at Zurich: and the

news of his death no sooner reached Lyons, where Faustus then was, than he immediately set out to take possession of all his papers : for Lælius had conceived vast hopes of his nephew, whom he had taken care to infect very strongly with his opinions ; and used to say to his friends, that what he had inculcated but faintly and obscurely, as it were, would be set off to the world in a more strong and perspicuous manner by Faustus. Faustus, however, did not begin to propagate his uncle's principles immediately upon his return to Italy from Zurich ; but suffered himself to be seduced, by large promises of favour and honourable employments already bestowed upon him, to the court of Francis de Medicis, great duke of Tuscany. Here he spent the twelve next years of his life, and had almost forgot the great and important charge, which was deposited in his hands. This gave his enemies afterwards a handle to insult him, which they did by saying, that “ he was indeed a very fine person to erect
 “ himself into a reformer, and to set up for the author of
 “ new opinions ; he ! who by his own confession had
 “ scarcely attained a smattering of philosophy and logic in
 “ his youth, and knew nothing at all of scholastic theo-
 “ logy, and who had spent the best and most vigorous
 “ part of his manhood amidst the luxury and dissipations
 “ of a court.” His friends and followers, however, drew different consequences from all these circumstances, and endeavoured to turn them to the advantage of Socinus : alledging, that “ upon all these accounts he was the better
 “ qualified for the task he had undertaken ; that, by be-
 “ ing ignorant of scholastic theology, his mind was not
 “ biassed by prejudices and prepossessions ; that, by living
 “ so many years upon the public stage of life, his judge-
 “ ment of things was formed upon the certainty of ex-
 “ perience ; and that therefore being, upon the whole,
 “ uninfected with the false and airy doctrines of the
 “ schools, which generally mislead in some measure the
 “ greatest geniuses, he came a more impartial examiner
 “ into the true meaning of the scriptures, and on that
 “ account succeeded so well in attaining it.” There is certainly great plausibility and some truth in this ; we do not think, however, that any thing can be drawn from hence in favour of Socinus.

In 1574, he left the court of Florence, and went into Germany ; whence he could never be prevailed with to return, though frequently importuned by letters and mes-
 sengers

sengers from the great duke himself. He studied divinity at Basil for three years; and began now to propagate his uncle's principles, with great improvements and enlargements of his own. About that time there happened great disturbances in the churches of Transylvania, which were occasioned by the doctrine of Francis David, about the honours and the power of the son of God. Blandrata, a man of great authority in those churches and at court, sent for Socinus from Basil, as taking him to be a man very well qualified to pacify those troubles. He was lodged in the same house with Francis David, that he might have better opportunities of drawing him from his errors. Francis David would not be convinced; but remained obstinate and determined to propagate his errors; upon which he was cast into prison by order of the prince, where he died soon after. This left an imputation upon Socinus, as if he had been the contriver of his imprisonment, and the occasion of his death; which, says Le Clerc, if it be true (though it has constantly been denied), should moderate the indignation of his followers against Calvin for causing Servetus to be burnt, when nothing can be said against that reformer, which will not bear as hard upon their own patriarch.

Bibl. Univ.
t. XXIV. p.
22.

In 1579, Socinus retired into Poland, and desired to be admitted into the communion of the Unitarians; but was refused, on account of some differences between him and them. Afterwards, he wrote a book against James Palæologus; from which his enemies took a pretence of accusing him to Stephen, then king of Poland. They said, that it was unworthy of his majesty, to suffer the impudence of a little itinerant Italian, who had endeavoured to stir up sedition amongst his subjects, to go unpunished. Yet there was nothing seditious in this book, unless it be seditious to condemn those subjects who take up arms against their prince; for this the Socinians have always held to be unlawful; and the reason Bayle gives for it is, that they have never had occasion to justify their sect upon that head. "It has still," says he, "its virginity in that respect; and is not like many others, which might say as the curtezan in Petronius, '*nunquam memini me virginem fuisse*,' &c." Mean while, Socinus thought it prudent to leave cracow, after he had been there four years; and to take sanctuary in the house of a Polish lord, with whom he lived some years, and married his daughter by his own consent. In this retreat he wrote

many books, which raised innumerable enemies against him. He lost his wife in 1587, at which he was inconsolable for many months; and, to compleat his miseries, he was about that time deprived, by the death of the duke of Tuscany, of a noble pension, which had been settled on him by the generosity of that prince. In 1598, he received great insults and persecutions, on account of his doctrines. The scholars of Cracow, to which he was again returned, having stirred up the dregs of the people, they entered Socinus's house; dragged him half naked out of his chamber, though he was sick; carried him along the streets; cried out, that he should be hanged; beat him; and it was with extreme difficulty, that a professor got him out of the hands of this rabble. His house was plundered; he lost his goods; but he particularly lamented the loss of some manuscripts, which he would have redeemed at the price of his blood. To avoid these dangers for the future, he retired to the house of a Polish gentleman, at a village about nine miles distant from Cracow; where he spent the remainder of his life, and died in 1604, aged 65.

His sect, however, was so far from dying with him, that it very much increased; and would in all probability have increased more, if it had not in every country been restrained by the authority of the magistrate. In the present day, however, it seems again to thrive. The professed tenets of this sect are, “ that Jesus Christ was no-
 “ thing but a mere man, who had no existence before
 “ the Virgin Mary; that the Holy Spirit was no distinct
 “ person; but that the Father alone was truly and pro-
 “ perly God. They own, that the name of God is given
 “ in Holy Scripture to Jesus Christ; but contend, that
 “ it is only a deputed title, which invests him, however,
 “ with an absolute sovereignty over all created beings,
 “ and renders him an object of worship to men and an-
 “ gels. They destroy the satisfaction of Jesus Christ, by
 “ explaining away the doctrine of the redemption; and,
 “ by resolving it into nothing more than this, that he
 “ preached the truth to mankind, set before them in him-
 “ self an example of heroic virtue, and sealed his doc-
 “ trines by his blood. Original sin, grace, absolute pre-
 “ destination, pass with them for scholastic chimeras's;
 “ and the sacraments for nothing more than simple cere-
 “ monies, unaccompanied with any inward operations.
 “ They maintain likewise the sleep of the soul; that the

“ soul dies with the body, and is raised again with the
 “ body ; but with this difference between good and bad
 “ men, viz. that the former are established in the posses-
 “ sion of eternal felicity ; while the latter are consigned
 “ to a fire, which will not torment them eternally, but
 “ consume both their souls and bodies, after a certain du-
 “ ration proportioned to their demerits.”

SOCRATES, the greatest of the ancient philoso-
 phers, “ the very founder of philosophy itself,” as the
 earl of Shaftesbury calls him, was born at Alopece, a small
 village of Attica, in the 4th year of the 77th Olympiad, or
 about 467 years before Christ. His parents were very
 mean ; Sophroniscus his father being a statuary or carver
 of images in stone, and Phœnareta his mother a midwife ;
 who yet is so represented by Plato, as shews that she was
 a woman of a bold, generous, and quick spirit. However,
 he is observed to have been so far from being ashamed of
 these parents, that he often took occasion to mention
 them. Plutarch says, that, as soon as he was born, So-
 phroniscus his father, consulting the oracle, was advised
 to suffer his son to do what he pleased, never compelling
 him to what he disliked, or diverting him from what he
 was inclined to ; in short, to be no way solicitous about
 him, since he had one guide of his life within him, mean-
 ing his genius, who was better than five hundred mas-
 ters. But Sophroniscus, regardless of the oracle, put him
 to his own trade of carving statues ; which, though con-
 trary to the inclination of Socrates, yet afterwards stood
 him in good stead : for his father dying, and his money
 and effects lost by being placed in bad hands, he was upon
 that necessitated to continue his trade for ordinary sub-
 sistence. But, being naturally averse to this profession,
 he only followed it, while necessity compelled him ; and,
 upon getting a little before-hand, would for a while lay it
 entirely aside. These intermissions of his trade were be-
 stowed upon philosophy, to which he was naturally ad-
 dicted ; and this being observed by Crito, a rich philoso-
 pher of Athens, Socrates was at length taken from his
 shop, and put into a condition of philosophizing at his
 leisure.

Character-
 istics, vol.
 III. p. 244.
 —Stanley's
 Lives of the
 Philoso-
 phers.

In Theæti-
 co.

De Genio
 Socratis.

His first master was Anaxagoras, and then Archelaus :
 by which last he was much beloved, and travelled with him
 to Samos, to Pytho, and to the Isthmus. He was scholar
 likewise of Damon, whom Plato calls a most pleasing tea-

cher of music, and of all other things that he himself would teach to young men. He heard also Prodicus the sophist; to which must be added Diotyma and Aspasia, women excellently learned. Diotyma was supposed to have been inspired with a spirit of prophecy; and by her he affirmed, that he was instructed in the mystery of love, and how from corporeal beauty to find out that of the soul, of the angelical mind, of God: and Aspasia taught him rhetoric. Of Euenus he learned poetry, of Icho-machus husbandry, of Theodorus geometry. Aristagoras, a Melian, is named likewise as his master. Last in the catalogue is Connus, "nobilissimus fidicen," as Cicero terms him; which art Socrates learned in his old age, and occasioned the boys to laugh at Connus, calling him the old man's master.

Plato's Phæ-
drus & Sym-
posium.

That Socrates had himself a proper school, which some have denied, may be proved from Aristophanes; who derides some particulars in it, and calls it his "phrontisterium." Plato mentions the academy Lycæum, and a pleasant meadow without the city on the side of the river Ilissus, as places frequented by him and his auditors. Xenophon affirms, that he was continually abroad; that in the morning he visited the places of public walking and exercise; when it was full, the Forum; and that the rest of the day he sought out the most populous meetings, where he disputed openly for every one to hear that would: and Plutarch relates, that he did not only teach, when the benches were prepared, and himself in the chair, or in set hours of reading and discourse, or at appointments in walking with his friends; but even when he played, or eat, or drank, or was in the camp or market, or finally when he was in prison: thus making every place a school of virtue. His manner of teaching was agreeable to the opinion he held of the soul's existence, previous to her conjunction with the body. He supposed the soul, in her first separate condition, to be endued with perfect knowledge; but by immersion into matter that she became stupified and in a manner lost, until awakened by discourse from sensible objects, by which she gradually recovers this innate knowledge. His method of rousing the soul, and enabling her to recollect her own original ideas, was two-fold; by *Irony* and *Induction*. He is said to have exceeded all men living in *Irony*. His way was, to lessen and detract from himself in disputation, and to attribute somewhat more to those he meant to confute;

Aristoph. in
Nub.

In Memora-
bil.

In his piece,
An seni ge-
renda sit
Respublica.

fute;

fute; so that he always dissembled with much gravity his
 own opinions, till he had led others, by a series of ques-
 tions, called *Induction*, to the point he aimed at: and,
 from his talent in this pleasant way of instructing others,
 he obtained universally the name of *Εἰρων*, or the Attic
 Droll. Not that he would ever own himself to know, Quintil. In-
 much less pretend to teach any thing to others: no; he stitut. Orat.
 used to say that his skill resembled that of his mother, Lib. IX.
 "he being nothing more than a kind of midwife, who
 "assisted others in bringing forth what they had within
 "themselves." c. 2.

However, as ignorant as he affected to represent him-
 self, he was, as Xenophon represents him, excellent in all
 kinds of learning. Xenophon instances only in arith-
 metic, geometry, and astrology; Plato mentions natural
 philosophy; Idomeneus, rhetoric; Laertius, medicine.
 Cicero affirms, that by the testimony of all the learned, De Orat.
 and the judgement of all Greece, he was, as well in wis- Lib. III.
 dom, acuteness, politeness, and subtilty, as in eloquence, Sect. 16.
 variety, and richness, in whatever he applied himself to,
 without exception, the prince of all: and the noble author
 among the moderns, quoted above, who admired him in
 his representative Plato, as much as Cicero himself, calls
 him "the Philosophic Patriarch, and the divinest man,
 "who had ever appeared in the heathen world." As to Shaftesbu-
 his philosophy, it may be necessary to observe, that, hav- ry's Charac-
 ing searched into all kinds of science, he noted these in- teristics,
 conveniences and imperfections: first, that it was wrong vol. III.
 to neglect those things which concern human life, for 254, & 31.
 the sake of enquiring into those things which do not;
 secondly, that the things, men have usually made the ob-
 jects of their enquiries, are above the reach of human
 understanding, and the source of all the disputes, errors,
 and superstitions, which have prevailed in the world; and,
 thirdly, that such divine mysteries cannot be made sub-
 servient to the uses of human life. Thus esteeming spe-
 culative knowledge so far only as it conduces to practice,
 he cut off in all the sciences what he conceived to be use-
 less. In short, remarking how little advantage speculation
 brought to mankind, he reduced her to action: and thus,
 says Cicero, "first called philosophy away from things, Academ.
 "involved by nature in impenetrable secrecy, which yet Quest.
 "had employed all the philosophers till his time, and Lib. II.
 "brought her to common life, to enquire after virtue
 "and vice, good and evil."

Man, therefore, who was the sole subject of his philosophy, having a two-fold relation to things divine and human, his doctrines were with regard to the former metaphysical, to the latter moral. The morality of Socrates we shall pass over, as resembling in its general branches what others taught in common with him, yet more pure, more exact, more refined : but his metaphysics are so sublime, and so much superior to what any other philosopher ever drew from the light of nature, that we hold it necessary to be a little explicit about them. His metaphysical opinions are thus collected and abridged out of Plato, Xenophon, Plutarch, and others. “ Philosophy is the
 “ way to true happiness ; the offices whereof are two, to
 “ contemplate God, and to abstract the soul from corporeal sense.—There are three principles of all things,
 “ God, matter, and ideas : God is the universal intellect ;
 “ matter the subject of generation and corruption ; idea,
 “ an incorporeal substance, the intellect of God ; God,
 “ the intellect of the world.—God is one, perfect in himself, giving the being and well-being of every creature :
 “ what he is, I know not ; what he is not, I know.—
 “ That God, not chance, made the world and all creatures, is demonstrable from the reasonable disposition
 “ of their parts, as well for use as defence ; from their
 “ care to preserve themselves, and continue their species.
 “ —That he particularly regards man in his body, appears from the noble upright form thereof, and from
 “ the gift of speech ; in his soul, from the excellency
 “ thereof above others.—That God takes care of all
 “ creatures, is demonstrable from the benefit he gives
 “ them of light, water, fire, and fruits of the earth in due
 “ season : that he hath a particular regard of man, from
 “ the destination of all plants and creatures for his service ; from their subjection to man, though they exceeded him ever so much in strength ; from the variety of man’s sense, accommodated to the variety of
 “ objects, for necessity, use, and pleasure ; from reason,
 “ whereby he discourseth through reminiscence from sensible objects ; from speech, whereby he communicates
 “ all he knows, gives laws, and governs states ; finally,
 “ that God, though invisible himself, is such and so
 “ great, that he at once sees all, hears all, is every where,
 “ and orders all.” As to the other great object of metaphysical research, the soul, Socrates taught, that “ it is
 “ pre-existent to the body, endued with knowledge of
 “ eternal

“ eternal ideas, which in her union to the body she lo-
 “ seth, as stupified, until awakened by discourse from
 “ sensible objects ; on which account all her learning is
 “ only reminiscence, a recovery of her first knowledge ;
 “ that the body being compounded is dissolved by death ;
 “ but that the soul being simple passeth into another life,
 “ incapable of corruption ; that the souls of men are di-
 “ vine ; that the souls of the good after death are in a
 “ happy estate, united to God in a blessed inaccessible
 “ place ; that the bad in convenient places suffer condign
 “ punishment ; but that to define what those places are,
 “ is the attempt of a man who hath no understanding :
 “ whence, being once asked what things were in the
 “ other world, he answered, ‘ neither was I ever there,
 “ nor ever did I speak with any that came from thence.’”

That Socrates had an attendant spirit, genius, or dæ-
 mon, which diverted from dangers, is testified by Plato,
 Xenophon, and Antisthenes, who were his contempora-
 ries, and confirmed by innumerable authors of antiquity ;
 but what this attendant spirit, genius, or dæmon was, or
 what we are to understand by it, neither ancient nor mo-
 dern writers have been able to determine. There is some
 disagreement concerning the name, and more concerning
 the nature of it : only it is agreed, that the advice it gave
 him was always dissuasive ; “ never impelling,” says Ci-
 cero, “ but often restraining him.” It is commonly named
 his Dæmon, by which title he himself owned it. Plato
 sometimes calls it his guardian, and Apuleius his God ;
 because the name of dæmon, as St. Austin tells us, at last
 grew odious. As for the sign or manner, in which this
 dæmon or genius foretold, and by foretelling guarded him
 against, evils to come, nothing certain can be collected
 about it. Some affirm, that it was by sneezing, either
 in himself or others : but Plutarch rejects this opinion, and
 conjectured, first, that it might be some apparition ; but at
 last concludes, that it was his observation of some inarti-
 culate unaccustomed sound or voice, conveyed to him by
 some extraordinary way, as we see in dreams. Others
 confine this foreknowledge of evils within the soul of
 Socrates himself ; and when he said that “ his genius
 “ advised him,” interpret him as if he had said, that “ his
 “ mind foreboded and so inclined him.” But this is
 inconsistent with the description which Socrates himself
 gives of a voice and signs from without. Lastly, some
 conceive it to be one of those spirits, that have a particular
 care

De Divinat.
lib. I. 54.

De Civit.
Dei VIII.
15.

De Genio
Socratis.

De Origine
Erroris, II.
14.

care of men ; which Maximus Tyrius and Apuleius describe in such a manner, that they want only the name of a good angel : and this Lactantius has supplied, when having proved, that God sends angels to guard mankind, he adds ; “ and Socrates affirmed, that there was a dæmon “ constantly near him, which had kept him company from “ a child, and by whose beck and instruction he guided his “ life.”

It is observed by many, that Socrates little affected travel ; his life being wholly spent at home, excepting when he went out upon military services. In the Peloponnesian war, he was thrice personally engaged : first, at the siege of Potidæa ; secondly, at Delium, a town in Bæotia, which the Athenians took ; and, thirdly, at Amphipolis, when it was taken by Brasidas, the Lacedemonian general. We are told in Plutarch’s “ Symposium,” and in the person of Alcibiades, that “ he outwent all the soldiers in hardi- “ nefs : and if at any time, saith Alcibiades, as it often “ happens in war, the provisions failed, there were none “ who could bear the want of meat and drink like So- “ crates ; yet on the other hand, in times of feasting, he “ alone seemed to enjoy them : and, though of himself “ he would not drink, yet being invited he far out-drunk “ every body, and (which is most strange) was never seen “ drunk.” He forbore to accept any office in the commonwealth, except in his latter years that of senator : either, as Ælian saith, because he saw the Athenian government approaching to a tyranny ; or, as himself professeth, because he was dissuaded by his dæmon from meddling in public affairs. He was indeed of too honest a nature to comply with the injurious and oppressive proceedings of the Commonwealth ; and to oppose them was dangerous, as he afterwards found.

Var. Hist.
III. 17.

Platon.
Apolog.

In Bruto.

In the days of our philosopher, the Sophists were the great and leading men ; the masters of languages, as Cicero calls them ; who arrogantly pretended to teach every thing, and persuaded the youth to forsake all others, and to resort only to them. With these Socrates was in a state of perpetual warfare : he attacked them constantly with his usual interrogatories ; and, by his skill and subtilty in disputation, exposed their sophistry, and refuted their principles. He took all opportunities of proving, that they had gained a much greater portion of esteem than they had a right to ; that they were only vain affectors of words ; that they had no knowledge of the things

things they professed to teach ; and that, instead of taking money of others for teaching, they should themselves give money to be taught. The Athenians were pleased to see Sophists thus rebuked ; were brought at length to deride them ; and, at the instigation of Socrates, withdrew their children from them, and excited them to the study of solid virtue under better masters.

The altercations, that Socrates had with the Sophists, were not attended with any ill, but rather with good effects, to him ; for they gained him respect, and made him popular with the Athenians : but he had a private quarrel with one Anytus, which after many years continuance was the occasion of his death. Anytus was an orator by profession, who was privately maintained and enriched by leather-sellers. He had placed two of his sons under Socrates, to be taught ; but, because they had not acquired such knowledge from him as to enable them to get their living by pleading, he took them away, and put them to the trade of leather-selling. Socrates, displeased with this illiberal treatment of the young men, whose ruin he prefigured at the same time, reproached and indeed exposed Anytus in his discourses to his scholars. Anytus was grievously vexed and hurt by this, and studied all occasions and ways of revenge : but feared the Athenians, who highly revered Socrates, as well on account of his great wisdom and virtue, as for the particular opposition which he had made to those vain babblers the Sophists. He advised with Melitus, a young orator ; from whose counsel he began, by making trial in smaller things, to sound how the Athenians would entertain a charge against his life. He suborned the comic poet Aristophanes, to ridicule and misrepresent him and his doctrines upon the stage ; which he accordingly did in his comedy, called “ The Clouds.” Socrates, who seldom went to the theatre, except when Euripides, whom he admired, contested with any new tragedian, yet was present at the acting of “ The Clouds ;” and stood up all the while in the most conspicuous part of the theatre. One that was present asked him, if he was not vexed at seeing himself brought upon the stage ? “ Not at all,” answered he : “ methinks, I am at a feast, where every one enjoys me.”

Many years passed from the first falling out between Socrates and Anytus, during which one continued openly reproving, the other secretly undermining ; till at length Anytus, observing a fit conjuncture, procured Melitus to prefer

prefer a bill against him to the senate in these terms.
 “ Melitus son of Melitus, a Pythean, accuseth Socrates
 “ son of Sophroniscus, an Alopecian. Socrates violates
 “ the law, not believing the deities which this city be-
 “ lieveth, but introducing other new gods. He violates
 “ the law likewise in corrupting youth: the punishment
 “ death.” This bill being preferred upon oath, Crito
 became bound to the judges for his appearance at the day
 of trial; till which, Socrates employed himself in his usual
 philosophical exercises, taking no care to provide any de-
 fence. The day being come, Anytus, Lyco, and Melitus,
 accused him: Socrates made his own defence, without
 procuring an advocate, as the custom was, to plead for
 him. He did not defend himself with the tone and
 language of a suppliant or guilty person, but, as if he were
 master of the judges themselves, with freedom, firmness,
 and some degree of contumacy. Many of his friends
 spoke also in his behalf; and, lastly, Plato went up into
 the chair, and began a speech in these words, “ Though
 “ I, Athenians, am the youngest of those that come up
 “ into this place”—but they stopped him, crying out, “ Of
 “ those that go down,” which he was thereupon con-
 strained to do: and, then proceeding to vote, they cast
 Socrates by two hundred and eighty-one voices. It was
 the custom of Athens, as Cicero informs us, when any
 one was cast, if the fault were not capital, to impose a
 pecuniary mulct; when the guilty person was asked the
 highest rate, at which he estimated his offence. This was
 proposed to Socrates, who told the judges, that to pay a
 penalty was to own an offence; and that, instead of being
 condemned for what he stood accused, he deserved to be
 maintained at the public charge out of the Prytanæum.
 This was the greatest honour the Grecians could confer:
 and the answer so exasperated the judges, that they con-
 demned him to death by eighty votes more.

Consolat.
 ad Helviam,
 14.

The sentence being passed, he was sent to prison; which,
 says Seneca, he entered with the same resolution and firm-
 ness with which he had opposed the thirty tyrants; and
 took away all ignominy from the place, which, adds
 Seneca, could not be a prison while he was there. He
 lay here in fetters thirty days; and was constantly visited
 by Crito, Plato, and other friends, with whom he passed
 the time in dispute after his usual manner. He was often
 solicited by them to an escape, which he not only refused,
 but derided; asking, “ If they knew any place out of At-
 tica,

“ tica, whither death would not come?” The manner of his death is related by Plato, who was an eye-witness of it; and, as there is not perhaps a more affecting picture to be found in antiquity, we will exhibit it here in his own words. Socrates, the day he was to die, had been discoursing to his friends upon the immortality of the soul: and, “ when he had made an end of speaking, Crito asked him, if he had any directions to give concerning his sons or other things, in which they could serve him? ‘ I desire no more of you,’ saith Socrates, ‘ than what I have always told you: if you take care of yourselves, whatsoever you do will be acceptable to me and mine, though you promise nothing; if you neglect yourselves and virtue, you can do nothing acceptable to us, though you promise ever so much.’ ‘ That,’ answered Crito, ‘ we will observe, but how will you be buried?’ ‘ As you think good,’ says he, ‘ if you can catch me, and I do not give you the slip.’ Then, with a smile applying himself to us, ‘ I cannot persuade Crito,’ says he, ‘ that I am that Socrates who was haranguing just now, or any thing more than the carcass you will presently behold; and therefore he is taking all this care of my interment. It seems, that what I just now explained in a long discourse has made no impression at all upon him; namely, that, as soon as I shall have drunk the poison, I shall not remain longer with you, but depart immediately to the seats of the blessed. These things, with which I have been endeavouring to comfort you and myself, have been said to no purpose. As, therefore, Crito was bound to the judges for my appearance, so you must now be bound to Crito for my departure; and when he sees my body burnt or buried, let him not say, that Socrates suffers any thing, or is any way concerned: for know, dear Crito, such a mistake were a wrong to my soul. I tell you, that my body is only buried; and let that be done as you shall think fit, or as shall be most agreeable to the laws and customs of the country.’ This said, he arose and retired to an inner room; taking Crito with him, and leaving us, who like orphans were to be deprived of so dear a father, to discourse upon our own misery. After his bathing, came his wife, and the other women of his family, with his sons, two of them children, one of them a youth: and, when he had given proper directions about his domestic affairs, he

“ dismissed

Platonis
Phædo.
Vol. I. p.
115. edit.
Henr. Ste-
phan. 1578

“ dismissed them, and came out to us. It was now near
 “ sun-set, for he had stayed long within; when coming out
 “ he sat down, and did not speak much after. Then en-
 “ tered an officer, and approaching him said, ‘ Socrates, I
 “ am persuaded, that I shall have no reason to blame you,
 “ for what I have been accustomed to blame in others,
 “ who have been angry at me, and loaded me with curses,
 “ for only doing what the magistrate commands, when I
 “ have presented the poison to them. But I know you to
 “ be the most generous, the most mild, the best of all
 “ men, that ever entered this place; and am certain;
 “ that, if you entertain any resentment upon this occasion,
 “ it will not be at me, but at the real authors of your
 “ misfortune. You know the message I bring: farewell;
 “ and endeavour to bear with patience what must be
 “ borne.’ ‘ And,’ said Socrates to the officer, who went
 “ out weeping, ‘ fare thee well: I will. How civil is
 “ this man! I have found him the same all the time of
 “ my imprisonment: he would often visit me, sometimes
 “ discourse with me, always used me kindly; and now
 “ see, how generously he weeps for me. But come,
 “ Crito; let us do as he bids us: if the poison be ready,
 “ let it be brought in; if not, let somebody prepare it.’
 “ ‘ The sun is yet among the mountains, and not set,’ says
 “ Crito: ‘ I myself have seen others drink it later, who
 “ have even eat and drunk freely with their friends after
 “ the sign has been given: be not in haste, there is time
 “ enough.’ ‘ Why yes,’ says Socrates, ‘ they who do
 “ so think they gain something; but what shall I gain by
 “ drinking it late? Nothing, but to be laughed at, for
 “ appearing too desirous of life: pray, let it be as I say.’
 “ Then Crito sent one of the attendants, who immedi-
 “ ately returned, and with him the man, who was to admi-
 “ nister the poison, bringing a cup in his hand: to whom
 “ Socrates said, ‘ Pr’ythee, my good friend, for thou art
 “ versed in these things, what must I do?’ ‘ Nothing,’ said
 “ the man, ‘ but walk about as soon as you shall have
 “ drunk, till you perceive your legs to fail; and then sit
 “ down.’ Then he presented the cup, which Socrates
 “ took without the least change of countenance, or any
 “ emotion whatever, but looking with his usual intrep-
 “ dity upon the man. He then demanded, ‘ Whether he
 “ might spill any of it in libation?’ The man answered,
 “ ‘ he had only prepared just what was sufficient.’ ‘ Yes,’
 “ says Socrates, ‘ I may pray to the gods, and will, that
 “ my

“ my passage hence may be happy, which I do beseech
 “ them to grant:” and that instant swallowed the draught
 “ with the greatest ease. Many of us, who till then had
 “ refrained from tears, when we saw him put the cup to
 “ his mouth, and drink off the poison, were not able to
 “ refrain longer, but gave vent to our grief: which So-
 “ crates observing, ‘ Friends,’ saith he, ‘ what mean you?
 “ I sent away the women for no other reason, but that
 “ they might not disturb us with this: for I have heard,
 “ that we should die with gratulation and applause: be
 “ quiet then, and behave yourselves like men.’ These
 “ words made us with shame suppress our tears. When
 “ he had walked a while, and perceived his legs to fail, he
 “ lay down on his back, as the executioner directed:
 “ who, in a little time looking upon his feet, and pinch-
 “ ing them pretty hard, asked him, ‘ If he perceived it?’
 “ Socrates said, ‘ No.’ Then he did the same by his legs;
 “ and shewing us, how every part successively grew cold
 “ and stiff, observed, that, when that chillness reached his
 “ heart, he would die. Not long after, Socrates, remov-
 “ ing the garment with which he was covered, said, ‘ I
 “ owe a cock to Æsculapius; pay it, neglect it not.’ ‘ It
 “ shall be done,’ says Crito: ‘ would you have any
 “ thing else?’ He made no answer, but, after lying a
 “ while, stretched himself forth: when the executioner
 “ uncovering him found his eyes fixed, which were closed
 “ by Crito. This,” says Plato, “ was the end of the best,
 “ the wisest, and the justest of men:” and this account
 of it by Plato, Tully professes, that he could never read
 without tears.

He died, according to Plato, when he was more than
 seventy. He was buried with many tears and much
 solemnity by his friends, among whom the excessive grief
 of Plato is observed by Plutarch: yet, as soon as they De Virt.
Mort.
 had performed that last service, fearing the cruelty of the
 thirty tyrants, they stole out of the city, the greater part
 to Megara to Euclid, who received them kindly, the rest
 to other places. Soon after, however, the Athenians were
 awakened to a sense of the injustice they had committed
 against Socrates; and became so exasperated, that nothing
 would serve them, but the authors of it should be put to
 death: as Melitus was, while Anytus was banished. In
 father testimony of their penitence, they called home his
 friends to their former liberty of meeting; they forbade
 public spectacles of games and wrestlings for a time; they
 caused

caused his statue, made in brass by Lyfippus, to be set up in the Pompeium; and a plague ensuing, which they imputed to this unjust act, they made an order, that no man should mention Socrates publicly and on the theatre, in order to forget the sooner what they had done.

As to his person, he was very homely; was bald, had a dark complexion, a flat nose, eyes sticking out, and a severe down-cast look. In short, his countenance promised so ill, that Zopyrus, a physiognomist, pronounced him incident to various passions, and given to many vices: which when Alcibiades and others that were present laughed at, knowing him to be free from every thing of that kind, Socrates justified the skill of Zopyrus by owning, that "he was by nature prone to those vices, but "suppressed his inclination by reason." The defects of his person were amply compensated by the virtues and accomplishments of his mind. The oracle at Delphi declared him the wisest of all men, for professing only to know that he knew nothing: Apollo, as Tully says, conceiving the only wisdom of mankind to consist in not thinking themselves to know those things of which they are ignorant. He was a man of all virtues, and so remarkably frugal, that, how little soever he had, it was always enough: and, when he was amidst a great variety of rich and expensive objects, he would often say to himself, "How many things are there, which I do not want!"

He had two wives, one of which was the noted Xantippe; whom Aulus Gellius describes as an accursed forward woman, chiding and scolding always by day and by night. Several instances are recorded of her impatience and his long-suffering. One day, before some of his friends, she fell into the usual extravagances of her passion; when he, without answering a word, went abroad with them: but was no sooner out of the door, than she, running up into the chamber, threw water down upon his head: upon which, turning to his friends, "Did not I tell "you," says he, "that after so much thunder we should "have rain?" Another time, she pulled his cloak from his shoulders in the open forum; and, some of his friends advising him to beat her, "Yes," says he, "that, while "we two fight, you may all stand by, and cry, 'Well "done Socrates, to him Xantippe.'" He chose this wife, we are told, for the same reason, that they, who would be excellent in horsemanship, chuse the roughest and most spirited horses; supposing, that if they are able to manage them,

Academ.
lib. I.

Diogen.
Laert. II.
37.

Ibid. viii.
37.

them, they may be able to manage any. He has probably been imitated by few : and imitation in this case would certainly be dangerous ; for every man is not a Socrates ; and for one who would be able to keep his seat, and learn to ride these horses, a thousand would be thrown off, and have their necks broke.

Socrates, we think, was far happier in his scholars and hearers, than with all his philosophy he could be with his wives ; for he had a great number that did him the highest honour. the chief of whom were Plato and Xenophon. They who affirm that Socrates wrote nothing, as Cicero, Plutarch, and others, mean only in respect to his philosophy ; for it is attested and allowed, that he assisted Euripides in composing tragedies, and was the author of some pieces of poetry. Dialogues also and Epistles are ascribed to him. His Philosophical Disputations were committed to writing by his scholars ; by Plato and Xenophon chiefly. Xenophon set the example to the rest, in doing it first, and also with the greatest punctuality ; as Plato did it with the most liberty, who intermixed so much of his own, that it is not easy, if possible, to distinguish the master from the scholar. Hence Socrates, hearing him recite his “ *Lyfis*,” cried out, “ How many things doth this young man feign of me !” And Xenophon, denying that Socrates ever disputed of heaven, or of natural causes, or the other branches of knowledge, which the Greeks call *μαθηματα*, says, that “ they who ascribe such dissertations to him, lie grossly :” wherein, as Aulus Gellius informs us, he aims at Plato, who maketh Socrates discourse of natural philosophy, music, and geometry.

SOCRATES, an ecclesiastical historian of the fifth century, was born at Constantinople, in the reign of Theodosius. He studied grammar under Helladius and Ammonius, who had withdrawn themselves from Alexandria to Constantinople ; and, after he had finished his studies, for some time professed the law, and pleaded at the bar, whence he obtained the name of Scholasticus. Then he undertook to write ecclesiastical history ; and, beginning from 309, where Eusebius ends, continued it down to 440. This history is written, as Valesius his editor observes, with a great deal of judgement and exactness. His exactness may be presumed from his industry in consulting the original records, acts of council, bishops letters, and the writings of his contemporaries, of which he often gives

Fabricii
Bibl. Græc.
lib. V. c. 4.
—Tillemont, Dupin, Cave, &c.

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extracts. He is also careful in setting down the succession of bishops, and the years in which every thing was transacted; and describes them by consuls and olympiads. His judgement appears in his reflections and observations, which are reasonable and impartial. In the 22d chapter of the 5th book, we may see an example of his exact and diligent inquiry, as well as his judgement and moderation. He there treats of the dispute, on what day the feast of Easter should be celebrated, which had caused so much trouble in the church; and remarks very wisely, that there was no just reason to dispute with so much heat about a thing of so little consequence; that it was not necessary herein to follow the custom of the Jews; that the apostles made no general rules for the keeping of festivals, but that they were brought into the church by use only; that they left no law concerning the time when Easter should be celebrated, and that it was related only for the sake of the history, how Jesus Christ was crucified at the feast of unleavened bread; and that the apostles did not trouble themselves to make orders about holidays, but were only solicitous to teach faith and virtue. All this is wise and judicious, and favours nothing of that zeal without knowledge, which is so often to be met with in the primitive ages of the church.

This writer has been accused of being a Novatian; and it cannot be denied, that he speaks very well of that sect; nevertheless, as Valesius has proved, he was not one of them, but adhered to the church, while he represents them as separated from it. His style is plain and easy; and hath nothing in it of oratory, which he treats with contempt. His history has been translated into Latin, and published Græcè & Latinè by Valesius, together with Eusebius and the other ecclesiastical historians; and re-
See EUSEBIUS. published, with additional notes by Reading, at London, 1720, 3 vols. folio.

SOLIMENE (FRANCIS), an illustrious Italian painter, was descended of a good family, and born at Nocera de Pagani near Naples in 1657. His father Angelo, who was a good painter, and also a man of learning, discerned an uncommon genius in his son; who is said to have spent whole nights in the studies of poetry and philosophy. He designed also so judiciously in chiaro oscuro, that his performances surprized all who saw them. Angelo intended him for the law, and did not alter his purpose, though

though he was informed of his other rare talents, till cardinal Orfini put him upon it. This cardinal, afterwards Benedict XIII, had the goodness, at a visit, to examine the youth in philosophy; whose sprightly answers pleasing him greatly, Angelo observed, that his son would do better, if he did not waste so much of his time in drawing. The prelate desired to see his designs; and was so surprised, that he told the father, how unjust he would be both to his son and to painting, if he attempted to check that force of genius, which was so manifestly pointed out. On this, Solimene had full liberty given him to follow his inclination. Two years passed on, while he studied under his father; when the desire of perfecting himself determined him, in 1674, to visit Naples. Here he put himself under the direction of Francesco Maria, who was reckoned an excellent designer; but received such discouragement from him, that he left him in a few days. He guided himself by the works of Lanfranc and Calabrese, in studying composition and chiaro oscuro: those of Pietro Cortona and Luca Jordano were his standards for colouring; and he consulted, lastly, Guido and Carlo Maratti for their beautiful manner of drapery. By an accurate and well-managed study of these masters, he formed to himself a sure goût; and soon distinguished himself as a painter. Hearing the Jesuits intended to have the chapel of St. Anne painted in the church Jesu Nuovo, he sent them a sketch by an architecture painter; not daring to carry it himself, for fear a prejudice against his youth might exclude him. His design was nevertheless accepted; and, while he painted this chapel, the best painters of Naples visited him, astonished to find themselves surpassed by a mere boy. This was his first shining out; and his reputation grew so fast, that great works were offered him from every quarter. His fame was as great in other countries as at Naples; insomuch that the kings of France and Spain made him very advantageous proposals, to engage him in their service, which, however, he declined. Philip V, arriving at Naples, commanded him to paint his portrait: his monarch distinguished him highly by his favour, and even caused him to sit in his presence. The emperor Charles VI. knighted him, on account of a picture he sent him. In 1701, he came and stayed at Rome during the holy year: the pope and cardinals took great notice of him. This painter is also known by his sonnets, which have been printed several times in collections of poetry:

and it is remarkable, that, at eighty years of age, his memory supplied him with the most beautiful passages of the poets, in the application of which he was very happy. These qualifications engaged the best company of Naples to frequent his house; for he always lived in a distinguished manner. His custom of dressing himself like an abbé gave him the name of Abbé Solimene. He died in 1747, almost 90. He painted all after nature; being fearful, as he said, that too servile an attachment to the antique should damp the fire of his imagination. He was a man of a fine temper, who neither criticised the works of others out of envy, nor was blind to his own defects. He told the Italian author of his life, that he had advanced many falsities in extolling the character of his works: which, it is true, had got him a great deal of money, but yet were very far short of perfection. The great duke of Tuscany with difficulty prevailed on Solimene's modesty to send him his picture, which he wanted to place in his gallery among other painters.

SOLINUS (**CAIUS JULIUS**), an ancient Latin grammarian, and (as it seemeth) a Roman, whom some have foolishly imagined to have lived in Augustus's time, though in his "Polyhistor" he has made large extracts from the elder Pliny. It is probable that he lived about the middle of the third century. We have of his the abovementioned work, which Salmasius has published in 2 vols. folio: illustrated with a commentary of his own, if to overwhelm and bury under learning can be called illustrating. The "Polyhistor" is an ill-digested compilation of historical and geographical remarks upon various countries; and the extracts in it from Pliny are so large, and his manner withal so imitated, that he has been called "The Ape of Pliny."

SOLIS (**ANTONIO DE**), an ingenious Spanish writer, was of an ancient and illustrious family, and born at Placenza in Old Castile, 1610. He was sent to Salamanca to study the law; but, like the greater part of those who have before tasted the sweets of the belles lettres, did not pursue it long. He had a natural turn for poetry, and cultivated it with a success which did him great honour. He was but seventeen, when he wrote an ingenious comedy called "Amor y Obligacion:" and he afterwards composed others, which were received with the highest applause.

Nicolai
Antonio
Bibl. Hispana.

Nicolai

Nicolas Antonio affirms him to have been the best comic poet Spain has ever seen. At six and twenty, he applied himself to ethics and politics. His great merit procured him a patron in the count d'Oropesa, viceroy then of Navarre, and afterwards of the kingdom of Valence, who took him for his secretary. In 1642, he wrote his comedy of "Orpheus and Eurydice," to be represented at Pampeluna, upon the birth of the count's son. Then Philip IV of Spain made him one of his secretaries; and, after his death, the queen regent made him first historiographer of the Indies, which was a place of great profit as well as honour. His "History of the Conquest of Mexico" shews, that she could not have named a fitter person; for it is written very well, and in a most interesting manner. Intent upon raising the glory of Ferdinand Cortez his hero, he has imputed to him many strokes of policy, many reflections, and many actions of which he was not capable; and he has closed his account with the conquest of Mexico, that he might not tarnish it with the cruelties afterwards committed; nevertheless, the history is reckoned upon the whole very good, and has been translated into several languages. He is perhaps better known for this history, at least abroad, than for his poetry and dramatic writings, although he was excellent in that way.

He had always lived in the world, and enjoyed himself like other people; but at length the religious passion seized, and entirely subdued him. He was now resolved to dedicate himself to the service of God, by embracing the ecclesiastical state; and accordingly was ordained a priest at fifty-seven. He renounced now all prophane compositions, and wrote nothing afterwards but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died in 1686. His comedies were printed at Madrid in 1681, 4to: his sacred and profane poems at the same place in 1716, 4to: his "History of Mexico" often, but particularly at Brussels in 1704, folio; with his life prefixed by D. Juan de Goyeneche.

SOLOMON (ben JOB JALLA), ben Abraham History of
ben Abdulla by his first wife Tanomata, was born at the Gentle-
Bonda, a town founded by his father Ibrahim, in the men's So-
kindom of Futa or Sanaga, which lies on both sides the ciety at
river Senegal or Sanaga, and extends as far as the Gam- Spalding,
bra. Being sent by his father, Feb. 1730-1, to sell some P. xxvi.
I i 3 slaves

slaves to Capt. Pyke, commander of a trading vessel belonging to Mr. Hunt, and not agreeing about their price, he set out with another black merchant on an expedition across the Gambia; but they were taken prisoners by the Mandingos, a nation at enmity with his own, and sold for slaves to Capt. Pyke aforesaid, who immediately sent proposals to his father for their redemption. The ship sailing before the return of an answer, Job was carried to Annapolis, and delivered to Mr. Denton, factor to Mr. Hunt. He sold him to Mr. Tolley of Maryland, from whom, though kindly treated, he escaped, and, being committed to prison as a fugitive slave, discovered himself to be a Mahometan. Being at length conveyed to England, a letter addressed to him by his father fell into the hands of General Oglethorpe, who immediately gave bond to Mr. Hunt for payment of a certain sum on his delivery in England. Accordingly he arrived in England 1533; but Mr. Oglethorpe was gone to Georgia. Mr. Hunt provided him a lodging at Limehouse; and Mr. Bluet, who first found him out in Maryland, took him down to his house at Chesshunt. The African Company undertook for his redemption, which was soon effected by Nathaniel Brassey, esq. member for Hertford, for 40 l. and 20 l. bond and charges, by a subscription amounting to 60 l. Being now free, he translated several Arabic MSS. for Sir Hans Sloane, who got him introduced at court, and after fourteen months stay in London he returned home loaded with presents to the amount of 500 l. He found his father dead, and his native country depopulated by war. He was of a comely person, near six feet high, pleasant but grave countenance, acute natural parts, great personal courage, and of so retentive a memory that he could repeat the Koran by heart at fifteen, and wrote it over three times in England by memory. See Mr. Bluet's "Memoirs" of him in an 8vo, pamphlet of 63 pages, 1734. Moore's "Travels," and Astley's "Voyages," II. 234—240.

SOLON, one of the seven sages of Greece, was born at Athens about the 35th Olympiad. He distinguished himself early by the greatness of his courage, and the brightness of his parts, which advantages raised him to the government of his country. Draco, who had been legislator before him, had made some laws extremely severe; these he repealed, and enacted others more mild in their

room. He restrained luxury, abolished a great many superstitious ceremonies, and permitted those Athenians who had no children to leave their fortunes to whom they pleased. He made no laws against parricides, because he could not think human nature capable of the crime. When Pisistratus became tyrant of Athens, Solon opposed him as much as he could; but, when he found it was to no purpose, he retired abroad. It is said that he travelled into Egypt and Lydia, where he met with Cræsus. Cræsus, shewing himself to Solon in all his splendor and magnificence, asked him, "if he ever saw any thing finer?" "Yes," says he, "cocks, pheasants, and peacocks; for their finery is their own, but yours is borrowed." He would not suffer any man to be pronounced happy before his death, considering the vicissitudes of human life. He said, that laws were like cobwebs, which caught only flies; for they punished only little people, the great could easily break through them. When he was asked, "why he gave the Athenians not more perfect laws?" he replied, "that he gave them as good as their manners would bear."

He died at 80. It is said, that he wrote a treatise of laws, of eloquence, of elegies, of Iambic verse; and that he either instituted or improved the Areopagus at Athens.

SOMERS (JOHN Lord), chancellor of England, was the son of an attorney at Worcester, where he was born 1652. He was educated at a private school in Staffordshire; and thence admitted a gentleman-commoner of Trinity-college in Oxford. Afterwards he entered himself of the Middle-Temple, London, where he prosecuted the study of the law with great vigour; intermixing all the while with it that of polite literature, of which, as appears from some small publications, he was a great master. He soon distinguished himself to great advantage at the bar; and, in 1681, had a considerable share in a piece, intituled "A just and modest vindication of the proceedings of the two last parliaments," in answer to Charles the Second's "Declaration to all his loving subjects touching the causes and reasons, that moved him to dissolve the two last parliaments." Burnet says, that this piece is "writ great spirit and true judgement; that it was at first penned by Sidney, but a new draught was made by Somers, who, as he afterwards observes, writ the best
General Dictionary.
Athen. Oxon.
Hist. of his
" papers own Time,

“ papers that came out at that time,” though the titles of them are not now known. June 1683, he was one of the counsel for Thomas Pilkington, Samuel Shute, and Henry Cornish, esqs. Ford Lord Gray, Sir Thomas Player, and others, who were then tried for a riot in the city, at the chusing of the sheriffs in 1682; and, in 1688, he was of counsel for the seven bishops at their trial. In the Convention, which met by the prince of Orange’s summons in Jan. 1688-9, he represented his native city of Worcester; and was one of the managers for the house of commons, at a conference with the house of lords, upon the word “ Abdicated.” Soon after the accession of William and Mary, he was appointed solicitor-general, and received the honour of knighthood; and, in the debate upon the bill for recognizing their majesties and the act of the convention, he spoke with much zeal, and such an ascendant authority, that it passed without any more opposition. April 1692, he was made attorney-general; and, March following, advanced to the post of lord keeper. In 1697, he was created lord Somers, baron of Evesham, and made chancellor of England; and, for the support of those honours and dignities, his majesty made him a grant of the manors of Reygate and Howlegb in Surrey, and another grant of 2100 l. per annum out of the fee-farm rents. In 1700, he was removed from his post of lord high chancellor; and, the year following, impeached of high crimes and misdemeanours by the house of commons, but acquitted upon trial by the house of lords. He then retired to a studious course of life; and was chosen president of the Royal Society, of which he had been long a member. Nevertheless, though removed from the administration, his labours were still dedicated to the service of the government and of his country. In 1706, therefore, he made a motion in the house of lords, to correct some proceedings in the common law and in chancery, that were both dilatory and chargeable; and, by thus endeavouring to amend the vocation which he had adorned, shewed himself greatly superior to little prejudices. The union between England and Scotland was also projected by him the same year. In 1708, he was made lord president of the council; from which post he was removed in 1710, upon the change of the ministry. He afterwards grew very infirm in his health; which indisposition is supposed to be the reason that he had no other post than a seat at the council-table, after the accession.

cession of George I. He died of an apoplectic fit, April 26, 1716; after having for some time survived the powers of his understanding. His lordship was never married.

Endless are the encomiums which have been bestowed upon this noble and illustrious person. Burnet tells us, that "he was very learned in his own profession, with a
 " great deal more learning in other professions; in di- Hist. vol. II. p. 107.
 " vinity, philosophy, and history. He had a great ca-
 " pacity for business, with an extraordinary temper; for
 " he was fair and gentle, perhaps to a fault, considering
 " his post: so that he had all the patience and softness, as
 " well as the justice and equity, becoming a great ma-
 " gistrate." An honourable writer of our own times calls Catalogue of Royal and Noble Authors. vol. II. 2d edit.
 him "one of those divine men, who, like a chapel in a
 " palace, remain unprofaned, while all the rest is tyranny,
 " corruption, and folly. All the traditional accounts of
 " him, the historians of the last age, and its best au-
 " thors, represent him as the most incorrupt lawyer, and
 " the honestest statesman, as a master-orator, a genius of
 " the finest taste, and as a patriot of the noblest and most
 " extensive views; as a man who dispensed blessings by
 " his life, and planned them for posterity." He was a
 very great patron of men of parts and learning, and par-
 ticularly of Mr. Addison, who has drawn his character at
 large in one of his "Freeholders," in that of May 4, 1716,
 where he has chosen his lordship's motto for that of his
 paper, "Prodesse quam conspici." It was lord Somers,
 who first redeemed Milton's "Paradise Lost" from that
 obscurity, in which party-prejudice and hatred had suf-
 fered it long to lie neglected; and who pointed out the
 merits of that noble poem.

But he was not only the patron of learning and learned men: he was also himself an author, as we have already observed. He wrote several pieces on the subject of politics: he translated into English Plutarch's "Life of Alcibiades," as it stands among "Plutarch's Lives;" translated by several hands: he translated likewise into English the Epistle of Dido to Æneas, printed in the translation of Ovid's Epistles by various hands. "Dryden's Satire to his Muse" has been laid to him: but they seem to have reason on their side, who suppose, that the gross ribaldry of that poem could not flow from so humane and polished a temper as that of lord Somers. He was thought too, but it does not appear on what foundation, to write "The Preface" to Tindal's "Rights of the Christian Church." There are some letters and speeches of his in print.

SOMER-

Biographia
Dramatica.

SOMMERVILE (WILLIAM). This gentleman was descended from a very ancient family in the county of Warwick. His ancestors had large possessions at Kingston, in Worcestershire, so early as the reign of Edward I. He was the son of Robert Somervile of Edstou, in Warwickshire, and, as he says himself, was born near Avon's banks. He was born at Edstou in Warwickshire in 1692, bred at Winchester-school, and chosen from thence fellow of New-college, Oxford, as was his brother Dr. Somervile, rector of Adderbury in Oxfordshire. Dr. Johnson says, he "never heard of him but as of a poet, a country gentleman, and a useful justice of the peace."

The following account, copied from the letters of his friend Shenstone, will be read with pain by those whom his poems have delighted. "Our old friend Somervile is dead! I did not imagine I could have been so sorry as I find myself on this occasion, 'Sublatum quærimus.' I can now excuse all his foibles; impute them to age and to distress of circumstances: the last of these considerations wrings my very soul to think on. For a man of high spirit, conscious of having (at least in one production) generally pleased the world, to be plagued and threatened by wretches that are low in every sense, to be forced to drink himself into pains of the body, in order to get rid of the pains of the mind, is a misery." He died July 14, 1743.

From lady Luxborough's letters, p. 211. we find Mr. Somervile translated from Voltaire the play of "Alzira," which was then in MS. in her hands.

SOMMONA-CODOM, or, as some write it, Sommonokhodom, the God of the Siamese. Their Talapoints, or priests, suppose, that this Sommonokhodom was born a God, after many transmigrations of his soul; that, from the time of this his divine birth, he had a perfect knowledge of all the mysteries and secrets both in heaven and earth; that he retained an entire remembrance of whatsoever he had done in the several lives he had led; and that, after he had taught the people the great concerns of their happiness, he committed his doctrines to a book, for the benefit of posterity. In this book he relates of himself, that, being desirous to manifest his divinity to men by some extraordinary miracles, he found himself carried up into the air, in a throne all shining with gold and precious stones; and that the angels came down from heaven

heaven to tender him their adorations : but that his brother Thevathat and his followers, envying this his glory, conspired his destruction. It is farther written in this book, that from the time that he endeavoured to become a god by the holiness of his life, he had entered the stage of this world in different bodies five hundred and fifty times ; that at every new birth he had always been the first, and as it were the prince of those animals, under whose figure he was born ; that, when he was a monkey, he delivered a certain city from an horrid monster, which had almost rendered it desolate ; that he had been a most powerful king ; that, seven days before he had obtained the dominion of the universe, he retired after the example of a certain anchorite into a secret solitude, and became dead unto the world and his own passions ; and that, as soon as he was become a god, he travelled over the whole world, teaching mankind to know good and evil, and acquainting them with the true religion, which he himself wrote down to leave to posterity. After he had lived eighty-two years, and foretold his death to his disciples, he was seized with a violent fit of the colic, of which he died ; and his soul mounted, as they say, to the eighth heaven, where it enjoys an eternal rest and happiness, and shall never be born again into this world. His body was burnt, and his bones are still kept ; some of them in the kingdom of Pegu, and some in that of Siam. They ascribe a miraculous power to these bones ; and assert that they shine with a most divine brightness. They say, he left the mark of one of his feet, impressed in three different places ; in the kingdom of Siam, that of Pegu, and in the isle of Ceylon : to which places the people flock in pilgrimage, and honour the said footsteps with an extraordinary devotion. This is the God which is worshiped at Siam.

As to Thevathat, he was always born again with his brother Sommonokhodom, in the same kind of animals with him ; but was always inferior to him in dignity. Yet Thevathat aspired to be a god ; and, unable to bear a superior, would never submit to, but conspired against his brother ; and compassed his purpose in some measure, for he killed him when they were both monkeys. The Siamese scriptures, which relate this and more of the same sort, tell us what kind of punishment Thevathat was made to suffer. He was nailed on a cross with large nails, which, being driven through his hands and feet, caused him the most terrible pain ; had a crown of thorns on his head ;

head ; had his body covered over with wounds ; and, to complete his misery, an eternal fire burning under him without consuming him.

Tachard,
Voyage de
Siam.

Such accounts are brought us from Siam by father Tachard the Jesuit and others. It can hardly be supposed, but that the Siamese and the Christian religions have had some communication with each other ; since many particulars indicate it, especially those of the punishment of Thevathat.

Kennet's
Life of Som-
ner, prefix-
ed to his
" Treatise
of Roman
Ports and
Forts in
Kent," p.
2—102.
Ox. 1693,
8vo.

SOMNER (WILLIAM), an eminent English antiquary, was born at Canterbury March 30, 1606, according to the account given by his wife and son ; but, according to the register of the parish of St. Margaret's, much earlier, for it represents him to have been baptised Nov. 5, 1598. It was a proper birth-place for an antiquary, being one of the most ancient cities in England ; and Somner was so well pleased with it, that, like the good old citizen of Verona, within the walls or in the sight of them he grew up, lived, and died. He was of a reputable family ; and his father was registrar of the court of Canterbury under Sir Nathaniel Brent, commissary. At a proper age, he was committed to the free-school of that city, where he seems to have acquired a competent knowledge of the Latin tongue at least. Thence he was removed, and placed as clerk to his father in the ecclesiastical courts of that diocese ; and was afterwards preferred to a creditable office in those courts by abp. Laud. His natural bent in the mean time lay to the study of antiquities ; and he took all opportunities of indulging it. He was led early, in his walks through the suburbs and the fields of that city, to survey the British bricks, the Roman ways, the Danish hills and works, the Saxon monasteries, and the Norman churches. This was his amusement abroad ; at home he delighted in old manuscripts, leiger-books, rolls, and records : all which made him so quickly known, that, upon questions concerning descent of families, tenure of estates, dedication of churches, right of tithes, and all the history of use and custom, he was consulted as a Druid or a Bard.

In 1640, he published " The Antiquities of Canterbury," 4to ; an accurate performance, and very seasonably executed, as it preserved from oblivion many monuments of antiquity, which were soon after buried by civil discord in ruin. This work obtained a high character ;
and

and Dr. Meric Casaubon, prebendary of Canterbury, and a great encourager of our author in his studies, represents it as “exceedingly useful, not only to those who desire to know the state of that once flourishing city, but to all that are curious in the ancient English History.”

Casaub. de
lingua Sax-
onica, p.
141.

Thus far Somner had searched only into the Latin writers, and such national records as had been penned since the Norman conquest: but his thirst after antiquities urged him to proceed, and to attain the British and Saxon tongues. To acquire the British, there were rules of grammar, explication of words, and other sufficient memoirs, besides the living dialect, to guide a man of industry and resolution; but the Saxon was extinct, and the monuments of it so few and so latent, that it required infinite courage as well as patience. Encouraged, however, by his friend Casaubon, and being withal of an active spirit, he did not despair; but, falling to work, he succeeded so wonderfully, as to be compared with the most knowing in that way: and he has always been ranked by the best judges among the few complete critics in the Saxon language. His skill in this obliged him to enquire into most of the ancient European languages; and made him run through the old Gallic, Irish, Scotch, and Danish dialects, especially the Gothic, Slavonian, and German. Of his perfection in the latter, he gave the world a public specimen on this occasion. While his friend Casaubon was employed in an essay on the Saxon tongue, he happened upon an epistle of Lipsius to Schottus, which contained a large catalogue of old German words, in use with that nation eight or nine hundred years before. Casaubon thought many of them had a great affinity to the Saxon; and, therefore, being then in London, sent down the catalogue to Somner at Canterbury; who in a few days returned his animadversions upon them, and shewed the relation of the German with the Saxon tongue. They were published as an appendix to Casaubon's essay in 1650, 8vo; at which time the same Casaubon informs us, “that Somner would have printed all his useful labours, and have written much more, if that fatal catastrophe had not interposed, which brought no less desolation upon letters, than upon the land.”

De Ling.
Sax. p. 140.

Hickeſii ad
Gram. Sax.
Præfat.

De Ling.
Sax. p. 141.

Somner's reputation was now so well established, that no monuments of antiquity could be further published without his advice and helping hand. In 1652, when a collection of historians came forth under this title,

“Historiæ

Præf. ad
Gram. Sax-
on.

Somneri
Epist. Ded.
ad Dict.
Saxon.

“ *Historiæ Anglicanæ Scriptores X. ex vet. MSS. nunc*
 “ *primum in lucem editi,*” the Appendix or Glossarium
 was the labour of Mr. Somner : whom Sir Roger Twis-
 den, who, with the assistance of abp. Usher and Mr. Selden
 published these historians, represents in the preface as
 “ a man of primitive probity and candor, a most sagacious
 “ searcher into the antiquities of his country, and most
 “ expert in the Saxon tongue.” Hickes afterwards calls
 this glossary of Somner “ incomparable, a truly golden
 “ work ; without which the ten historians had been im-
 “ perfect and little useful.” Somner’s friends had still
 more work for him : they observed it impossible to culti-
 vate any language, or recommend it to learners, without
 the help of a dictionary ; and this was yet wanting to the
 Saxon. On him therefore they laid the mighty task of
 compiling one : but, as this work required much time
 and great expence, so they were to contrive some com-
 petent reward and support, as well as barely to afford him
 their countenance and assistance. Now Sir Henry Spel-
 man had founded at Cambridge a lecture for “ promoting
 “ the Saxon tongue, either by reading it publicly, or by
 “ the edition of Saxon manuscripts, and other books :”
 and, this lecture being vacant in 1657, abp. Usher recom-
 mended Somner to the patron Roger Spelman, esq. grand-
 son of the founder, that “ he would confer on him the
 “ pecuniary stipend, to enable him to prosecute a Saxon
 “ dictionary, which would more improve that tongue,
 “ than bare academic lectures.” Accordingly, Somner
 had the salary, and now pursued the work, in which he
 had already made considerable progress : for it was pub-
 lished at Oxford in April 1659, with an inscription to all
 students in the Saxon tongue, a dedication to his patron
 Roger Spelman, esq. and a preface.

Just before the Restoration, he was imprisoned in the
 castle of Deal, for endeavouring to procure hands to peti-
 tion for a free parliament. In 1660, he was made master
 of St. John’s hospital, in the suburbs of Canterbury ; and
 about the same time auditor of Christ-church in that
 city. The same year he published, in 4to, “ A treatise
 “ of gavel kind, both name and thing, shewing the true
 “ etymology and derivation of the one, the nature, an-
 “ tiquity, and original of the other ; with fundry emer-
 “ gent observations, both pleasant and profitable to be
 “ known of Kentishmen and others, especially such as
 “ are studious either of the ancient custom, or the com-
 “ mon

“mon law of this kingdom.” In this work he shewed himself an absolute civilian, and a complete common-lawyer, as well as a profound antiquarian. This was his last publication: he left behind him many observations in manuscript, and some treatises, one of which, “of the Roman ports and forts in Kent,” was published at Oxford 1693, 8vo, by James Brome, M. A. rector of Cheriton, and chaplain to the Cinque-Ports; and “Julii Cæsaris Portus Iccius illustratus a Somnero, Du Fresne, & Gibson,” was printed at the same place 1624, 8vo. To the former is prefixed his life by White Kennet, afterwards bishop of Peterborough. These works were parts of an intended history of the antiquities of Kent.

He died March 30, 1669, after having been twice married. Dr. Kennet tells us, that “he was courteous, without design; wise, without a trick; faithful, without a reward; humble and compassionate; moderate and equal; never fretted by his afflictions, nor elated by the favours of heaven and good men.” His many well-selected books and choice manuscripts were purchased by the dean and chapter of Canterbury for the library of that church, where they now remain. A catalogue of his manuscripts is subjoined to the life abovementioned. He was a man “antiquis moribus,” of great integrity and simplicity of manners. He adhered to king Charles, in the time of his troubles; and, when he saw him brought to the block, his zeal could no longer contain itself, but broke out into a passionate elegy, intituled, “The insecurity of princes, considered in an occasional meditation upon the king’s late sufferings and death, 1648” 4to. And soon after he published another affectionate poem, to which is prefixed the pourtraiture of Charles I before his *Εικων βασιλικη*, and this title, “The frontispiece of the king’s book opened, with a poem annexed, ‘The Insecurity of Princes, &c.’” 4to.

Among his friends and correspondents were the abps. Laud and Usher, Sir Robert Cotton, Sir William Dugdale, Sir Simonds D’Ewes, the antiquary Mr. William Burton, Sir John Marsham, Elias Ashmole, esq. and others of the same stamp and character. A print of him is placed over-against the title-page of his treatise, “Of the Roman ports and forts in Kent.”

SOPHOCLES, an ancient Greek tragedian, was born at Athens the 2d year of the 71st Olympiad, that is,

Fabric.
Bibl. Græc.
vol. I.

near 500 years before Christ; so that he was thirty-one years younger than Æschylus, and fifteen older than Euripides. His father Sophilus, of whose condition nothing certain can be collected, educated him in all the politer accomplishments: he learned music and dancing of Lamprus, as Athenæus says, and had Æschylus for his master in poetry. He was about sixteen, at the time of Xerxes's expeditions into Greece: and being at Salamis, where the Grecians were employed in fixing the monuments of the victory, after the flight of that prince, and the entire rout of all his generals, he is reported to have appeared at the head of a choir of noble boys (for he was very handsome) all naked and washed over with oil and essence; and, while they sung a pæan, to have guided the measures with his harp.

Athenæus,
lib. I.

He was five and twenty, when he conquered his master Æschylus in tragedy. Cimon, the Athenian general, having found Theseus's bones, and bringing the noble reliques with solemn pomp into the city, a contention of tragedians was appointed; as was usual on extraordinary occasions. Æschylus and Sophocles were the two great rivals; and the prize was adjudged to Sophocles, although it was the first play he ever presented in public. The esteem and wonder, that all Greece expressed at his wisdom, made him conceived to be the peculiar favourite, or rather intimate friend, of the gods. Thus they tell us, that Æsculapius did him the honour to visit him at his house; and, from a story of Tully, it should seem that Hercules had no less respect for him. Apollonius Tyanensis, in his oration before Domitian, tells the emperor, that Sophocles the Athenian was able to check and restrain the furious winds, when they were visiting his country it an unseasonable time.

Plut. in
Numa.
Divin. l. 1.

Philostrat.
in vit.
Apollon.

This opinion of his extraordinary worth opened him a free passage to the highest offices in the state. We find him, in Strabo, going in joint commission with Pericles, to reduce the rebellious Samians: and it was during his continuance in this honour, that he received the severe reprimand from his colleague, which is recorded by Cicero. They were standing and conferring about their common affairs, when there happened to run by a very beautiful boy. Sophocles could not but take notice of his person, and began to express his admiration to Pericles: to which the grave general made this inmemorable reply: "A prætor; " Sophocles, should be continent with his eyes, as well

" as

“as with his hands.” But whatever inclinations the Tull. de poet might then have, as indeed his chastity is but too Offic. l. I. reasonably suspected, he rejoiced at last, as we are told, Phil. in vit. that by the benefit of old age he was delivered from the Apoll. l. I. severe tyranny of love. c. 10.

Tully, in his book “De Senectute” brings in Sophocles as an example to shew, that the weakness of the memory and parts is not a necessary attendant of old age. He observes, that this great man continued the profession of his art, even to his latest years; but, it seems, his sons resented this severe application to writing, as a manifest neglect of his family and estate. On this account, they at last brought the business into court before the judges; and petitioned the guardianship of their father, as one that was grown delirious, and therefore incapable of managing his concerns. The old gentleman, being acquainted with the motion, in order to his defence, came presently into court, and recited his “Oedipus of Colonos,” a tragedy he had just before finished; and then desired to know, whether that piece looked like the work of a madman? There needed no other plea in his favour; for the judges, admiring and applauding his wit, not only acquitted him of the charge, but, as Lucian adds, voted his sons madmen for accusing him. The general story of his death goes, that, having exhibited his last play, and getting the prize, he fell into such a transport of joy, as carried him off; though Lucian differs from the common report, and affirms him to have been choaked by a grape-stone, like Anacreon. He died at Athens in his 90th year, as some Lucian. in say; in his 95th, according to others. Macrob.

If Æschylus be styled, as he usually has been, the father, Sophocles will certainly demand the title of the master, of tragedy; since, what the former brought into the world, the other adorned with true shapes and features, and all the accomplishments and perfections its nature was capable of. Diog. Laertius, when he would give us the highest idea of the advances Plato made in philosophy, compares them to the improvements of Sophocles in tragedy. The chief reason of Aristotle’s giving him the preference to Euripides was, his allowing the chorus an interest in the main action, so as to make the play all of a piece, and every thing to conduce regularly to the main design; whereas we often meet in Euripides with a rambling song of the chorus, entirely independent of the main business, and as proper to be read on any other subject or occasion.

Aristotle indeed has given Euripides the epithet of *Τραγικώτατος*, but it is easy to discover, that he can mean only the most pathetic; whereas, take him all together, and he seems to give Sophocles the precedence; at least in the most noble perfections of manners, œconomy, and style. Dionysius Halicarnassensis, in his “Art of Rhetoric,” commends Sophocles for preserving the dignity of his persons and characters; whereas Euripides, says he, did not so much consult the truth of his manners, and their conformity to common life. He gives the preference to Sophocles on two other accounts: first, because Sophocles chose the noblest and most generous affections and manners to represent; while Euripides employed himself in expressing the more dishonest, abject, and effeminate passions; and, secondly, because the former never says any thing but what is exactly necessary, whereas the latter frequently amuses the reader with oratorical deductions. Tully had the highest opinion of Sophocles, as appears from his calling him the divine poet; and Virgil, by his “*Sophocleo cothurno*,” has left a mark of distinction, which seems to denote a preference of Sophocles to all other writers of tragedy.

De Divinat.
lib. I.

Eclog. viii.

Out of above an hundred tragedies, which Sophocles wrote, only seven remain. They have been frequently published, separately and together; with the Greek Scholia and Latin versions, and without. Two editions of the whole collection may be mentioned; one by P. Stephens, with the Greek Scholia, and the notes of Joachim Camerarius, and his father Henry Stephens, in 1586, 4to; another with a Latin version, and all the Greek Scholia, by Johnson, at Cambridge, in 3 vols. 8vo.

SORANUS, an ancient physician of Ephesus, where he does not seem to have continued long. He was of the sect called “Methodists,” and a great follower of Thestalus, Trallian, &c. He practised physic, first at Alexandria, then at Rome, in the reigns of Trajan and Adrian. Some little pieces of his are extant, and have been published: “*De utero et muliebri pudendo*, Græcè, “Paris, 1554; “*In artem medendi isagoge saluberrima*, “Basil. 1528;” and others, besides a life of Hippocrates, which has been inserted, in Greek and Latin, in almost all the editions of Hippocrates.—There was another SORANUS of Ephesus, and a physician too, later than the above, and who wrote also about the diseases of women;

men; unless, which is very likely, the one be taken for the other.

SORBIERE (SAMUEL), a French writer, was born Niceron, tom. IV. of Protestant parents in 1610, or 1615; for it is not absolutely certain which. His father was a tradesman; his mother Louisa was the sister of the learned Samuel Petit, minister of Nîmes. These dying when he was young, his uncle Petit took the care of him, and educated him as his own child. Having laid a proper foundation in languages and polite literature, he went to Paris, where he studied divinity; but, being presently disgusted with this, he applied himself to physic, and soon made such a progress, as to form an abridged system for his own use, which was afterwards printed on one sheet of paper. He went into Holland in 1642, back to France in 1645, and then again to Holland in 1646, in which year he married. He now intended to sit down to the practice of his profession, and with that view went to Leyden; but, being too volatile and inconstant to stay long at once place, he was scarcely settled at Leyden, when he returned to France, and was made principal of the college of Orange in 1650.

In 1653, he abjured the Protestant religion, and embraced the Popish; and, going to Paris in 1654, published, according to custom, a discourse upon the motives of his conversion, which he dedicated to cardinal Mazarine. He went afterwards to Rome, where he made himself known to Alexander VII, by a Latin letter addressed to that pope; in which he inveighed against the envious Protestants, as he called them. Upon his return from Rome, he came over to England; and afterwards published, in 1664, a relation of his voyage hither, which brought upon him much trouble and disgrace; for, having taken great and unwarrantable liberties with, and shewn much spleen and satirical humour against, a nation with whom France at that time thought it good policy to be well with, he was stripped of his title of "Historiographer of France," which had been given him by the king, and sent for some time into banishment. His book also was discountenanced and discredited by a piece, published against it in the very city of Paris; while Sprat, afterwards bishop of Rochester, Art. SPRAT. exposed it with much eloquence and wit here at home. Voltaire has also been very severe upon this work: "I would not," says he, "imitate the late Mr. Sorbier, who, having stayed three months in England, without
K k 2 " knowing

“ knowing any thing either of its manners or of its language, thought fit to print a relation, which proved but a dull scurrilous satire upon a nation he knew nothing of.”

Preface to
“ Essay upon the civil wars of France, &c.” published at London in 1727.

Cardinal Rospigliosi being likely to succeed Alexander VII. in the papal chair, Sorbieri made a second journey to Rome. He was known to the cardinal when he was at Rome before, and had since published a collection of poems in his praise; and so promised himself great things upon his exaltation to the popedom. Rospigliosi was made pope, and took the name of Clement IX; but Sorbieri was disappointed: for, though the pope received him kindly, and gave him good words, yet he gave him nothing more, except a small sum to defray the charges of his journey. He was one of those men who could not be content, and was therefore never happy. He was always complaining of the injustice and cruelty of fortune; and yet his finances were always decent, and he lived in tolerable plenty. Lewis XIV, cardinal Mazarine, and pope Alexander VII, had been benefactors to him; and many were of opinion, that he had as much as he deserved. He could not help bemoaning himself even to Clement IX, who contenting himself, as we have observed, with doing him some little honours, without paying any regard to his fortune, is said to have received this complaint from him, “ Most holy father, you give ruffles to a man who is without a shirt.”

In the mean time, it is supposed that Sorbieri's connexions would have advanced him higher in the church, if he had been rightly turned for it. But he was not of a true ecclesiastical make, but more of a philosopher than a divine. He revered the memory of such writers as Rabelais, whom he made his constant study: Montaigne and Charron were heroes with him, nor would he suffer them to be ill spoken of in his presence: and he had a known attachment to the principles and person of Gassendus, whose life, prefixed to his works, was written by Sorbieri. These connexions and attachments made him suspected to be not very sound in the faith, but rather sceptical at the bottom; and this suspicion was probably some check upon his rising: for otherwise, although a man of levity and vanity, he was not destitute of good qualities and accomplishments. He was very well skilled in languages and all polite literature, and had some knowledge in many sciences; and he is said to have had no remarkable blemish

mish upon his character, although a little addicted to pleasures. He died of a dropsy, the 9th of April, 1670.

Though his name is so well known in the literary world, yet it is not owing to any productions of his own, but rather to the connexions he sought, and the correspondences he held with men of learning. He was not the author of any considerable work, although there are more than twenty publications of his of the small kind. Some have been mentioned in the course of this memoir, and there are others: as, “*Lettres & discours sur diverses matieres curieuses*, Paris, 1660, 4to;” “*Discours sur la Comete*,” written upon Gassendi’s principles against comets being portents, 1665; “*Discours sur la transmutation de sang d’un animal dans le corps d’une homme*,” written at Rome; “*Discours sceptique sur le passage du chyle & sur le mouvement du cœur*.” Guy Patin says, in one of his letters, that this last work is full of faults, and that the author knew nothing of the subject he treated of; which may be in some measure true, for he does not appear to have troubled himself long about physic. He published in 1669 at Paris, “*Epistolæ illustrium & eruditorum virorum*,” among which are some of Clement IXth’s letters to him, while that pope was yet cardinal. This publication was thought improper, and imputed to vanity. He translated some of our English authors into French: as More’s “*Utopia*,” some of Hobbes’s works, and part of Camden’s “*Britannia*.” He corresponded with Hobbes; and there goes a story of his management in this correspondence, which, supposing it true, shews, that, although he might be no great man himself, yet he was not destitute of those arts which have made little men sometimes pass a while for great. Hobbes used to write to Sorbier on philosophical subjects; and those letters, being sent by him to Gassendi, seemed so worthy of notice to that great man, that he set himself to write proper answers to them. Gassendi’s answers were sent by Sorbier as his own to Hobbes, who thought himself happy in the correspondence of so profound a philosopher: but, at length the artifice being discovered, Sorbier did not come off with the honour he had proposed to himself.

I omit mentioning other minute performances of Sorbier, as being of no consequence at all. There is a “*Sorberiana*,” which is as good as many other of the “*Ana*,” that is, good for nothing.

Athen.
Oxon.

Vol. II.

Posthumous
works of
Dr. Robert
South, with
memoirs of
his life,
1717, 8vo.

SOUTH (Dr. ROBERT), an English divine of great parts and learning, was the son of a merchant in London, and born at Hackney in Middlesex, 1633. He was educated in Westminster-school under Dr. Busby, where he acquired an uncommon share of grammatical and philosophical learning, but "more," says Wood, "of impudence and fauciness;" and, being a king's scholar, was in 1651 elected thence student of Christ-Church in Oxford. He took a bachelor of arts degree in 1654; and the same year wrote a copy of Latin verses, to congratulate the protector Cromwell upon the peace concluded with the Dutch. They were published in a collection of poems by the university. The year after, he published another Latin poem, intituled, "*Musica Incantans: five, Poema exprimens Musicæ vires juvenem in infantiâ adigentis, & Musici inde periculum.*" In 1657, he took a master of arts degree; and became by virtue of his abilities and attainments an illustrious member of his society. He preached frequently, and (as Wood thinks) without any orders: he appeared at St. Mary's the great champion for Calvinism against Socinianism and Arminianism; and his behaviour was such, and his parts esteemed so exceedingly useful and serviceable, that the heads of that party were considering how to give proper encouragement and proportionable preferment to so hopeful a convert. In the mean time the protector Cromwell died; and then, the Presbyterians prevailing over the Independents, South sided with them. He began to condemn, and in a manner to defy, the dean of his college Dr. Owen, who was reckoned the head of the Independent party; upon which the doctor plainly told him, that he was one who "sate in the seat of the scornful." The author of the memoirs of South's life tells us, that he was admitted into holy orders, according to the rites and ceremonies of the church of England, in 1658. July 1659, he preached the assize-sermon at Oxford, in which he inveighed vehemently against the Independents; and by this greatly pleased the Presbyterians, who thereupon made him their acknowledgments. The same year, when it was visible that the king would be restored, he was somewhat at a stand, yet was still reckoned a member of "the Fanatic Ordinary," as Wood expresses it; but, when his majesty's restoration could not be withstood, then he began to exercise his pulpit-talents, which were very great, as much against the Presbyterians, as he had done before against

against the Independents. Such was the conduct and behaviour of this celebrated divine in the earlier part of his life, as it is described by his contemporary in the university Mr. Anthony Wood; and if Wood was not unreasonably prejudiced against him, he was doubtless no small time-server, who knew no better use of the great abilities God had given him, than to make himself well with those who could reward him best.

He seems to have proceeded as he had begun: that is, he pushed himself on by an extraordinary zeal for the powers that were; and he did not succeed amiss. Aug. 10, 1660, he was chosen public orator of the university; and at the same time “tugged hard,” says Wood, “such” “was the high conceit of his worth, to be canon of” “Christ-Church, as belonging to that office; but was” “kept back by the endeavours of the dean. This was a” “great discontent to him; and, not being able to con-” “ceal it, he clamoured at it, and shewed much passion in” “his sermons till he could get preferment, which made” “them therefore frequented by the generality, though” “shunned by some. This person, though he was a ju-” “nior master, and had never suffered for the royal cause,” “yet so great was his conceit, or so blinded he was with” “ambition, that he thought he could never be enough” “loaded with preferment; while others, who had suf-” “fered much, and had been reduced to a bit of bread for” “his majesty’s cause, could get nothing.” South’s talents however might be of use, and were not to be neglected; and these, together with his flaming zeal, which he was ever ready to exert on all occasions, recommended him effectually to notice and preferment. In 1661, he became domestic chaplain to lord Clarendon, chancellor of England, and of the university of Oxford; and, in March 1663, was installed prebendary of Westminster. Oct. the 1st following, he was admitted to the degree of doctor in divinity; but this, as Wood relates, not without some commotion in the university. Letters were sent by lord Clarendon, in behalf of his chaplain South, who was therein recommended to the doctorate: but some were so offended, on account of certain prejudices against South, whom they looked upon as a mere time-server, that they stily denied the passing of these letters in convocation. A tumult arose, and they proceeded to a scrutiny; after which the senior proctor Nathaniel Crew, fellow of Lincoln-college, and afterwards bishop of Durham,

ham, did ("according to his usual perfidy, which, says "Wood, he frequently exercised in his office; for he "was born and bred a Presbyterian") pronounce him passed by the major part of the house: in consequence of which, by the double presentation of Dr. John Wallis, Savilian professor of geometry, he was first admitted bachelor, then doctor of divinity.

Afterwards he had a sinecure in Wales, bestowed upon him by his patron the earl of Clarendon; and, at that earl's retirement into France in 1667, became chaplain to James duke of York. In 1670, he was made canon of Christ-Church in Oxford. In 1676, he attended as chaplain Laurence Hyde, esq; ambassador extraordinary to the king of Poland; of which journey he gave an account, in a letter to Dr. Edward Pocock, dated from Dantzick the 16th of Dec. 1677; which letter is printed in the "Memoirs of his Life." In 1678, he was nominated by the dean and chapter of Westminster to the rectory of Islip in Oxfordshire; and, in 1680, rebuilt the chancel of that church, as he did afterwards the rectory-house. Wood has observed, in April 1694, that, notwithstanding his various preferments, he lived upon none of them; but upon his temporal estate at Caversham near Reading, and, as the people of Oxford imagined, in a discontented and clamorous condition for want of more. They were mistaken, however, if the author of the "Memoirs of his Life" is to be depended on, who tells us, that he refused several offers of bishoprics, as likewise that of an archbishopric in Ireland, which was made him in James II.'s reign by his patron the earl of Rochester, then lord lieutenant of that kingdom. But this was only rumour; and there is little reason to suppose that it had any foundation. South's nature and temper was violent, domineering, and intractable to the last degree; and it is more than probable, that his patrons might not think it expedient to raise him higher, and by that means invest him with more power than he was likely to use with discretion. There is a particular recorded, which shews, that they were no strangers to his nature. The earl of Rochester, being solicited by James II. to change his religion, agreed to be present at a dispute between two divines of the church of England, and two of the church of Rome; and to abide by the result of it. The king nominated two for the Popish side, the earl two for the Protestant, one of whom was South; to whom the king objected,

objected, saying, that he could not agree to the choice of South, who instead of arguments would bring railing accusations, and had not temper to go through a dispute, that required the greatest attention and calmness: upon which Dr. Patrick, then dean of Peterborough, and minister of St. Paul's Covent-Garden, was chosen in his stead.

After the Revolution, he took the oath of allegiance to their majesties; though he is said to have excused himself from accepting a great dignity in the church, vacated by a refusal of those oaths. In 1693, he published "Animadversions on Dr. Sherlock's book, intituled, 'A vindication of the Holy and ever Blessed Trinity,' &c. together with a more necessary vindication of that sacred and prime article of the Christian Faith from his new notions and false explications of it: humbly offered to his admirers, and to himself the chief of them, 1693," 4to. Sherlock having published in 1694 a Defence of himself against these Animadversions, South replied, in a book intituled, "Tritheism charged upon Dr. Sherlock's new notion of the Trinity, and the charge made good in an answer to the defence, &c." This was a most terrible war, and great men espoused the cause of each; though the cause of each, as is curious to observe, was not the cause of orthodoxy, which lay between them both: for if Sherlock ran into Tritheism, and made three substances as well as three persons of the Godhead, South on the other hand leaned to the heresy of Sabellius, which, destroying the triple personage, supposed only one substance with three modes as it were. Nevertheless, the victory was adjudged to South in an extraordinary manner at Oxford: for Mr. Bingham of University-college, having fallen in with Sherlock's notions, and asserted in a sermon before the university, that "there were three infinite distinct minds and substances in the Trinity, and also that the three persons in the Trinity are three distinct minds or spirits, and three individual substances," was censured by a solemn decree there in convocation: wherein they judge, declare, and determine the aforesaid words, lately delivered in the said sermon, to be "false, impious, heretical, and contrary to the doctrine of the church of England." But this decree rather irritated, than composed the differences: whereupon the king interposed his authority, by directions to the archbishops and bishops, that no preacher whatsoever in his sermon

sermon or lecture should presume to preach any other doctrine concerning the blessed Trinity, than what was contained in the Holy Scriptures, and was agreeable to the three Creeds and thirty-nine Articles of Religion. This put an end to the controversy; though not till after both the disputants, together with Dr. Thomas Burnet, master of the Charter-House, had been ridiculed in a well-known ballad, called "The Battle Royal." Burnet about the same time had ridiculed, in his "Archæologiæ Philosophicæ," the literal account of the Creation and Fall of Man, as it stands in the beginning of Genesis; and this, though smart and witty, being then thought heterodox and prophane, exposed him to the lash upon the present occasion.

During the greatest part of queen Anne's reign, South was in a state of inactivity; and, the infirmities of old age growing fast upon him, he performed very little of the duty of his ministerial function, otherwise than by attending divine service at Westminster-Abbey. Nevertheless, when there was any alarm about the church's danger, as in those days alarms of that sort were frequent, none shewed greater activity; nor had Sacheverell in 1710 a more strenuous advocate. He had from time to time given his sermons to the public; and, in 1715, he published a 4th volume, which he dedicated to the right hon. William Bromley, esq; "sometime speaker of the hon. house of commons, and after that principal secretary of state to her majesty queen Anne, *of ever blessed memory.*" He died, aged 83, July 8, 1716; and was interred in Westminster-Abbey, where a monument is erected to him, with an inscription upon it. He was a man of very uncommon abilities and attainments; of judgement, wit, and learning equally great. There is as much wit in his sermons, as there is good sense and learning, well combined and strongly set forth: and there is yet more ill-humour, spleen, and satire. However admirable, there was certainly nothing amiable in his nature: for it is doing him no injustice to say, that he was sour, morose, peevish, quarrelsome, intolerant, and unforgiving; and, had not his zeal for religion covered a multitude of moral imperfections, all his parts and learning could not have screened him from the imputation of being but an indifferent kind of man.

His Sermons have been often printed in 6 vols. 8vo. In 1717, his "Opera Posthuma Latina," consisting of
Orations

Orations and Poems; and his "Posthumous Works" in English, containing three Sermons, an account of his Travels into Poland, Memoirs of his Life, and a Copy of his Will; were published in 2 vols. 8vo.

SOUTHERN (THOMAS), an English dramatic writer, was the son of George Southern of Stratford upon Avon in Warwickshire, and born about 1662. He became ^{Athen. Oxon.} a member of Pembroke-college, Oxford, in 1680; and, after having taken one degree in arts in 1683, went to London, where he set up for a poet, and wrote a tragedy, called "The Loyal Brother, or the Persian Prince," acted and published in 1682. This is Wood's account, but certainly erroneous: for here he is made to publish a play after his settlement in London, though, by the very date of its publication, it must have been written some time before he left Oxford.

Another writer, who, though of no great authority, yet was probably better acquainted with his history, gives this account of him. Southern, says he, was born at Dublin in the year of the Restoration; and was early ^{Cibber's Lives of the Poets, vol. v.} educated at the university there. In his 18th year, he quitted Ireland, and probably went to Oxford, though this writer makes no mention of it; whence he removed to the Middle-Temple, London, where he devoted himself to play-writing and poetry, instead of law. His "Persian Prince, or Loyal Brother," in 1682, was introduced at a time when the Tory interest was triumphant in England; and the character of the Loyal Brother was no doubt intended to compliment James duke of York, who afterwards rewarded him for his service: for, after his accession to the throne, Southern went into the army, and served in the commission of captain under the king himself, when about to oppose the prince of Orange's coming into England. This affair being over, he retired to his studies; and wrote several plays, from which he is supposed to have drawn a very handsome subsistence. In the preface to his tragedy, called "The Spartan Dame," he acknowledges, that he received from the booksellers as a price for this play 150 l. which was thought in 1721, the time of its being published, very extraordinary. He was the first who raised the advantage of play-writing to a second and third night; which Pope mentions in the following manner:

Southern born to raise
The price of prologues and of plays.

The

The reputation, which Dryden gained by the many prologues he wrote, made the players always solicitous to have one of his, as being sure to be well received by the public. Dryden's price for a prologue had usually been five guineas, with which sum Southern once presented him; when Dryden returning the money, said, "Young man, this is too little, I must have ten guineas." Southern answered, that five had been his usual price: "Yes," says Dryden, "it has been so, but the players have hitherto had my labours too cheap; for the future I must have ten guineas." Southern also was industrious to draw all imaginable profits from his poetical labours. Dryden once took occasion to ask him, how much he got by one of his plays? to whom Southern replied, after owning himself ashamed to tell him, 700 l. which astonished Dryden, as it was more by 600 l. than he himself had ever got by his most successful plays. But the secret, we are told, is, that Southern was not beneath the drudgery of solicitation, and often sold his tickets at a very high price, by making applications to persons of quality and distinction; a degree of servility, which perhaps Dryden might think below the dignity of a poet, and more in the character of an under-player. Dryden entertained a high opinion of Southern's abilities; and prefixed a copy of verses to a comedy of his, called "The Wife's Excuse," acted in 1692. The night that Southern's "Innocent Adultery" was first acted, which is perhaps the most moving play in any language, a gentleman took occasion to ask Dryden, "what was his opinion of Southern's genius?" who replied, "that he thought him such another poet as Otway." The most finished of all his plays is "Oroonoko, or the Royal Slave;" which drama is built upon a true story, related by Mrs. Behn in a novel. Besides the tender and delicate strokes of passion in this play, there are many shining and manly sentiments; and some have been of opinion, that the most celebrated of even Shakspeare's plays cannot furnish out so many striking thoughts, and such a glow of animated poetry. Southern died May 26, 1746, aged 85. He lived the last ten years of his life in Westminster, and attended the abbey service very constantly; being, as is said, particularly fond of church music. Oldys, in his MS. additions to Gildon's continuation of Langbaine, says, that he remembered Mr. Southern "a grave and venerable old gentleman. He lived near
" Covent-

“ Covent-Garden, and used often to frequent the evening
 “ prayers there, always neat and decently dressed, com-
 “ monly in black, with his silver sword and silver locks ;
 “ but latterly it seems he resided at Westminster.” The
 late excellent poet Mr. Gray, in a letter to Mr. Walpole,
 dated from Burnham, in Buckinghamshire, Sept. 1737,
 has also the following observation concerning our author :
 “ We have old Mr. Southern at a gentleman’s house a
 “ little way off, who often comes to see us ; he is now
 “ seventy-seven years old, and has almost wholly lost his
 “ memory ; but is as agreeable an old man as can be, at
 “ least I persuade myself so when I look at him, and think
 “ of Isabella and Oroonoko.” Mr. Mason adds in a note Quarto edit.
 on this passage, that “ Mr. Gray always thought highly P. 25.
 “ of his pathetic powers, at the same time that he blamed
 “ his ill taste for mixing them so injudiciously with farce,
 “ in order to produce that monstrous species of compo-
 “ sition, called Tragi-comedy.” Mr. Southern, however,
 in the latter part of his life, was sensible of the impropriety
 of blending tragedy and comedy, and used to declare to
 lord Corke his regret at complying with the licentious
 taste of the time. His dramatic writings were for the first
 time completely published by T. Evans, in 3 vols. 12mo.

SOZOMENUS (HERMIAS), an ecclesiastical histo-
 rian of the fifth century, was of a good family ; and born
 at Bethelia, a town of Palestine. After being liberally Fabricii
 educated, he studied the law at Berytus in Phœnicia ; and Bibl. Græc.
 then, going to Constantinople, became a pleader at the lib. V. c. 4.
 bar. Afterwards he applied himself to the writing of —Tille-
 Ecclesiastical History ; and first drew up a compendium mont, Du
 of it in two books, from the ascension of Christ to the Pin, Cave,
 year 323 ; but this is lost. Then he continued his history &c.
 in a more circumstantial and closer manner to the year
 440 ; and this is extant. He hath many particulars re-
 lating to him in common with the ecclesiastical historian
 Socrates : he lived at the same time, was of the same pro-
 fession, undertook a work of the same nature, and com-
 prised it within the same period : for his history ends, as
 it nearly begins, at the same point with that of Socrates.
 His style is more florid and elegant than Socrates’s ; but Jortin’s
 he is by no means so judicious an author. Being of a Ecclef. Re-
 family which had excessively admired the monks, and marks, vol.
 himself educated at the feet of these Gamaliels, he con- III.
 tracted a superstitious and trifling turn of mind, and an
 amazing

Hist. lib. II. amazing credulity for monkish miracles : he speaks of the benefit which himself had received from the intercession of Michael the Archangel. He gives an high commendation of a monastic life, and enlarges very much upon the actions and manners of those recluses : and this is all that he hath added to the "History of Socrates," who it is universally agreed wrote first, and whom he every where visibly copies.

See EUSEBIUS and SOCRA-
TES.

His history has been translated and published by Valefius, with Eusebius and the other ecclesiastical historians ; and republished, with additional notes by Reading, at London 1720, in 3 vols. folio.

Bayle's
Dict. in
voce.—
Niceron,
tom. XXIX.

SPANHEIM (FREDERIC), professor of divinity at Leyden, was born at Amberg in the Upper Palatinate, in 1600, of a good family. His father Wigand Spanheim, doctor of divinity, was a very learned man, and ecclesiastical counsellor to the elector palatine : he died in 1620, holding in his hand a letter from his son, which had made him weep for joy. Frederic was educated with great care under the inspection of his father ; and, having studied in the college of Amberg till 1613, was sent the next year to the university of Heidelberg, which was then in a very flourishing condition. He made so great a progress there both in languages and philosophy, that it was easily perceived he would one day become a great man. He returned to his father's house in 1619, and was sent soon after to Geneva, to study divinity there. In 1621, after the death of his father, he went into Dauphiné ; and lived three years with the governor of Ambrun, in the quality of a tutor. Then he returned to Geneva, and went afterwards to Paris ; where he met with a kind relation, Samuel Durant, who was minister of Charenton. Durant dissuaded Spanheim from accepting the professorship of philosophy at Lausanne, which the magistrates of Berne then offered him.

April 1625, he made a voyage of four months to England, and was at Oxford ; but, being driven thence by the plague, he returned to Paris, and was present at the death of his relation Durant, who, having a great kindness for him, left him his whole library. He had learned Latin and Greek in his own country, French at Geneva, English at Oxford ; and what time he now spent at Paris was employed in acquiring the oriental tongues. In 1627, he disputed at Geneva for a professorship of philosophy,
and

and carried it; and about the same time married a lady, originally of Poitou, who reckoned among her ancestors the famous Budæus. He was admitted a minister some time after; and, in 1631, succeeded to the chair of divinity, which Turretin had left vacant. He acquitted himself of his functions as an able and withal an indefatigable man; so that his reputation being spread abroad on every side, several universities would have had him: but that of Leyden prevailed, after the utmost endeavours had been used to keep him at Geneva. He left Geneva in 1642; and taking a doctor of divinity's degree at Basil, that he might conform to the custom of the country he was going to, he arrived at Leyden, Oct. that year. He not only supported, but even increased the reputation he had brought with him; but he lived to enjoy it only till May 1649. His great labours shortened his days. His academical lectures and disputations, his preaching (for he was minister of the Walloon church at Leyden), the books he wrote, and many domestic cares, did not hinder him from keeping up a great literary correspondence. Besides this, he was obliged to pay many visits: he visited the queen of Bohemia, and the prince of Orange; and was in great esteem at those two courts. Queen Christina did him the honour to write to him; in order to let him know, how much she esteemed him, and what pleasure she took in reading his works. Nevertheless, though he gave many specimens of abilities and learning, he cannot be said to have composed any work of importance; and perhaps the republic of letters has been more obliged to him for two sons that he left, than for any thing which he himself wrote. He was the author of some things in the historical as well as theological way.

SPANHEIM (EZEKIEL), a very learned writer, as well as excellent statesman, was the eldest son of Frederic Spanheim; and was born at Geneva in 1629. He distinguished himself so much in his earliest youth by his forward parts and progress in literature, that, going to Leyden with his father in 1642, he gained immediately the friendship of Daniel Heinsius and Salmasius, who were there; and preserved it with them both, notwithstanding the animosity they exerted against each other. He was not satisfied with making himself a thorough master of the Greek and Latin tongues, but he applied himself with great vigour to the Oriental also. Ludovicus Capellus had

Le Clerc,
Bibl. Chois-
see, tom.
XXII.—
Niceron,
&c. tom.
II.—Gene-
ral Dictio-
ary.

had published, at Amsterdam in 1645, a dissertation upon the ancient Hebrew Letters against John Buxtorf; in which he maintains, that the true characters of the ancient Hebrews were preserved among the Samaritans, and lost among the Jews. Spanheim undertook to refute Capellus in certain theses, which he maintained and published at sixteen years of age; but which afterwards, out of his great candour and modesty, he called "unripe fruit;" and frankly owned, that Bochart, to whom he had sent them, had declared himself for Capellus against Buxtorf.

In 1649, he lost his father; and soon after returned to Geneva, where he was honoured with the title of professor of eloquence, but never performed the functions of that place. His reputation spreading more and more into foreign countries, Charles Lewis, elector palatine, sent for him to his court, to be tutor to his only son: which employment he not only discharged with great success, but also shewed his prudence and address, by preserving the good opinion of the elector and electress, though they were upon ill terms with each other. While he lived at this court, he employed his leisure hours in perfecting his knowledge of the Greek and Roman learning; and not only so, but studied the history of the later ages, and examined all those books and records which relate to the constitution of the empire, and might contribute to explain and illustrate the public law of Germany. He shortly gave a proof of his capacity for these sort of matters, in a French piece which he published in 1657; the design of which was, to assert the right of the elector palatine to the post of vicar of the empire, in opposition to the claims of the duke of Bavaria. Skill in these matters hath always been a sure foundation and step to preferment in the courts of Germany; and there is no doubt, that it opened Spanheim's way to those great and various employments in which he was afterwards engaged.

In 1660, he published at Heidelberg a French translation of the emperor Julian's "Cæsars," with notes and illustrations from medals and other monuments of antiquity. He had always an extraordinary passion for antiquities and medals; but had not yet seen Italy, where the study of them more especially flourished. On this account it was no doubt with great pleasure, that he shortly after received a commission from the elector, to go to Rome, in order to observe the intrigues of the catholic electors at that court. He no sooner arrived than he attracted

tracted the esteem of queen Christina, at whose palace there was held an assembly of learned men every week; and he dedicated to her, in 1664, “*Dissertationes de præstantia & usu numismatum antiquorum*,” printed at Rome in 4to. The same year he took a journey to Naples, Sicily, and Malta, and then returned to Rome; where he found the princess Sophia, mother of George I. of England. That princess, being highly pleased to meet with a gentleman, whom she had already known as a man of learning, and corresponded with upon subjects of politics and literature, could not be satisfied to part with him so soon as was likely to happen; and therefore, having obtained leave of the elector her brother, carried him with her into Germany.

Upon his return to Heidelberg in April 1665, he was received by the elector his master with all possible marks of esteem; and afterwards employed by him in divers negotiations at foreign courts. The same year, he went to that of Lorrain; the year following, to that of the elector of Mentz; then to France; afterwards, in 1668, to the congress of Breda; and then to France again. After all these journeys, he returned to Heidelberg; but continued there no longer than while he was detained by a dangerous illness: for, upon his recovery, he was sent by his master to Holland, and afterwards to England. In 1679, the elector of Brandenburg, having recalled his envoy at the court of England, gave his employment to Spanheim, with the consent of the elector Palatine; and, though he was charged at the same time with the affairs of these two princes, yet he acquitted himself so well, that the elector of Brandenburg desired to have him entirely in his service, which the elector Palatine at last consented to. In 1680, he went to France, by order of his new master, with the title of envoy extraordinary; and, during nine years residence at Paris, never left that city but twice. In 1684, he went to Berlin, to receive the post of minister of state; and the year after to England, to compliment James II. upon his accession to the throne. Upon the revocation of the edict of Nantz, he did great services to many of the Reformed; who found a place of refuge in his house, when they durst not appear abroad, for fear of their persecutors. Though he performed his master's business at the French court with the greatest ability and exactness, yet he led the life all the while of a very studious man: he read and wrote a great deal, maintained a correspondence

with the learned all over Europe, and answered their letters with the utmost punctuality.

After this long embassy, he spent some years at Berlin, in retirement and among books; but, after the peace of Ryſwick, was again obliged to quit his study, and sent on an embassy to France, where he continued from 1697 to 1702. The elector of Brandenburg, having during that interval assumed the title of king of Prussia, conferred on him the title and dignity of baron. In 1702, he quitted France, and went ambassador to England; where he spent the remainder of his days, dividing his time between business and study. He died Oct. 28, 1710, aged 81; and was buried in Westminster-Abbey. He left one daughter, who married in England the marquis de Montandre. It is surprising, that Spanheim, who seems to have been tossed about Europe from one court to another all his life, and to have been continually engaged in negotiations and state-affairs, which he always discharged with the utmost exactness, could find time to compose so many works; and works too of learning and labour, which could only be written in his study and among his books. One may almost say of him, that he negotiated and did business like a man who had nothing else in his thoughts; and that he wrote like a man who had spent his whole time by himself. He never appeared the man of letters, but when it was proper to do so; yet he conversed no oftener with the unlearned than was necessary for his business.

Some of his writings have been mentioned already. His Latin work “upon the use and excellence of ancient medals,” is his capital performance: it was published at Rome 1664, as hath been observed; at Paris in 1671, much enlarged; and after that with so many more additions, as from a 4to to rise to two large volumes in folio, the first printed at London in 1706, the second at Amsterdam in 1717. This work is justly esteemed a treasure of erudition. Two pieces of Spanheim are inserted in Grævius’s collection of Roman antiquities: one in the fifth volume, “De nummo Smyrnæorum, seu de Vestâ & Prytanibus Græcorum, diatriba;” the other in the eleventh volume, intitled, “Orbis Romanus, seu ad Constitutionem Antonini Imperatoris, de qua Ulpianus, Leg. xvii. Dig. de Statu Hominum, Exercitationes duæ.” At Leipzig, 1696, folio, came out, “Juliani Imperatoris Opera, Græcè & Latinè, cum variorum notis: recensente Ez. Spanheim, qui observationes adjecit.” But there is nothing

thing of Spanheim in this edition, except the preface, and very ample remarks upon the first oration of Julian; he not having leisure and opportunity to proceed farther. Notes of his upon Callimachus are inserted in Grævius's edition of that author, at Utrecht, 1697; and also upon the three first comedies of Aristophanes in Kuster's edition, 1709.

SPANHEIM (FREDERIC), brother of Ezekiel Spanheim, and very learned also, was born at Geneva in 1632; and, at ten years of age, carried by his father to Leyden. He studied philosophy under Hereboord, and was admitted doctor in that faculty at nineteen. He had lost his father two years before; and, as he had been designed for the ministry, he applied himself vigorously to the study of divinity and the languages. Boxtou was his master in Greek and Latin; and Golius in Orientals, at least in Arabic. He was a candidate for the ministry in 1652, and soon after began to preach in several parts of Zealand. He discharged the functions of a minister at Utrecht for one year with a reputation that raised some jealousy in the mind of Alexander Morus, whose name was then famous in the United Provinces. He received soon after an invitation from Charles Lewis elector Palatine, who had resolved to re-establish his university at Heidelberg, and gave him the professorship of divinity, though he was then but twenty-three. Before he went to take possession of that post, he was admitted doctor of divinity at Leyden in 1655. He gained a great reputation at Heidelberg; and the elector Palatine always shewed him the highest marks of his esteem and confidence; but these favours did not prevent him from opposing the elector with great freedom, when he attempted to divorce himself from the princess his wife, in order to marry another. His merit procured him, during the time he lived in the palatinate, several invitations from other universities; but he only accepted that from Leyden, where he was admitted professor of divinity and sacred history with a general applause in 1670. Here his reputation was raised to the highest pitch. He was four times rector of the university of Leyden, and had the post of librarian besides. Many years before his death, he was excused from reading public lectures, that he might have the more leisure to apply himself to several works, which he published. In 1695, he was attacked by a palsy, which affected half his body: of which, however,

he afterwards appeared to be tolerably well recovered. He did not indeed enjoy a perfect state of health from that time; and, not being able to restrain himself from his studies and labours, which was absolutely necessary, he relapsed, and died in 1701. He was thrice married, and had several children; but only one, whose name was Frederic, survived him.

His writings are extremely numerous. They were printed at Leyden in 3 vols. folio; the first in 1701, and the two last in 1703. They are chiefly, if not altogether, upon subjects of theology.

Fuller's
Worthies,
in Cheshire.
—General
D.A.

English his-
torical li-
brary, p. 5.
Lond. 1714.

SPEED (JOHN), a well-known English historian, was born at Farington in Cheshire about 1555, and brought up to the business of a taylor; in which he seems to have risen to no small degree of eminence, for he was free of the company of merchant-taylors in the city of London. No particulars of his life are known; nor how, forsaking the business of his profession, he conceived thoughts, first of studying, and then of writing, history. In 1696, he published his "Theatre of Great Britain;" which was afterwards reprinted, particularly in 1650, under this title: "The theatre of the empire of Great Britaine, presenting an exact geography of the king-
domes of England, Scotland, Ireland, and the isles ad-
joyning. With the shires, hundreds, cities, and shire-
townes within the kingdome of England, divided and
described by John Speed," folio. Nicolson observes, that these maps "are extremely good; and make a noble
apparatus, as they were designed, to his history: but his
descriptions of the several counties are mostly short ab-
stracts of what Camden had said before him." In 1614, he published, in folio, "The History of Great Britain under the conquests of the Romans, Saxons, Danes, and Normans; their originals, manners, warres, coines, and scales, with the successions, lives, actes, and issues of the English monarchs, from Julius Caesar to our most gracious soveraigne king James;" dedicated to James I. He borrowed many of his materials from Camden; and was supplied with many by Sir Robert Cotton, Sir Henry Spelman, and other antiquaries, with whom he was well acquainted. There are prefixed to it recommendatory poems in Latin, French, and English, by Sir Henry Spelman and others; and writers have spoken of it in terms of high commendation. Speed was not
only

only an historian, but also a divine; for, in 1616, he published a work in 8vo, called “The Cloud of Witnesses, or the Genealogies of Scripture, confirming the truth of holy history and humanity of Christ.”

He died July 28, 1629, and was buried in the church of St. Giles Cripplegate, London, where a monument was erected to his memory. By his wife Susanna, with whom he lived fifty-seven years, and who died almost a year before him, he had twelve sons, and six daughters. One of his sons, named John, was an eminent physician; of whom Wood has given some account, in the first volume of “Athenæ Oxonienses.” As to Speed himself, “he must be acknowledged,” says Nicolson, “to have had a head the best disposed towards history of any of our writers; and would certainly have outdone himself, as far as he has gone beyond the rest of his profession, if the advantages of his education had been answerable to those of his natural genius. But what could be expected from a taylor? However, we may boldly say, that his Chronicle is the largest and best we have hitherto extant.” In another place, “John Speed was a person of extraordinary industry and attainments in the study of antiquities; and seems not altogether unworthy the name of ‘*summus & eruditus antiquarius*,’ given him by one who was certainly so himself.”

to Pag. 75.
Sheringham
de Anglo-
rum origine,
p. 42.

SPELMAN (Sir HENRY), an eminent English antiquary, was descended from an ancient family; and born at Cengham near Lynn in Norfolk, about 1561. He was sent to Trinity-college in Cambridge, when not quite fifteen; and, in two years and a half, called home upon the death of his father. About a year after, he was sent to Lincoln’s Inn, to study the law; where having continued almost three years, he retired into the country, and married a lady of good fashion and fortune. He was high sheriff of Norfolk in 1604, and began to be distinguished for his abilities and wisdom. Accordingly, he was sent by king James three several times into Ireland upon public business; and at home was appointed one of the commissioners to enquire into the oppression of exacted fees in all the courts and offices of England, as well ecclesiastical as civil; which bishop Hacket calls “a noble examination and full of justice.” He attended this business for many years, to the prejudice of his family and fortunes; and the government was so sensible of his

Life of Sir Henry Spelman by bishop Gibson, prefixed to Gibson’s edit. of the “English works of Sir Henry Spelman.” Lond. 1723, folio.

Life of abp. Williams, Part II. p. 93.

good services, that a present of 300 l. was made him, not “as a full recompence” (for so it is expressed in the king’s writ), but only “as an occasional remembrance,” till something more equal to his merit could be done for him. He was knighted by James I, who had a particular esteem for him; as well on account of his known capacity for business, as his great learning in many ways, especially in the laws and antiquities of our nation. These, for a good part of his life, he seems to have studied for his own private amusement, and not with an eye to any particular undertaking.

When he was about fifty, he went with his wife and family to live in London; and there falling into a study to which his genius had always inclined him, he got together all such books and manuscripts as concerned the subject of antiquities, whether foreign or domestic. In 1613, he published his book “*De non temerandis ecclesiis*,” churches not to be violated; and this first essay, together with many others that came out afterwards, confirmed the notion, which the public had preconceived, of his profound learning and skill in laws and antiquities. In 1626, he published the first part of his “*Glossary*.” After he had made large collections, and got a tolerable knowledge of the Saxon tongue, he resolved to go on with his undertaking; but, because he would not depend upon his own judgement, he printed one or two sheets by way of specimen, from which his friends were to judge of the nature of his design. He was encouraged in it by the most learned persons of that age: at home, by Usher, Williams then lord keeper, Selden, and Sir Robert Cotton; abroad, by Rigaltius, Salmasius, Peireschius, and others; as also by Bignonius, Meursius, and Lindenbrokius, whose assistances he very gratefully acknowledges. Upon this, he published it as far as to the end of the letter L; but why he went no farther, is not known. Some have fancied, that he stopped at the letter M, because he had some things under “*Magna charta*” and “*Maximum consilium*,” that his friends were afraid might give offence; “that not being a season,” says Gibson, “to speak freely, either of the prerogative of the king, or the liberty of the subject, both which upon many occasions would have fallen in his way.” Our author has told us, in an advertisement before the book, that he chose to entitle his work “*Archæologus*,” rather than “*Glossarium*,” as we commonly call it: for a glossary, strictly speaking, is no more than

*Prefat. ad
Glossarium.*

than a bare explication of words ; whereas this treats more especially of things, and contains entire discourses and dissertations upon several heads. For this reason, it is not only to be consulted upon occasion, like common lexicons or dictionaries ; but it ought to be carefully perused and studied, as the greatest treasure extant of the ancient customs and constitutions of England.

About 1637, Sir William Dugdale acquainted Sir Henry Spelman, that many learned men were desirous to see the second part published, and requested of him to gratify the world with the work entire. Upon this, he shewed Sir William the second part, and also the improvements which he had made in the first ; but withal told him the discouragement he had met with in publishing the first part, for that the sale had been extremely small. Upon his death, all his papers came into the hands of Sir John Spelman his eldest son ; a gentleman, who had abilities sufficient to complete what his father had begun, if death had not prevented him. After the restoration of Charles II, abp. Sheldon and chancellor Hyde enquired of Sir William Dugdale, what became of the second part, and whether it was ever finished ; and, upon his answering in the affirmative, expressed a desire that it might be printed. Accordingly it was published by Sir William ; but, as Gibson says, “ the latter part in comparison of “ the other is jejune and scanty ; and every one must see, “ that it is little more than a collection, out of which he “ intended to compose such discourses, as he has all along “ given us in the first part, under the words of the greatest import and usefulness.” It was surmised, for it never was proved, that because Sir William Dugdale had the publishing of the second part, he inserted many things of his own, which were not in Sir Henry Spelman’s copy ; and particularly some passages, which tend to the enlargement of the prerogative, in opposition to the liberties of the subject. But Gibson assures us, that the very copy, from which it was printed, is in the Bodleian library in Sir Henry’s own hand, and exactly agrees with the printed book ; and particularly under the word “ *Parlamentum*,” and those other passages, upon which the controversy was raised. So far then as the copy goes, for it ends at the word “ *Riota*,” it is a certain testimony, that Sir William Dugdale did no more than mark it for the printer, and transcribe here and there a loose paper ; and, though the rest of the copy was lost before it came to the Oxford library,

library, on which account there is not the same authority for the Glossary's being genuine after the letter R; yet it is not likely, that Sir William had any more share in these last letters of the alphabet, than he had in any of the rest. We have been more particular in our account of this Glossary, because it is a very important work, and of more consequence than any thing Sir Henry Spelman wrote.

The next work which he entered upon was, an edition of the "English Councils." He had entered upon this work, before the "Glossary" was finished; and was particularly encouraged in it, as he tells us, by the abps. *Praefat. ad Concil. v. 1.* Abbot, Laud, and Usher. He branched his undertaking into three parts, assigning an entire volume to each division: 1. "From the first plantation of Christianity to the coming in of the conqueror in 1066." 2. "From the Norman conquest to the casting off the pope's supremacy, and the dissolution of monasteries by Henry VIII." 3. "The History of the Reformed English church, from Henry VIII. to his own time." The volume, which contained the first of these heads, was published in 1639, about two years before his death, with his own annotations upon the more difficult places. The second volume of the "Councils," as well as the second part of the "Glossary," was put into the hands of Sir William Dugdale, by the direction of Sheldon and Hyde. Sir William made considerable additions to it out of the archbishop's registers and the Cottonian library; and it was published in 1664, but with abundance of faults, occasioned by the negligence of either the copier, or corrector, or both. Sir Henry wrote several other works, all relating to ancient laws and customs. He was a great encourager of learning and learned men. It was he, who first advised Dr. Watts to the study of antiquities; and, when he had arrived to good skill in those matters, excited him, as the doctor owns in his preface, to undertake a new edition of Matthew Paris's history. He calls Camden his antient friend; and he was likewise a great favourer of Sir William Dugdale. His revival of the old Saxon tongue ought to be reckoned a good piece of service to the study of antiquities. He had found the excellent use of that language in the whole course of his studies, and much lamented the neglect of it both at home and abroad; which was so very general, that he did not then know one man in the world, who perfectly understood it. Hereupon he settled
a Saxon

a Saxon lecture in the university of Cambridge, allowing 10l. per annum to Mr. Abraham Wheelocke, presenting him to the vicarage of Middleton in the county of Norfolk, and giving him likewise the profits of the impropriate rectory of the same church; both which were intended by him to be settled in perpetuity as an endowment of that lecture: but, Sir Henry and his eldest son dying in the compass of two years, the civil wars breaking forth, and their estate being sequestered, the family became incapable of accomplishing his design. He died in London 1641, and was buried in Westminster-Abbey near Camden's monument. In 1698, was published by Mr. Edmund Gibson "*Reliquiæ Spelmannianæ: The posthumous works of Sir Henry Spelman, knight, relating to the laws and antiquities of England,*" folio. These were dedicated to abp. Tenison, and reprinted with Sir Henry's "*English works*" in 1723, folio, under the inspection and by the care of the same Mr. Edmund Gibson, then doctor and bishop.

Sir Henry Spelman had eight children, four sons and four daughters. His eldest son, "the heir of his studies," as he calls him, was John Spelman, esq. a very learned gentleman, who had great encouragement and assurance of favour from Charles I. That king sent for Sir Henry Spelman, and offered him the mastership of Sutton's hospital, with some other advantages, in consideration of his good services both to church and state; who, thanking his majesty, replied, "that he was very old, and had one foot in the grave, but should be more obliged, if he would consider his son:" upon which, the king sent for Mr. Spelman, and conferred that and the honour of knighthood upon him. After the civil war broke out, his majesty, by a letter under his own hand, commanded him from his house in Norfolk, to attend at Oxford; where he was often called to private council, and employed to write several papers in vindication of the proceedings of the court. He was the author of, "*A view of a pretended book, intituled, 'Observations upon his Majesty's late Answers, and Epistles.'*" Oxford, 1642," 4to. His name is not set to it; yet Dr. Barlow, who had received a copy from him, told Wood that it was of his composing. He wrote also, "*The case of our affairs in law, religion, and other circumstances, briefly examined and presented to the conscience,*" 1643," 4to. While he was thus attending the affairs of the public, and his own private studies,

Præfat. ad
Concilia,
vol. I.

Athen.
Oxon. vol.
II.

studies, as those would give him leave, he fell sick, and died July 25, 1643. His funeral Sermon, by his majesty's special order, was preached by Usher, an intimate acquaintance both of father and son. The son published the Saxon Psalter under the title of "Psalterium Davidis Latino-Saxonicum vetus, 1641," 4to, from an old manuscript in his father's library, collated with three other copies. He wrote the "Life of king Alfred the Great" in English, which was published by Hearne at Oxford 1709, 8vo. It had been translated into Latin by the care of Obadiah Walker, master of University college, who published the translation with notes and cuts at Oxford in 1709, 8vo.

Athen.
Oxon.

Clement Spelman, youngest son of Sir Henry, was a counsellor at law, and made puisne baron of the Exchequer upon the restoration of Charles II. He published some pieces relating to the government, and a large preface to his father's book, "De non temerandis ecclesiis." He died in June 1679, and was interred in St. Dunstan's church, Fleetstreet.

Anecdotes
of Bowyer,
by Nichols,
F. 332.

SPENCE (JOSEPH), M. A. This ornament of polite literature was fellow of New College, Oxford, where he took the degree of M. A. Nov. 2, 1727; and in that year became first known to the learned world by "An Essay on Pope's Odysssey; in which some particular beauties and blemishes of that work are considered, in two parts," 12mo. "On the English Odysssey," says Dr. Johnson, "a criticism was published by Spence, a man whose learning was not very great, and whose mind was not very powerful. His criticism, however, was commonly just; what he thought, he thought rightly; and his remarks were recommended by his coolness and candour. In him Pope had the first experience of a critic without malevolence, who thought it as much his duty to display beauties as expose faults; who censured with respect, and praised with alacrity. With this criticism Pope was so little offended, that he sought the acquaintance of the writer, who lived with him from that time in great familiarity, attended him in his last hours, and compiled memorials of his conversation. The regard of Pope recommended him to the great and powerful, and he obtained very valuable preferments in the church." Dr. Warton, in his "Essay on Pope," styles Spence's judicious Essay on the Odysssey "a work of

Vol. II.
F. 301.

" the

“ the trueſt taſte ;” and adds, that “ Pope was ſo far
 “ from taking it amiſs, that it was the origin of a laſting
 “ friendſhip betwixt them. I have ſeen,” ſays Dr.
 Warton, “ a copy of this work, with marginal obſerva-
 “ tions written in Pope’s own hand, and generally ac-
 “ knowledging the juſtneſs of Spence’s obſervations, and
 “ in a few inſtances pleading, humourouſly enough, that
 “ ſome favourite lines might be ſpared. I am indebted
 “ to this learned and amiable man, on whoſe friendſhip
 “ I ſet the greateſt value, for moſt of the anecdotes relat-
 “ ing to Pope, mentioned in this work, which he gave
 “ me, when I was making him a viſit at Byfleet, in the year
 “ 1754.” He was elected, by the univerſity, profeſſor of
 poetry July 11, 1728, ſucceeding the Rev. Thomas War-
 ton, B. D. father to Dr. Joſeph Warton, now maſter of
 Wincheſter-ſchool, and Mr. Thomas Warton, author of
 “ The Hiſtory of Engliſh Poetry,” and poetry poſeſſor ;
 each of which three profeſſors were twice elected to their
 office, and held it for ten years, a period as long as the
 ſtatutes will allow. Mr. Spence wrote an account of
 Stephen Duck, which was firſt publiſhed, as a pamphlet,
 in 1731, and ſaid to be written by “ Joſeph Spence, eſq.
 “ Poetry Profeſſor.” From this circumſtance it has been
 ſuppoſed that he was not then in orders. But this is a
 falſe concluſion, as he was ordained in 1724 ; and left this
 pamphlet in the hands of his friend Mr. Lowth [A], to
 be publiſhed as ſoon as he left England, with a Grub-
 ſtreet title, which he had drawn up merely for a diſguiſe,
 not chooſing to have it thought that he publiſhed it him-
 ſelf. It was afterwards much altered, and prefixed to
 Duck’s poems. He travelled with the preſent duke of
 Newcaſtle (then earl of Lincoln) into Italy, where his
 attention to his noble pupil did him the higheſt ho-
 nour [B]. In 1736, at Mr. Pope’s deſire, he republifh-
 ed [C] “ Gorboduc,” with a preface containing an ac-

[A] The preſent biſhop of London ;
 who, with that obliging condeſcenſion
 for which his Lordſhip is eminently
 diſtinguiſhed, honoured Mr. Nichols
 with much uſeful information on the
 ſubject of this memoir.

[B] The mortification which Dr.
 Goddard the preſent maſter of Clare-
 Hall, his Grace’s Cambridge tutor,
 felt by this appointment, probably
 occaſioned the extraordinary dedica-
 tion to the Duke, prefixed to his
 “ Sermons, 1781,” 8vo.

[C] In a magignant Epistle from
 Curll to Mr. Pope, 1737, our author is
 introduced as an early patron of the
 late ingenious Mr. Dodſley :

“ ’Tis kind indeed a Livery Muſe
 “ to aid,

“ Who ſcribbles Farces to augment
 “ his trade :

“ Where You and Spence and
 “ Glover drive the nail,

“ The Devil’s in it if the plot ſhould
 “ fail.”

count of the author, the earl of Dorset. He never took a doctor's degree; but quitted his fellowship on being presented by the Society of New College to the rectory of Great Horwood in Buckinghamshire, in the year 1742. As he never resided upon his living, but in a pleasant house and gardens lent to him by his noble pupil, at Byfleet in Surrey (the rectory of which parish he had obtained for his friend Stephen Duck), he thought it his duty to make an annual visit to Horwood, and gave away many sums of money to the distressed poor, and placed out many of their children as apprentices. In June 1742, he succeeded Dr. Holmes as his majesty's professor of modern history, at Oxford. His "Polymetis, or an Enquiry concerning the Agreement between the Works of the Roman Poets, and the Remains of the ancient Artists, being an Attempt to illustrate them mutually from each other," was published in folio in 1747. Of this work of acknowledged taste and learning, Mr. Gray has been thought to speak too contemptuously in his Letters. His chief objection is, that the author has illustrated his subject from the Roman, and not from the Greek, Poets; that is, that he has not performed, what he never undertook; nay, what he expressly did not undertake. A third edition appeared in folio in 1774, and an Abridgement of it has been frequently printed in octavo. We have seen a pamphlet with Spence's name to it in MS. as the author, called "Plain Matter of Fact, or, a short Review of the Reigns of our Popish Princes since the Reformation; in order to shew what we are to expect if another should happen to reign over us. Part I. 1748," 12mo. He was installed prebendary of the seventh stall at Durham, May 24, 1754; and published in that year, "An Account of the Life, Character, and Poems, of Mr. Blacklock, student of philosophy at Edinburgh," 8vo; which was afterwards prefixed to his Poems. The prose pieces which he printed in "The Museum" he collected and published, with some others, in a pamphlet called "MO-
RALITIES, by Sir Harry Beaumont, 1753." Under that name he published "Crito, or a Dialogue on Beauty," and "A particular Account of the Emperor of China's Gardens near Pekin, in a Letter from F. Attiret, a French Missionary now employed by that Emperor to paint the apartments in those gardens, to his Friend at Paris;" both in 8vo, 1752, and both re-printed in Doddsley's "Fugitive Pieces." He wrote "An Epistle
from

“ from a Swift Officer to his friend at Rome,” first printed in “ The Museum ;” and since in the third volume of “ Doddsley’s Collection.” The several copies published under his name in the Oxford Verses are preserved by Nichols, in the “ Select Collection, 1781.” In 1758 he published “ A Parallel, in the Manner of Plutarch, “ between a most celebrated Man of Florence (Magliabecchi), and one scarce ever heard of in England “ (Robert Hill, the Hebrew Taylor),” 12mo. printed at Strawberry Hill. In the same year he took a tour into Scotland, which is well described in an affectionate letter to Mr. Shenstone, in a collection of several letters published by Mr. Hull in 1778. In 1763 he communicated to Dr. Vol. I. p. 238. Warton several excellent remarks on Virgil, which he had made when he was abroad, and some few of Mr. Pope’s.—West Finchale Priory (the scene of the holy Godric’s miracles and austerities, who, from an itinerant merchant, turned hermit, and wore out three suits of iron cloaths) was now become Mr. Spence’s retreat, being part of his prebendal estate. In 1764 he was well portrayed by Mr. James Ridley, in his admirable “ Tales of the “ Genii,” under the name of “ Phesoi Ecneps (his name “ read backwards) Dervise of the Groves ;” and a panegyrical letter from him to that ingenious moralist, under the same signature, is inserted in “ Letters of Eminent “ Persons,” vol. III. p. 139. In 1764 he paid the last kind office to the remains of his friend Mr. Doddsley, who died on a visit to him at Durham. He closed his literary labours with “ Remarks and Dissertations on Virgil ; “ with some other classical Observations ; by the late Mr. “ Holdsworth. Published, with several Notes and additional Remarks, by Mr. Spence,” 4to. This volume, of which the greater part was printed off in 1767, was published in February 1768 ; and on the 20th of August following, Mr. Spence was unfortunately drowned in a canal in his garden at Byfleet in Surrey. Being, when the accident happened, quite alone, it could only be conjectured in what manner it happened ; but it was generally supposed to have been occasioned by a fit while he was standing near the brink of the water. He was found flat upon his face, at the edge, where the water was too shallow to cover his head, or any part of his body. The duke of Newcastle possesses some MS. volumes of anecdotes of eminent writers, collected by Mr. Spence, who in his lifetime communicated to Dr. Warton as many of them as related

lated to Pope ; and, by permission of the noble owner, Dr. Johnson has made many extracts from them in his “ Lives of the English Poets.” Mr. Spence’s Explanation of an antique marble at Clandon place, Surrey, in is “ Gent. Mag.” 1772, p. 176. “ Mr. Spence’s Character,” says a gentleman who had seen this memoir before it was transplanted into the present work, “ is properly delineated ; and his ‘ Polymetis’ is justly vindicated from the petty criticisms of the fastidious Gray. In Dr. Johnson’s masterly preface to Dryden, he observes, that ‘ we do not always know our own motives.’ Shall we then presume to attribute the frigid mention of the truly learned and ingenious Mr. Spence, in the preface to Pope, to a prejudice conceived against him on account of his preference of blank verse to rhyme in his ‘ Essay on Mr. Pope’s Odysey ;’ a work, which for sound criticism and candid disquisition is almost without a parallel ? The judicious Dr. Warton’s sentiments with respect to it may be seen in his admirable Essay on Pope, just published : and bishop Lowth, whose learning and genius are indisputable, expresses himself in the following manner in a note on his twelfth Prælection on Hebrew poetry : ‘ Hæc autem vide accurate et scienter explicata à Viro Doctissimo Josepho Spence in Opere erudito juxta atque eleganti cui Titulus Polymetis.’”

Vol. II. p.
301.

SPENCER (Dr. JOHN), a very ingenious and learned English divine, was born in Kent in 1630, and educated at Corpus Christi college in Cambridge ; where he took a bachelor of arts degree in 1648, and a master’s in 1652. He was chosen fellow of his college ; and, in 1659, took a bachelor of divinity’s degree, as he did a doctor’s in 1663. In 1667, he was chosen master of Corpus Christi ; and, in 1677, preferred to the deanery of Ely. These were his dignities and preferments, which he did not merely enjoy, but also adorned with singular abilities and learning ; as his publications, though not numerous, do abundantly testify.

Gen. Dict.

June 28, 1660, “ being the day of public thanksgiving to God for the happy Restoration of his majesty to his kingdoms,” he preached a Sermon at St. Mary’s in Cambridge, on Proverbs xxix. 2, which he published there the same year, under the title of “ The Righteous Ruler.” In 1663, he published there, in 4to, “ A discourse concerning prodigies : wherein the vanity of
“ presages

“ prefages by them is reprehended, and their true and
 “ proper ends asserted and vindicated.” A second edition
 of this truly philosophical and learned work, corrected and
 enlarged, was published at London, 1665, 8vo ; when was
 added to it, “ A discourse concerning vulgar prophecies :
 “ wherein the vanity of receiving them, as the certain in-
 “ dications of any future event, is discovered ; and some
 “ characters of distinction between true and pretended
 “ prophets are laid down.” In 1668, he published a
 Latin dissertation concerning Urim and Thummim ; and,
 in 1685, his great and famous work “ De legibus He-
 “ bræorum ritualibus & earum rationibus.” Spencer’s
 great view in explaining the reasons of the Mosaic ritual
 was, to vindicate the ways of God to men, and clear the
 Deity, as he tells us in his preface, from arbitrary and
 fantastic humour ; which some, not discerning these rea-
 sons, had been ready to charge him with, and thence had
 fallen into unbelief. But this attempt, great and noble as
 it was, disgusted and disgusts all those, and there are not a
 few of them, who think the divinity of any doctrine or
 institution weakened, in proportion as it is proved to be
 rational ; and one great objection to it, even among some
 who are not irrationalists, is, the learned author’s having
 advanced, that many rites and ceremonies of the Jewish
 nation are deduced from the practices of their heathen
 and idolatrous neighbours. This position has given no
 small offence, as if greatly derogatory from the divine
 institution of those rites ; and many writers have at-
 tacked it both at home and abroad, particularly Herman
 Witfius in his “ *Ægyptiaca*.” Others, however, have
 seen no ill consequences from admitting it ; and the work
 upon the whole has been highly and justly valued, as it
 deserves, being full of sense and learning of all kinds, and
 extremely well written. The author afterwards greatly
 enlarged it, particularly with the addition of a fourth
 book ; and his papers, being committed at his death to
 abp. Tenison, were bequeathed by that prelate to the
 university of Cambridge, together with the sum of 50 l.
 to forward the printing of them. At length Mr. Leonard
 Chappelow, fellow of St. John’s-college, and professor of
 Arabic, being deputed by the university, and offered the
 reward, undertook a new edition of this work, with the
 author’s additions and improvements ; and published it at
 Cambridge 1727, in 2 vols. folio.

Dr.

Dr. Spencer, after a life spent in the closest application to his studies, died May 1695, and was interred in the chapel of Corpus Christi-college.

There was WILLIAM SPENCER, fellow of Trinity-college in Cambridge, and a very learned man; of whom we know nothing more, than that he published at the university press, in 1658, the eight books against Celsus and Philocalia of Origen, with a corrected Latin version, and notes of his own, in 4to.

Hughes's
"Life of
Spenser,"
prefixed
to his edi-
tion of
"Spenser's
Works."
Lond. 1715.
in 6 vols.
22mo.

"Remarks
on the Shep-
herd's Ca-
lendar,"
prefixed to
Spenser's
Works.

SPENSER (EDMUND), a great English poet, was born in London, and educated at Pembroke-Hall in Cambridge; where he took a bachelor of arts degree in 1572, and a master's in 1576. This appears from the register of the university; and must needs be thought a sufficient confirmation of those who relate Spenser to have been born so early as 1510: which, though it is the date fixed upon his monument at Westminster-Abbey, cannot but be erroneous. He does not seem to have much fortune or interest, at his first setting out into the world; for he is said to have stood for a fellowship in his college, and to have missed it. This disappointment, together with the narrowness of his circumstances, forced him from the university: and we find him next taking up his residence with some friends in the north, where he fell in love with his Rosalind; whom he so finely celebrates in his pastoral poems, and of whose cruelty he has written such pathetic complaints. As poetry is frequently the offspring of love and retirement, it is probable that his genius began to distinguish itself about this time; for "The Shepherd's Calendar," which is so full of his successful passion for Rosalind, was the first of his works of any note. Hughes observes, that "in this work our poet has not been misled by the Italians; though Tasso's 'Aminta' might have been at least of as good authority to him in the pastoral, as Ariosto in the greater kind of poetry. But Spenser rather chose to follow nature itself, and to paint the life and sentiments of shepherds after a more simple and unaffected manner."—He afterwards says, that "the simplicity, which appears in Spenser's pastorals, may be thought by some readers to have too much of the 'merum rus;' but adds, that "if he has erred in this, he has at least erred on the right hand."

The "Shepherd's Calendar" was addressed, by a short dedication in verse, to Sir Philip Sidney; who was then
in

in the highest reputation for wit, gallantry, and polite accomplishments; and who, being himself an excellent writer, immediately became sensible of Spenser's merit. He was one of the first who discovered it, and recommended it to the notice of the best judges; and, so long as this great man lived, Spenser never wanted a judicious friend or a generous patron. After he had stayed some time in the North, he was prevailed upon to quit his obscurity, and come to London, that he might be in the way of promotion; and the first means he made use of, after his arrival there, was an acquaintance with Sir Philip Sidney. Yet it does not appear when this acquaintance began, whether upon his addressing to him "The Shepherd's Calendar," or some time after. If a certain story, which is usually told upon this occasion, be true, it must have been some time after: the story runs thus. It is said, that he was a stranger to Sir Philip, when he had begun to write his "Fairy Queen;" and that he took occasion to go to Leicester-house, and to introduce himself by sending in to Sir Philip the ninth Canto in the first book of that poem. Sir Philip was much surprised with the description of "Despair" in that canto, and is said to have shewn an unusual kind of transport on the discovery of so new and uncommon a genius. After he had read some stanzas, he called his steward, and bad him give the person, who brought those verses, 50*l.*; but, upon reading the next stanza, he ordered the sum to be doubled. The steward was as much surprised as his master, and thought it his duty to make some delay, in executing so sudden and lavish a bounty; but, upon reading one stanza more, Sir Philip raised his gratuity to 200*l.* and commanded the steward to give it immediately, lest, as he read farther, he might be tempted to give away his whole estate.

Though nothing could have been more happy for Spenser, than to be introduced to court by Sir Philip Sidney, yet he did not immediately receive any great benefit from it. He was indeed created poet laureat to queen Elizabeth; but for some time he only wore the barren laurel, and possessed the place without the pension. The lord treasurer Burleigh had not, it seems, the same taste and feeling of Spenser's merit with Sir Philip Sidney; but on the contrary is reported to have intercepted, from some motive or other, the queen's intended bounty to him. It is said that her majesty, upon Spenser's present-

ing some poems to her, ordered him 100l.; but that Burleigh, objecting to it, said with some scorn of the poet, "What! all this for a song?" The queen replied, "Then give him what is reason." Upon this, Spenser took a proper opportunity to present the following lines to her majesty, in the form of a petition, to remind her of her order:

"I was promised on a time

"To have reason for my rhyme;

"From that time unto this season,

"I received nor rhyme nor reason—"

which, we are told, produced the desired effect; for that the queen, not without reproving the treasurer, immediately directed the payment of the money. Fuller relates this fact; and a late noble author has made some reflections on it, which, though thrown out in a strain of satire and irony, and merely to serve a present purpose, contain nevertheless much good truth; and deserves to be pondered well by certain literary recluses, who, upon the merit of mere letters, have been always ready to expect what mere letters has in no age obtained. "If we write for

Worthies in
London.

Boling-
broke's Po-
litical
Tracts. Oc-
casional
Writer;
No 1.

"posterity," says he, "we must not complain, that the care of rewarding our merit is left to posterity; and, if we neglect to serve the state, those who are appointed to preside over it break no rule of equity, when they neglect us. Spenser has been amply recompensed by posterity for his 'Fairy Queen;' but the wise treasurer Burleigh declined the payment of an hundred pounds, which queen Elizabeth ordered him, and left this admirable poet to starve. Had Spenser applied himself to more serious studies; had he excelled in physics, in metaphysics, or even in the first philosophy or in theology, instead of excelling in wit and poetry, the *amabiles insanix* of Horace, his usage would have been the same, no doubt. Even the greatest productions of these studies are but trifles in the account of a consummate statesman, and may properly enough be distinguished from the others in his sense, by the title of *Insanix severiores*. Our English ministers, to their honour be it spoken, have at all times proceeded upon this admirable principle. The most excellent sermons, the most elaborate treatises, have not been sufficient to procure the advancement of some divines, while a sorry pamphlet, or a spiritual libel, has raised others to the highest dignities of the church. As it has fared with

"mere

“ mere divinity, so has it fared with mere eloquence : as
 “ one never caused the divine, so the other never caused
 “ the lawyer, to be distinguished ; but we know, that if
 “ either of them be employed in a court-cause, he never
 “ fails to make his fortune. The same fate has attended
 “ writers of another kind : the celebrated ‘ Tatlers’ and
 “ ‘ Spectators’ had no reward except from booksellers and
 “ fame ; but, when those authors made the discovery I
 “ have made, and applied their talents better in writing
 “ the ‘ Englishman’ and ‘ Freeholder,’ one was soon
 “ created a knight, and the other became secretary of
 “ state. In short, without enumerating any more in-
 “ stances, I may confidently affirm, that this has been the
 “ case from Burleigh to this time.” We verily believe,
 with the noble author, that it has ; and therefore would
 earnestly advise all mere scholars, mere poets, and mere
 wits, not to suffer discontent and spleen to be predominant ;
 not to disquiet and fret themselves continually, because
 they may happen to be overlooked or neglected by states-
 men ; but to remember, that statesmen act altogether
 upon the principles of worldly wisdom, and will therefore
 never serve those who either have it not in their power, or
 do not endeavour to serve them. If these scholars, and
 poets, and wits, would obtain the end, let them use the
 means : if they expect favours of a statesman, let them at-
 tend him, let them devote themselves to him, let them
 depend upon him, let them abandon their bodies, souls,
 wit, learning, and talents of all kinds entirely to his service.
 Such is our esteem, therefore, for the memory of Spenser,
 that we are sorry to say, he did not behave himself philo-
 sophically enough in this regard : for there are scattered
 among his poems many weak and querulous bemoanings
 of hard and undeserved treatment, not without some
 splenetic and satirical reflections. In his “ Mother Hub-
 “ berd’s Tale,” he has painted the misfortune of depend-
 ing on courts and great persons : he has done it indeed in
 a most lively manner, and the description would have been
 very well, if it had not flowed, as it is to be feared it did,
 from spleen and disappointment. We will transcribe it
 however, not only for its beauty, but by way of comfort
 to those who are apt to lament their own fate, for not
 being dependent upon some great man ; for not being
 placed in the road to preferment, as it is usually expressed.

“ Full little knowest thou, that hast not try’d,

“ What hell it is in suing long to bide :

M m 2

“ To

- “ To lose good days that might be better spent,
- “ To waste long nights in pensive discontent :
- “ To speed to-day, to be put back to-morrow,
- “ To feed on hope, to pine with fear and sorrow ;
- “ To have thy prince’s grace, yet want her peers,
- “ To have thy asking, yet wait many years ;
- “ To fret thy soul with crosses and with cares,
- “ To eat thy heart with comfortless despairs ;
- “ To fawn, to crouch, to wait, to ride, to run,
- “ To spend, to give, to want, to be undone.”

But though Spenser had no interest with the lord treasurer, yet we find him, some time after his appearance at court, in considerable esteem with the most eminent men of that time. In 1579, he was sent abroad by the earl of Leicester ; but it does not appear in what service. The most important step, which he afterwards made into business, was upon the lord Grey of Wilton’s being appointed lord deputy of Ireland ; to whom Spenser was recommended, and went, as secretary. There is no doubt, that he filled his office with very good skill and capacity ; as may appear by his “ Discourse on the State of Ireland.” His services to the crown were rewarded by a grant from queen Elizabeth of three thousand acres of land in the county of Cork : his house was in Kilcolman ; and the river Mulla, which he has more than once introduced into his poems, ran through his grounds. It was in this retirement, that he finished his celebrated poem and chef d’œuvre, “ The Fairy Queen,” which was probably begun some time before ; for it was begun and finished at different intervals of time. He published at first only three books, with an explication of the general meaning of the poem, in a letter to Sir Walter Rawlegh, dated Jan. 23, 1589. To these three books three more were added in a following edition ; but the six last, for it consisted of twelve, were unfortunately lost by his servant, whom he had in haste sent before him into England. It was in this retirement, that he was a more successful lover, than when he courted Rosalind : for the collection of his “ Sonnets” are a kind of history of the progress of a new amour, which we find ended in a marriage, and gave occasion to an epithalamium, which no one could write so well as himself. Lastly, it was in this retirement, that he was visited by Sir Walter Rawlegh, in his return from the Portugal expedition in 1589.

During

During the rebellion in Ireland under the earl of Desmond, our poet was plundered and deprived of his estate; and seems to have spent the latter part of his life with much grief of heart, under the disappointment of a broken fortune. He died in 1598, and was interred in Westminster-Abbey near Chaucer, as he had desired: where a monument was erected to him at the charge of Robert Devereux earl of Essex. The present inscription is in English, places his birth in 1510, and his death in 1596; although Camden says expressly, that it was in 1598. But this inscription is with reason supposed to have been put up since, when the monument was perhaps repaired; and to be wholly different from the original one, which is mentioned by Fuller and others to have been in Latin. Keepe's Monumenta Westmo-nast. In a short Latin tract, describing the monuments of Westminster-Abbey in 1600, and published as is supposed by Camden, we find the following account of it: “Edmundus Spenser, Londinensis, Anglicorum Poetarum nostri sæculi facile princeps, quod ejus Poemata, faventibus Musis & victuro genio conscripta, comprobant. Obiit immatura morte, anno salutis 1598, & prope Galfridum Chaucerum conditur, qui felicissime Poesin Anglicis literis primus illustravit. In quem hæc scripta sunt Epitaphia.” Let us observe, before we transcribe the epitaph, that the absurdity of supposing Spenser born in 1510 appears plainly from the expression “immatura morte,” which is here used, but certainly would not have been if he had died at 88. This is the epitaph; the composer of which seems to have had his eye on that of cardinal Bembo upon Raphael: See RA-PHAEL.

“ Hic prope Chaucerum situs est Spenserius, illi
 “ Proximus ingenio, proximus ut tumulo.
 “ Hic prope Chaucerum, Spensere Poeta, Poetam
 “ Conderis, & versu quam tumulo propior.
 “ Anglica, te vivo, vixit plaussitque Poesis:
 “ Nunc moritura timet, te moriente, mori.”

Such were the notions conceived of Spenser, and such the eloges bestowed on him, by his contemporaries. Posterity has in no wise been insensible to his merit, but has allowed him to be the first of our English poets, who brought heroic poetry to any perfection; and seems to be agreed, that his “Fairy Queen” is, for invention and true poetry, little inferior, if not equal, to any production ancient or modern that preceded it. Let us quote, however, the judgements of a few critics. Sir William Temple

Essay on
Poetry.

Preface to
his transla-
tion of Ra-
pin's reflec-
tions on A-
ristotle of
poetry.

Dedication
of his trans-
lation of
Juvenal.

remarks, that “ the religion of the Gentiles had been
 “ woven into the contexture of all the ancient poetry with
 “ a very agreeable mixture ; which made the moderns af-
 “ fect to give that of Christianity a place also in their
 “ poems. But the true religion was not found to become
 “ fiction so well, as a false had done : all their attempts
 “ of this kind seemed rather to debase religion, than to
 “ heighten poetry. Spenser endeavoured to supply this
 “ with morality, and to make instruction, instead of story,
 “ the subject of an epic poem. His execution was excel-
 “ lent, and his flights of fancy very noble and high ; but
 “ his design was poor, and his moral lay so bare, that it
 “ lost its effect. It is true the pill was gilded, but so
 “ thin, that the colour and the taste were too easily dis-
 “ covered.” Mr. Thomas Rymer asserts, that “ Spenser
 “ may be reckoned the first of our heroic poets. He had,”
 “ says he, “ a large spirit, a sharp judgement, and a genius
 “ for heroic poesy, perhaps above any that ever wrote
 “ since Virgil. But our misfortune is, he wanted a true
 “ idea, and lost himself by following an unfaithful guide.
 “ Though besides Homer and Virgil he had read Tasso,
 “ yet he rather suffered himself to be misled by Ariosto :
 “ with whom blindly rambling on marvellous adven-
 “ tures, he makes no conscience of probability. All is
 “ fanciful and chimerical, without any uniformity, or
 “ without any foundation in truth. In a word, his
 “ poem is perfect Fairy Land.” Dryden says, that “ the
 “ English have only to boast of Spenser and Milton in
 “ heroic poetry, who neither of them wanted either ge-
 “ nius or learning to have been perfect poets, and yet
 “ both of them are liable to many censures. For there
 “ is no uniformity in the design of Spenser ; he aims at
 “ the accomplishment of no one action ; he raises up a
 “ hero for every one of his adventures, and endows each
 “ of them with some particular moral virtue, which ren-
 “ ders them all equal, without subordination or pre-
 “ ference.—The original of every knight was then living
 “ in the court of queen Elizabeth ; and he attributed to
 “ each of them that virtue which he thought was most
 “ conspicuous in them : an ingenious piece of flattery,
 “ though it turned not much to his account.—His obso-
 “ lete language and the ill choice of his stanza are faults
 “ but of the second magnitude. For notwithstanding
 “ the first, he is still intelligible, at least after a little prac-
 “ tice ; and for the last, he is the more to be admired,
 “ that

“ that labouring under such a difficulty his verses are so
 “ numerous, so various, and so harmonious, that only
 “ Virgil, whom he has professedly imitated, has surpassed
 “ him among the Romans, and only Waller among the
 “ English.” Lastly, Mr. Hughes observes very justly,
 that “ the chief merit of this poem consists in that sur-
 “ prising vein of fabulous invention, which runs through
 “ it, and enriches it every where with imagery and de-
 “ scriptions, more than we meet with in any other mo-
 “ dern poem. The author seems to be possessed of a
 “ kind of poetical magic; and the figures he calls up to
 “ our view rise so thick upon us, that we are at once
 “ pleased and distracted by the exhaustless variety of
 “ them: so that his faults may in a manner be imputed
 “ to his excellences. His abundance betrays him into
 “ excess, and his judgement is over-born by the torrent
 “ of his imagination.”

Remarks
on the Fairy
Queen, p.
58.

SPERONE (SPERON), an ingenious and polite
 Italian writer, was born of a noble family at Padua in
 1500; and made so rapid a progress in his juvenile studies,
 that, at twenty, he was chosen first professor of logic in the
 university there; and was raised in 1528 to the place of
 professor extraordinary in philosophy. We know but
 few circumstances of his life. He lived a long time at
 Rome, and was there under the pontificate of Pius IV,
 who made him a knight. He was often employed in
 affairs of importance, and several princes would have
 raised him to dignities of any kind; but his love of ease
 and independence made him refuse them all. Being once
 sent to Venice, upon some negotiation, he spoke in the
 senate there with so much eloquence, that the judges and
 advocates left the bar, to listen to him. He was also sent by
 the pope to the kings of France and Spain about a peace;
 and harangued in such a manner, as astonished all who
 heard him. It is related of him, that he was always read-
 ing mean and obsolete books; and that, on being asked why
 he amused himself with such stuff, he answered, “ because
 “ whatever he stole from them was sure to lie concealed;
 “ whereas, if he was to take the same liberty with authors
 “ of note, he should be detected and accused of plagiarism
 “ at once.” This may serve as a *bon mot*, and that is all
 the use of inserting it. He died at Padua in 1588, aged
 88. It is said that he was consummately skilled in civil
 law, in theology, in history, and all branches of literature:

Niceron, t.
XXXIX.

his works do not enable us to decide upon this point. However, this we are sure of, that he was an admirable master of the Italian tongue; and that he is cited, in the dictionary of *La Crusca*, as one of the best writers in it. It is on this account, that his works, which are all written in Italian, are even now sought after and read: they consist of dialogues, dissertations, orations, letters, and a tragedy.

SPINCKES (NATHANAEL), an eminent Nonjuring Divine, was born at Castor, in Northamptonshire (where Edmund his father, a native of New England, and a man of learning, was rector) in 1654. His mother, Martha, was daughter of Thomas Elmes, of Lilford in Huntingdonshire. After being initiated in classical learning, under Mr. Samuel Morton, rector of Haddon, he was admitted of Trinity College, Cambridge, under Mr. Bainbrigg, March 22, 1669-70; and matriculated July 9, 1670. In the following year, by the death of his father, he obtained a plentiful fortune, and a valuable library; and on the 12th of October, 1672, tempted by the prospect of a *Ruslat* scholarship, he entered himself of Jesus College, where, in nine days, he was admitted a probationer, and May 20, 1673, sworn a scholar on the *Ruslat* foundation. "This," Mr. T. Baker observes in the registers, "was for his honour; for the scholars of that foundation undergo a very strict examination, and afterwards are probationers for a year. And as these scholarships are the best, so the scholars are commonly the best in college, and so reputed." He became B.A. in 1673-4; was ordained deacon May 21, 1676; was M.A. in 1677; and admitted into priest's orders Dec. 22, 1678. After residing some time in Devonshire, as chaplain to Sir Richard Edgcomb, he removed to Peterham, where, in 1681, he was associated with Dr. Hickes, as chaplain to duke Lauderdale. On the duke's death, in 1683, he removed to St. Stephen's Walbrook, London, where he continued two years, curate and lecturer. In 1685 the dean and chapter of Peterborough conferred on him the rectory of Peakirk cum Glynton, in Northamptonshire, where he married Dorothy, daughter of Thomas Rutland, citizen of London. July 21, 1687, he was made a prebendary of Salisbury; in the same year, Sept. 24, instituted to the rectory of St. Mary, in that town; and, three days after, was licensed to preach at Stratford sub-
7 ter

ter Castrum, Wilts, for which he had an annual stipend of 80*l*. He was deprived of all his preferments in 1690, for refusing to take the oaths to William and Mary. He was, after this period, in low circumstances, but was supported by the benefactions of the more wealthy Non-jurors; and on the third of June, 1713, he was consecrated as one of their bishops. He died July 28, 1727, and was buried in the cemetery of the parish of St. Faith, on the North side of St. Paul's, London, where the inscription below [A] is engraven on a white marble stone.—By his wife, who lived but seven days after him, he had many children, of whom two survived their parents: William Spinckes, esq. who by industry and abilities acquired a plentiful fortune; and Anne, married to Anthony Cope, esq. A portrait of him, by Vertue, from a painting by Wollaston, is prefixed to his “Sick Man visited,” of which a sixth edition was published in 1775, containing a short account of his life, and an accurate list of his numerous publications.

SPINOZA (BENEDICT DE), an atheistical philosopher, was the son of a merchant, who was originally a Portugueze; and was born at Amsterdam about 1633. He learned the Latin tongue of a physician, who taught it at Amsterdam; and who is supposed to have been but loose in the principles of religion. He applied himself early to divinity, which he pursued for many years; and afterwards devoted himself entirely to philosophy. “Nemo
“repente fuit turpissimus” is a maxim, which has often been applied to Spinoza: for he was first a Jew, then a Christian, and lastly an Atheist. He was a Jew by birth; but having a geometrical turn, which made him apt to require a reason for every thing, he quickly disliked the doctrine of the Rabbins; and being withal of an open temper, and a great enemy to dissimulation, he soon dis-

[A] “Depositum
viri plane venerandi
NATHANAELIS SPINCKES, A.M.
Ortu Northamptoniensis,
Academia Cantabrigiensis,
Ecclesiæ Anglicanæ R. dignissimi
Amicis, patriæ, erudito orbi,
xxviii Jul. mdccxxvii,
abrepti. Erat ille ingenio miti,
Vultu placidissimo:
Rem Christianam
Scriptis tuebatur loculentis,
Luculentiori ornabat exemplo:

Crederes antiquorum Patrum
Et mores & doctrinam
In nostrum Theologum,
Nupero quasi miraculo,
Transusos,
Moritur
Anno ætatis septuagesimo quarto,
Iniqua fortuna non diuturnior,
Sed major,
Proximam huic terram occupat
Dorothea conjunx dilectissima:
Quæ die a mariti interitu septima
Sociam animam afflavit.”

covered

covered this dislike to the synagogue. It is said that the Jews offered to tolerate him, provided he would comply outwardly with their ceremonies; nay, that they even promised him a yearly pension, being unwilling to lose a man, who was capable of doing such credit to their profession; but he could not resolve to comply, having an aversion to hypocrisy, as he thought this would be. However, it was only by degrees that he left their synagogue; and perhaps he would not have broken with them so soon, had he not been treacherously attacked by a Jew, who gave him a thrust with a knife, as he was coming from a play. The wound was slight, but he believed the assassin designed to kill him. From that time he left them altogether, which was the reason of his excommunication. Afterwards he became a Christian: "He professed to be a Christian," says Sebastian Kortholt, "and not only went himself to the churches of the Calvinists or Lutherans, but likewise frequently exhorted others to go, and greatly recommended some particular preachers." "Nemo repente turpissimus" cannot, methinks, be well applied to Spinoza, when from Judaism he became a convert to Christianity, unless we suppose that he was only a Christian outwardly. This was indeed the case; and it appears not only from his books, but from many anecdotes which are preserved of his life. One day at the Hague, his hostess, who was a Lutheran, asked him, "Whether he thought salvation could be had in her religion?" "Your religion," says Spinoza, "is a very good one; and you need seek no other, nor doubt the least of your salvation, provided that to your religion you join a peaceable, quiet, inoffensive life." That is, live as you should do, and all religions are the same: which, however, is to say, that none of them are true, or have any pretence to a divine authority. As to his Atheism, it was not perhaps so clear and evident, as not to admit of disputation, till after his death, when his "Opera Posthuma" put the thing out of doubt. For although his "Tractatus Theologico-Politicus," printed at Amsterdam in 1670, contains all the seeds of that Atheism which was afterwards displayed in his "Opera Posthuma;" though some writers had shewn clearly enough, that Atheism was fairly deducible from the principles laid down in the "Tractatus Theologico-Politicus;" yet as Spinoza had not yet been a dogmatist on that head, one could not have been certain of his being an Atheist: such strange, absurd,

and

In Præfat.
ad tracta-
tum Patris
sui de tribus
Impostori-
bus.

and contradictory combinations of ideas are frequently found to exist in the head of the same man.

His “Opera Posthuma,” however, as we have observed, put the thing out of doubt; and upon the whole we see, that he was a Jew by birth, a Christian through policy, and an Atheist by principle. His hypothesis was, that “there is but one substance in nature, and that this
 “only substance is endowed with infinite attributes, and,
 “among others, with extension and thought. After-
 “wards he affirms, that all bodies in the universe are mo-
 “difications of that substance, as it is extended; and that,
 “for instance, the souls of men are modifications of that
 “substance, as it thinks: so that God, the necessary and
 “most perfect Being, is the cause of all things that exist,
 “but does not differ from them. He affirms, that there
 “is but one Being, and one nature; and that this Being
 “produces in itself, and by an immanent action, what-
 “ever goes by the name of creatures: that he is at once
 “both agent and patient, efficient cause and subject, and
 “produces nothing but what is his own modification.”

See among
his Posthu-
mous Works
the piece
intituled
Ethica,

This absurd and monstrous hypothesis is the first principle on which Spinoza builds his system. He was, it is said, the first who reduced Atheism into a system, and formed it into a regular body of doctrines, ordered and connected according to the manner of Geometricians; otherwise his opinion is not new. Pagans, Mahometans, and some heretical Christians, have maintained it. What are we to make of these passages in Tully? “Neither is Strato,
 “called the natural philosopher, to be heard, who thinks
 “that all divine power was lodged in nature; in which
 “are the causes of producing, increasing, and diminish-
 “ing, but is without any sense or figure.” So again
 elsewhere, “all things,” says Strato, “that exist, are ef-
 “fected by nature.” The doctrine of the soul of the world, which was so common among the ancients, and made the principal part of the system of the Stoics, is, at the bottom, the same with that of Spinoza. Read only Cato’s discourse in Lucan, especially these three verses:

De Nat.
Deor. l. x.
c. 51.
Quæst.
Acad. l. II.
c. 38.

“Estne Dei sedes nisi terra, et pontus, et ær,
 “Et cœlum et virtus? Superos quid quærimus ultra?
 “Jupiter est quodcunque vides, quocunque moveris.”
 “Is not the seat of Jove, earth, sea, and air,
 “And heaven, and virtue? where would we farther trace
 “The God? where’er we move, whate’er we see,
 “Is Jove.”

Pharf. l. ix.
v. 578.

The

The first and fundamental principle of the two systems is manifestly the same: and perhaps the difference, if there be any, would be found to consist chiefly in the different manner of explaining it.

Spinoza is generally allowed to have been a sociable, affable, honest, friendly, and good moral man. He was temperate, liberal, disinterested. He said nothing in conversation, but what was edifying; never swore; never spoke disrespectfully of God; went sometimes to hear sermons, and constantly exhorted others to go. This may seem strange, considering his principles; yet not stranger, if we consider it, than that men should lead wicked lives, who are believers of the gospel. He felt so strong an inclination to enquire after truth, that he renounced the world in a manner, the better to succeed in that enquiry. Not contented to free himself from all manner of business, he also left Amsterdam, because the visits of his friends too much interrupted his speculations; and, after often changing his place of residence, settled at the Hague. None of his retirements, however, could prevent his fame and reputation from spreading far and wide; which occasioned him frequent visits at home, as well as invitations from abroad. The famous prince of Condé, whose learning was almost as great as his courage, and who loved the conversation of freethinkers, desired to see Spinoza; and procured him a pass to come to Utrecht, when he commanded there the troops of France. Spinoza went: and, though the prince of Condé was gone to visit a post the day Spinoza arrived at Utrecht, yet he returned as soon as possible, and held much discourse with that philosopher. The Palatine court desired to have him, and offered him a professorship of philosophy at Heidelberg. Fabricius, who was ordered to write to him upon this occasion, promised Spinoza “a full liberty of philosophising; of which,” adds he, “the elector thinks you will not make an ill use “to the prejudice of the religion by law established. “If you come hither, you will lead a pleasant life, and “such as becomes a philosopher.” Take the original: “Philosophandi libertatem habebis amplissimam, qua te “ad publice stabilitam religionem conturbandam non “abuturum credit.—Hoc unum addo, te, si huc veneris, “vitam philosopho dignam cum voluptate transacturum.”

Spinoz. Op. Spinoza answered, “that, if he had ever wished to be a pro-
 Post. p. 552. fessor, he could not have wished for any other pro-
 “fessorship, than that which was offered him in the Pala-
 “tinate;

"tinate; especially for the liberty of philosophising,
 "which his electoral highness vouchsafed to grant him:"
 "præsertim ob libertatem philosophandi, quam princeps
 "clementissimus concedere dignatur." It is curious to Spinoz. Op. Post. p. 554.
 observe, that, among other reasons he gives in excuse for
 not accepting this professorship, one is, that "he does not
 "know within what bounds he must confine himself,
 "that he might not seem to be a disturber of the religion
 "by law established." "Cogito deinde," says he, "me
 "nescire, quibus limitibus libertas ista philosophandi in-
 "tercludi debeat, ne videar publice stabilitam religionem
 "perturbare velle." So delicate was this philosopher, Ibid. p. 553.
 where his liberty was in question!

He died of a consumption at the Hague, Feb. 1677, in
 his 45th year; so fully confirmed in his Atheism, that he
 had taken some precautions to conceal his wavering and
 inconstancy, if perchance he should discover any. Bayle,
 in his "Thoughts upon Comets," has given us this ac-
 count: "Spinoza," says he, "was the greatest Atheist that See Sect. 182.
 "ever lived; and he grew so fond of certain philosophic
 "principles, that, the better to meditate upon them, he
 "confined himself to a close retirement, renouncing all
 "the pleasures and vanities of the world, and minding
 "nothing but those abstruse meditations. Being upon
 "the point of death, he sent for his landlady; and desired,
 "that she would not suffer any minister to see him in that
 "condition. His reason for it was supposed to be, that
 "he had a mind to die without disputing, and was afraid
 "that the weakness of his senses might make him say
 "something inconsistent with his principles: that is, he
 "was afraid it would be said in the world, that his con-
 "science, awakening at the sight of death, had damped
 "his courage, and made him renounce his opinions."
 His friends say, that out of modesty he desired that no sect
 should be called after his name. Thus we are told in the
 preface to his "Posthumous Works," that "the two ini-
 "tial letters only of the author's name were put to the
 "book, because a little before his death he expressly de-
 "sired, that his name should not be prefixed to his
 "'Ethics,' which he had ordered to be printed. And
 "why he did so, no other reason can seemingly be given,
 "but because he would not have 'the doctrine called in
 "his name.' For he says, in the 25th chapter of the
 "appendix to the 4th part of his 'Ethics,' that those,
 "who would help others to the attainment of the supreme
 "good,

“ good, will not desire that their doctrine be called by
 “ their names : and where he is explaining what ambi-
 “ tion is, he plainly taxes such as do this with being am-
 “ bitious of glory,” In the mean time, he does not ap-
 pear to have had many followers. Few have been suspected
 of adhering to his doctrine ; and among those who have
 been suspected, few have studied it : to which we may add,
 with Bayle, that of those who have studied it few have un-
 derstood it, by reason of the many difficulties and impe-
 netrable abstractions which attend it. Our Toland seems
 to have approached the nearest to his system of any mo-
 dern freethinker : and indeed the doctrines inculcated in
 his “ Pantheisticon” are much the same with those of
 Spinoza.

Nouvelles
 de la Re-
 publique des
 Lettres,
 Juillet 1684.

SPON (CHARLES), a very ingenious and learned
 Frenchman, was the son of a merchant, and born at Lyons
 in 1609. He was sent early to Ulm in Germany, whence
 his grandfather had removed for the sake of settling in
 commerce to learn Latin : and he made a proficiency,
 suitable to his uncommon parts. He had a fine talent for
 Latin poetry ; and Bayle says, that he had an extemporary
 piece in iambics upon the deluge and last conflagration,
 composed by him at fourteen, which would have done
 honour to an adult, if it had been written in the hours of
 leisure. At his return from Germany, he was sent to
 Paris ; and lived with Mr. de Rodon in 1625 and 1626,
 who taught him philosophy. Rodon was a great master ;
 and one of those who had deserted the system of Aristotle,
 and embraced that of Epicurus, as corrected by Gassendi.
 He studied also mathematics and astronomy under John
 Baptist Morin ; but did not contract the taint of astrology,
 with which that otherwise great man was so mortally in-
 fected. From 1627, he applied himself to medicine for
 three or four years ; and, quitting Paris in 1632, went to
 Montpellier, where he was received doctor in that faculty.
 Two years after, he was admitted a member of the college
 of physic at Lyons ; at which place he practised with great
 success in his profession, till the time of his death. He
 was made, in 1645, a kind of honorary physician to the
 king. He maintained a correspondence with all the
 learned of Europe, and especially with Guy Patin, pro-
 fessor of physic at Paris ; above 150 of whose letters to
 Spon were published after his death. He was perfectly
 skilled in the Greek language, and understood the German
 as

as well as his own. He always cultivated his talent for Latin poetry, and put the aphorisms of Hippocrates into verse; but, because others had done the same, did not publish them. He published in 1661 the prognostics of Hippocrates in hexameter verse, which he intituled “*Sibylla Medica*,” and dedicated them to his friend Guy Patin. He published other things of his own, and did great service to the republic of letters, by occasioning the works of other men to be published, as many were at Lyons under his inspection and care: the printing the volume of Sennertus’s letters was owing entirely to him. He had a vast veneration and affection for Gassendi, and wrote the following distich at his death, which has been much admired:

“*Gassendus moritur, Sophia luget, ingemit orbis.*”

“*Sponius in luctu est: solus Olympus ovat.*”

He died Feb. 21, 1684, after an illness of about two months. He was a good-natured man, without either spleen or ambition, of few words, fond of his study, sincere, polite, charitable, pious, and a lover of mankind. He left behind him a son, of whom we shall speak immediately, who became a more illustrious man than himself had been: he lived to see him so; and therefore those lines, where Ovid speaks to Cæsar, are very pertinently applied by Bayle to him: *Metam. lib. xv.*

“*—— Natique videns bene facta fatetur*

“*Esse majora suis, & vinci gaudet ab illo.*”

SPON (JAMES), was the son of Charles Spon, and born at Lyons in 1647. After an education of great care, he was admitted doctor of physic at Montpellier in 1667, *Nouvelles, &c. Juin, 1686.* and a member of the college of physicians at Lyons in 1669. These two years he spent at Strasburg with Boecler; and there becoming very intimate with Charles Patin, he contracted, probably from that gentleman, a strong goût for antiquities. Some time after, Vaillant, the king’s antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Spon accompanied him.—He afterwards, in 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. Wheeler; of all which places he has given us a very fine account. Whether he was weak by nature, or hurt himself by this voyage, does not appear; but he never afterwards enjoyed good health. Being of the Reformed religion, he was obliged to decamp in 1685, when the

Nouvelles,
Fevr. 1686.

edict of Nants was revoked : he intended to retire to Zurich, the freedom of which city had been bestowed in an honorary manner upon his father, and was upon the road thither ; but wintering at Vevay, a town upon the lake Lemman, he died there in 1686. He was a member of the academy of the Ricovrati at Padua ; of that of the Beaux Esprits, established at Nismes by letters patents in 1682 : and he would have been an ornament to any society in the world ; for, as Bayle has said of him, and a vast elege it is, “ the qualities of a learned and those of an honest man were never more happily united, than in him.”

Nouvelles,
&c. Janv.
1685.

He was the author of many valuable and curious works, printed at Lyons ; the principal of which are these : 1. “ Recherches des Antiquitez de Lyon. 1674,” 8vo. 2. “ Ignotorum atque obscurorum Deorum aræ. 1677,” 8vo. 3. “ Voyage de Grece & du Levant, 1677,” in 3 vols. 12mo. 4. “ Histoire de la Ville & de l’Etat de Geneva, “ 1680,” in 2 vols. 12mo. This work was published in English in 1687, folio, after having gone through several editions in the original : which need not be wondered at, since, according to Bayle, who was a very competent judge, it was extremely perfect in its kind. 5. “ Lettre au P. “ la Chaise sur l’Antiquité de la Religion,” in 12mo ; answered by Mr. Arnaud, but often reprinted. 6. “ Recherches curieuses d’Antiquite, 1683,” 4to. 7. “ Miscellanea eruditæ Antiquitatis, 1679, and 1683,” folio. Besides these, he published several things of a smaller nature, upon subjects relating to his own profession.

Bayle’s
Diet.
SPONDA-
NUS.

SPONDANUS (JOANNES), or John de Sponde, a man of uncommon abilities and learning, was the son of a counsellor and secretary to Jane d’Albert, queen of Navarre ; and was born at Maulcon de Soule in the country of Biscay, 1557. He made a considerable progress in literature ; and, when not more than twenty, began a commentary upon Homer’s Iliad and Odysee, which was printed at Basil 1583, in folio, with a dedication to the king of Navarre, afterwards Henry IV. of France. His notes and observations upon Homer are very inconsiderable, Casaubon calls them *futiles* ; nevertheless, it is wonderful, that so young an author should have so much reading and learning as appears in them. The same year, he caused Aristotle’s “ Logic” to be printed at Basil, in Greek and Latin, with marginal notes. He abjured the Reformed religion in 1593, and immediately published a declaration

ration of his reasons for doing so. He left the court soon after his abjuration, and went to conceal himself in the mountains of Biscay ; where he read and wrote himself to death. He died in 1595, and was buried at Bourdeaux. He is represented as having spent this short life in much fatigue and misery.

SPONDANUS (HENRICUS), or Henry de Sponde, a younger brother of John de Sponde, was born in 1568, and educated at Ortez ; where the Reformed had a college, and where he distinguished himself early by his facility of acquiring the Latin and Greek languages. Then he applied himself to the civil and canon law, and afterwards went to Tours, whither the parliament of Paris was transferred : and here, his learning and eloquence at the bar bringing him under the notice of Henry IV, then prince of Bearn, he was made by him master of the requests at Navarre. In the mean time, he read with much eagerness the controversial works of Bellarmine and Peron ; and these made such an impression on him, that, after the example of his brother John, he forsook the Protestant religion, and embraced the Popish. He made his abjuration at Paris in 1595. In 1600, he went to Rome, where he spent some years : he took priests orders there in 1606, and that year returned to Paris ; but some time after went again to Rome, where he was put into an office by pope Paul V, who loved him much. The great respect he met with in Italy determined him to spend the remainder of his days there : but, in 1626, he was recalled into France, and made bishop of Pamiers by Lewis XIII. He hesitated at first about accepting this bishopric ; but, pope Urban VIII. commanding him, he went and entered upon it in 1627. Soon after his installation, the duke of Rohan, who was commander of the Huguenots, took Pamiers : Spondanus, however, escaped by a breach in the walls ; and the year after, when the town was retaken by the prince of Condé, received letters of congratulation upon his safety from Urban VIII. He quitted Pamiers in 1642, and went to Thoulouse ; where he died the year after.

The knowledge he had of Baronius when he was in Italy, and the great friendship that always subsisted between them, suggested to him the design of abridging his “ *Annales Ecclesiastici*.” This he did with Baronius’s consent ; and not only abridged, but continued them

from 1197, where Baronius left off, to 1640. Both the abridgement and continuation have been often reprinted. Spondanus published also, in folio, “*Annales Sacri a Mundi Creatione ad ejusdem Redemptionem* ;” and some other things of a small kind.

Life of
Spotswood,
prefixed to
his Hist.
of the
Church of
Scotland,
Lond. 1658,
folio.

SPOTSWOOD (JOHN), archbishop of St. Andrews in Scotland, was descended from an ancient and distinguished family in that country. His grandfather was slain in the battle of Flodden-field with his king, James IV. He was born in 1565 ; and the writer of his life tells us, with a very serious air, that he was no sooner brought into the world, than a most remarkable passage accompanied it. For among the rest that were present at his birth, not ordinary gossipers, says he, but women of good note, there was one among them, who in a sober, though in a prophetic fit, taking the child in her arms, called aloud to the rest in these or the like terms, “ You may “ all very well rejoice at the birth of this child ; for he “ will become the prop and pillar of this church, and the “ main and chief instrument in defending it.” He shewed from his childhood a very pregnant wit, great spirit, and a good memory ; and, being educated in the university of Glasgow, arrived so early to perfection, that he received his degrees in his 16th year. Having made himself a thorough master of prophane learning, he applied himself to sacred ; and became so distinguished in it, that, at eighteen, he was thought fit to succeed his father, who was minister of Calder.

In 1601, he attended Lodowick duke of Lennox as chaplain, in his embassy to the court of France, for confirming the antient amity between the two nations ; and returned in the ambassador’s retinue through England. In 1603, upon the accession of James to the throne of England, he was appointed, among other eminent persons, to attend his majesty into that kingdom ; and, the same year, was advanced to the archbishopric of Glasgow, and made one of the privy council in Scotland. In 1610, he presided in the assembly at Glasgow ; and the same year, upon the king’s command, repaired to London about ecclesiastical affairs. He was so active in matters which concerned the recovery and welfare of the church of Scotland, that, during the course of his ministry, he is supposed to have made no less than fifty journeys thence to London, chiefly on that account. Having filled the see of Glasgow eleven years,

years, he was translated in 1615 to that of St. Andrews; and thus became primate and metropolitan of all Scotland. The year following, he presided in the assembly of Aberdeen; as he did likewise in other assemblies for restoring the ancient discipline, and bringing the church of Scotland to some degrees of uniformity with that of England. He continued in high esteem with James I, during his whole reign; nor was he less valued by Charles I, who in 1633 was crowned by him in the Abbey-Church of Holyrood-House. In 1635, he was made chancellor of Scotland; which post he had not held full four years, when the confusions breaking out there obliged him to retire into England. Being broken with age, and grief, and sickness, he went first to Newcastle; and continued there till, by rest and the care of the physicians, he had recovered strength enough to travel to London; where he no sooner arrived, than he relapsed, and died in 1639. He was interred in Westminster-Abbey, and an inscription upon brass fixed over him. He married a daughter of David Lindsay, bishop of Ross; by whom he had several children. Sir Robert Spotswood, his second son, was eminent for his abilities and knowledge in the laws; was preferred by king James, and afterwards by king Charles; and was put to death for adhering to the marquis of Montrose. Clarendon calls him "a worthy, honest, loyal gentleman, and as wise a man as the Scottish nation had at that time."

Hist. of Re-
bell. b. X.

In 1655, was published at London, in folio, his "History of the Church of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of king James VI." In his dedication of this history to Charles I, dated Nov. 15, 1639, only eleven days before his death, he observes very wisely, that "there is not among men a greater help for the attaining unto wisdom, than is the reading of history. We call experience a good mistress," says he, "and so she is; but, as it is in our Scottish proverb, 'she seldom quits the cost.' History is not so: it teacheth us at other men's cost, and carrieth this advantage more, that in a few hours reading a man may gather more instructions out of the same, than twenty men living successively one after another can possibly learn by their own experience." This history was begun at the influence and command of king James; contains a great variety of matters, ecclesiastical and political; and is supposed to be written with much fidelity and impartiality.

SPRANGHER (BARTHOLOMEW), a German painter, was the son of a merchant, and born at Antwerp in 1546. He was brought up under variety of masters, and then went to Rome; where Cardinal Farnese took him into his service, and afterwards recommended him to pope Pius V. He was employed at Belvidere, and spent thirty-eight months in drawing the picture of "The Day of Judgement;" which picture is still over that pope's tomb. While he was working upon it, Vasari told his holiness, that "whatever Sprangher did, was so much "time lost:" notwithstanding which, the pope commanded him to go on. It is allowed, that he gave himself up to the warmth of an irregular fancy, and wanted judgement; and that there appeared nothing of the Roman gusto in his designs. After a great number of pictures done in several parts of Rome, he returned to Germany, and became chief painter to the emperor Maximilian II; and was so much respected by his successor Rodolphus, that that emperor presented him with a gold chain and medal, allowed him a pension, honoured him and his posterity with the title of nobility, lodged him in his own palace, and would suffer him to paint for nobody but himself. After many years continuance in his court, he obtained leave to visit his own country; and accordingly went to Antwerp, Amsterdam, Haerlem, and several other places: and, having had the satisfaction of seeing his own works highly admired, and his manner almost universally followed in all those parts, as well as in Germany, he returned to Prague, and died in a good old age.

Life by Dr.
Johnson.

SPRAT (THOMAS) was born in 1636, at Tallaton in Devonshire, the son of a clergyman; and having been educated, as he tells of himself, not at Westminster or Eaton, but at a little school by the churchyard side, became a commoner of Wadham-college in Oxford in 1651; and, being chosen scholar next year, proceeded through the usual academical course, and in 1657 became M. A. He obtained a fellowship, and commenced poet. In 1659, his poem on the death of Oliver was published, with those of Dryden and Waller. In his dedication to Dr. Wilkins he appears a very willing and liberal encomiast, both of the living and the dead. He implores his patron's excuse of his verses, both as falling "so infinitely "below the full and sublime genius of that excellent "poet

“ poet who made this way of writing free of our nation,” and being “ so little equal and proportioned to the renown of the prince on whom they were written ; such great actions and lives deserving to be the subject of the noblest pens and most divine phantasies.” He proceeds : “ Having so long experienced your care and indulgence, and been formed, as it were, by your own hands, not to entitle you to any thing which my meanness produces ; would be not only injustice but sacrilege.” He published the same year a poem on the “ Plague of Athens ;” a subject of which it is not easy to say what could recommend it. To these he added afterwards a poem on Mr. Cowley’s death. After the Restoration he took orders, and by Cowley’s recommendation was made chaplain to the duke of Buckingham, whom he is said to have helped in writing “ The Rehearsal.” He was likewise chaplain to the king. As he was the favourite of Wilkins, at whose house began those philosophical conferences and enquiries which in time produced the Royal Society, he was consequently engaged in the same studies, and became one of the fellows ; and when, after their incorporation, something seemed necessary to reconcile the public to the new institution, he undertook to write its history, which he published in 1667. This is one of the few books which selection of sentiment and elegance of diction have been able to preserve, though written upon a subject flux and transitory. The “ History of the Royal Society” is now read, not with the wish to know what they were then doing, but how their transactions are exhibited by Sprat. In the next year he published “ Observations on Sorbiere’s Voyage into England, in a Letter to Mr. Wren.” This is a work not ill performed ; but perhaps rewarded with at least its full proportion of praise. In 1668 he published Cowley’s Latin poems, and prefixed in Latin the Life of the Author ; which he afterwards amplified, and placed before Cowley’s English works, which were by will committed to his care. Ecclesiastical benefices now fell fast upon him. In 1668 he became a prebendary of Westminster, and had afterwards the church of St. Margaret, adjoining to the Abbey. He was in 1680 made canon of Windsor, in 1683 dean of Westminster, and in 1684 bishop of Rochester. The court having thus a claim to his diligence and gratitude, he was required to write the “ History of the Rye-house Plot ;” and in 1685 published “ A true Account and De-

“claration of the horrid Conspiracy against the late King, his present Majesty, and the present Government;” a performance which he thought convenient, after the Revolution, to extenuate and excuse. The same year, being clerk of the closet to the king, he was made dean of the chapel-royal; and the year afterwards received the last proof of his master’s confidence, by being appointed one of the commissioners for ecclesiastical affairs. On the critical day, when the *Declaration* distinguished the true sons of the church of England, he stood neuter, and permitted it to be read at Westminster, but pressed none to violate his conscience; and, when the bishop of London was brought before them, gave his voice in his favour. Thus far he suffered interest or obedience to carry him; but further he refused to go. When he found that the powers of the ecclesiastical commission were to be exercised against those who had refused the Declaration, he wrote to the lords, and other commissioners, a formal profession of his unwillingness to exercise that authority any longer, and withdrew himself from them. After they had read his letter, they adjourned for six months, and scarcely ever met afterwards. When king James was frightened away, and a new government was to be settled, Sprat was one of those who considered, in a conference, the great question, whether the crown was vacant, and manfully spoke in favour of his old master. He complied, however, with the new establishment, and was left unmolested; but in 1692 a strange attack was made upon him by one Robert Young and Stephen Blackhead, both men convicted of infamous crimes, and both, when the scheme was laid, prisoners in Newgate. These men drew up an association, in which they whose names were subscribed declared their resolution to restore king James; to seize the princess of Orange, dead or alive; and to be ready with thirty thousand men to meet king James when he should land. To this they put the names of Sancroft, Sprat, Marlborough, Salisbury, and others. The copy of Dr. Sprat’s name was obtained by a fictitious request, to which an answer “in his own hand” was desired. His hand was copied so well, that he confessed it might have deceived himself. Blackhead, who had carried the letter, being sent again with a plausible message, was very curious to see the house, and particularly importunate to be let into the study; where, as is supposed, he designed to leave the Association. This however was denied him, and he dropt it in a flower-pot

pot in the parlour. Young now laid an information before the privy council; and May 7, 1692, the bishop was arrested, and kept at a messenger's, under a strict guard eleven days. His house was searched, and directions were given that the flower-pots should be inspected. The messengers however missed the room in which the paper was left. Blackhead went therefore a third time; and, finding his paper where he had left it, brought it away. The bishop, having been enlarged, was, on June the 10th and 13th, examined again before the privy council, and confronted with his accusers. Young persisted with the most obdurate impudence, against the strongest evidence; but the resolution of Blackhead by degrees gave way. There remained at last no doubt of the bishop's innocence, who, with great prudence and diligence, traced the progress, and detected the characters of the two informers, and published an account of his own examination; and deliverance; which made such an impression upon him, that he commemorated it through life by an yearly day of thanksgiving. With what hope, or what interest, the villains had contrived an accusation which they must know themselves utterly unable to prove, was never discovered. After this, he passed his days in the quiet exercise of his function. When the cause of Sacheverell put the public in commotion, he honestly appeared among the friends of the church. He lived to his 79th year, and died May 20, 1713. Burnet is not very favourable to his memory; but he and Burnet were old rivals. On some public occasion they both preached before the house of commons. There prevailed in those days an indecent custom: when the preacher touched any favourite topic in a manner that delighted his audience, their approbation was expressed by a loud *hum*, continued in proportion to their zeal or pleasure. When Burnet preached, part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Sprat preached, he likewise was honoured with the like animating *hum*; but he stretched out his hand to the congregation, and cried, "Peace, peace, I pray you, peace." "This," says Dr. Johnson, "I was told in my youth by an old man, who had been no careless observer of the passages of those times." "Burnet's sermon," says Salmon, "was remarkable for sedition, and Sprat's for loyalty. Burnet had the thanks of the house; Sprat had no thanks, but a good

“ living from the king; which,” he said, “ was of
 “ as much value as the thanks of the commons.”
 The works of Sprat, besides his few poems, are, “ The
 “ History of the Royal Society;” “ The Life of Cowley;”
 “ The Answer to Sorbriere;” “ The History of the Rye-
 “ house Plot;” “ The Relation of his own Examination;”
 and a volume of “ Sermons.” Dr. Johnson says, “ I have
 “ heard it observed, with great justness, that every book
 “ is of a different kind, and that each has its distinct and
 “ characteristical excellence.” In his poems, he con-
 sidered Cowley as a model; and supposed that, as he was
 imitated, perfection was approached. Nothing therefore
 but Pindaric liberty was to be expected. There is in his
 few productions no want of such conceits as he thought
 excellent; and of those our judgement may be settled by
 the first that appears in his praise of Cromwell, where he
 says that Cromwell’s “ fame, like man, will grow white as
 “ it grows old.”

Anecdotes
 of Bowyer,
 by Nichols.

SQUIRE (SAMUEL) D; D. This learned divine, the
 son of an apothecary, was born at Warminster in Wilt-
 shire, in 1714, and was enducated at St. John’s-college,
 Cambridge, of which he became a fellow. Soon after,
 Dr. Wynn bishop of Bath and Wells appointed him
 his chaplain, and collated him to the archdeaconry of
 Bath. In 1748, he was presented by the king to the
 rectory of Topsfield in Essex; and, in 1749, when the
 duke of Newcastle (to whom he was chaplain, and pri-
 vate secretary [A] as chancellor of the university) was in-
 stalled chancellor of Cambridge, he preached one of the
 commencement sermons, and took the degree of D. D.
 In 1750, he was presented by archbishop Herring to the
 rectory of St. Anne, Westminster (then vacant by the
 death of Dr. Pelling), being his Grace’s option on the
 see of London, and for which he resigned his living of
 Topsfield in favour of a relation of the archbishop. Soon
 after, Dr. Squire was presented by the king to the vicarage
 of Greenwich in Kent; and, on the establishment of the
 household of the prince of Wales (his present majesty), he
 was appointed his royal highness’s clerk of the closet.

[A] In this character, from an un- “ lady’s) Steward.” His dark com-
 lucky similitude of names, he was ri- plexion procured him in college con-
 dicated in the famous Fragment by versation, and in the squibs of the
 the appellat on of “ Dr. Squirt, apo- time, the nick name of “ The man
 “ thecary to Alma Mater’s (or the old “ of Angola.”

In 1760, he was presented to the deanry of Bristol; and on the first day of Feb. 13, 1761, preached a Sermon before the House of Commons; which appeared of course in print. In that year (on the death of Dr. Ellis) he was advanced to the bishopric of St. David's, the revenues of which were considerably advanced by him [B]. He died, after a short illness, occasioned by his anxiety concerning the health of one of his sons, May 7, 1766. As a parish minister, even after his advancement to the mitre, he was most conscientiously diligent in the duties of his function; and as a prelate, in his frequent visits to his see (though he held it but five years), he sought out and promoted the friendless and deserving, in preference, frequently, to powerful recommendations, and exercised the hospitality of a Christian bishop. In private life, as a parent, husband, friend, and master, no man was more beloved, or more lamented. He was a fellow of the Royal and Antiquarian Societies, and a constant attendant upon both. He married one of the daughters of Mrs. Ardesoif [C], a widow lady of fortune (his parishioner), in Soho Square. Some verses to her "on making a pin-basket," by Dr. (now Sir James) Marriott, are in the fourth volume of Doddsley's collection. Isaac Akerman, esq. and Matthew Howard, esq. married her two other daughters. Mrs. Squire, an excellent woman, by whom the bishop left two sons and a daughter, still living, did not long survive him. A sermon, intituled "Mutual Knowledge in a future State, &c." was dedicated to her, with a just elogium on his patron, by Dr. Dodd [D] in 1766. In this, the occasion of the bishop's death, already mentioned, is thus alluded to, "Alas! Madam, we think
" with anxious concern of the exquisite sensibility of his

[B] These improvements of the estates of bishopricks, colleges, and other ecclesiastical revenues, happening by fits and starts, make them the more noticed; but in the main they are not more extraordinary than those held in lay hands.

[C] Mrs. Ardesoif had also a son, who, after being apprenticed to a merchant in the city, went into the army, and died young.

[D] Chaplain to the bishop, from whom he received a prebend of Brecon. In Dodd's Poems is "A Sonnet, occasioned by reading the
" Truth and Importance of Natural

" and Revealed Religion;" "Gratitude and Merit," an epigram on bishop Squire; and "An Ode written
" in the Walks at Brecknock," expressive of gratitude to his friendly patron. Of bishop Squire, Dr. Dodd also says, in his "Thoughts in Prison," Week IV.

—"And still more, when urg'd, approv'd,
" And bless'd by thee, St. David's
" honour'd friend;
" Alike in Wisdom's and in Learning's school
" Advanc'd and sage, &c."

P. 73. ed.
1781.

" affectionate

“ affectionate heart.” Besides several single sermons on public occasions, bishop Squire published the following pieces: 1. “ An Enquiry into the Nature of the English Constitution; or, an Historical Essay on the Anglo-Saxon Government, both in Germany and England.” 2. “ The ancient History of the Hebrews vindicated; or, Remarks on the third volume of the Moral Philosopher. Cambridge, 1741.” 3. “ Two Essays. I. A Defence of the ancient Greek Chronology. II. An Enquiry into the Origin of the Greek Language. Cambridge, 1741.” 4. “ Plutarchi de Iside & Osiride liber; Græcè & Anglicè, Græca recensuit, emendavit, Commentariis auxit, Versionem novam Anglicanam adjecit Samuel Squire, A. M. Archidiaconus Bathoniensis; accesserunt Xylandri, Baxteri, Bentleii, Marklandi, Conjecturæ & Emendationes, Cantab. 1744.” 5. “ An Essay on the Balance of Civil Power in England, 8vo. 174...;” which was added to the second edition of the Enquiry, &c. in 1753. 6. “ Indifference for Religion inexcusable[E], or, a serious, impartial, and practical Review of the certainty, importance, and harmony of natural and revealed Religion. London, 1748,” again in 12mo, 1759. 7. “ Remarks upon Mr. Carte’s Specimen of his General History of England, very proper to be read by all such as are Contributors to that great Work, 1748,” 8vo. 8. “ The Principles of Religion made easy to young Persons, in a short and familiar Catechism. Dedicated to (the late) Prince Frederick. London, 1763.” 9. “ A Letter to the Right Hon. the Earl of Halifax on the Peace, 1763,” 8vo. by Dr. Dodd, received great assistance from bishop Squire. He also left in MS. a Saxon Grammar compiled by himself. A just and well-drawn character of Abp. Herring, one of his early patrons, was prefixed by Bp. Squire to the Archbishop’s “ Seven Sermons.”

[E] Of this work Mr. Sack, jun. now a pastor at Magdebourg and son of the late Rev. Mr. Sack, first chaplain to the king of Prussia, thus expressed himself in a MS. letter to the Rev. Mr. Duncombe: “ Bishop Squire’s ‘ Indifference for Religion inexcusable,’ is extremely well translated, and very much esteemed by every one who loves his religion more than his party’s opinions. You know that

“ is not the case with every divine. “ My father in particular is extremely pleased with the method the bishop employs in defending the Christian religion, it being so much the same with that he made use of in his ‘ Defence of the Christian Faith,’ that one would think the two works had but one author. I am sorry I had but once the honour to visit him.”

STACKHOUSE (THOMAS), a learned and pious, but necessitous divine, was many years curate of Finchley, where he began his "History of the Bible;" and afterwards vicar of Benham, Berks, where he died Oct. 11, 1752; and was buried. A portrait of him, when in his 63d year, was painted by Wollaston, and engraved by Vertue. His works were so numerous, that we have not been able to ascertain them all. He first, however, became noticed by his treatise "on the Miseries of the Inferior Clergy, 1722;" and obtained much credit by "A new History of the Bible, 1738—1742," 2 vols. folio [A].

[A] The titles of such other works as we have seen are, 1. "Memoirs of Bp. Atterbury, from his Birth to his Banishment, 1723," 8vo; 2. "A Funeral Sermon on the Death of Dr. Brady, 1726," 8vo. 3. "A complete Body of Divinity, 1729," folio. 4. "A fair State of the Controversy between Mr. Woolston and his Adversaries, 1730," 8vo. 5. "The Nature and Property of Language, 1731," 8vo. 6. "A Sermon on the 30th of January, 1736," 8vo. 7. "A Sermon on the Decalogue, 1743," folio. 8. "A new and practical Exposition of the Apostles Creed, 1747," folio. He published also, but we know not when. 9. "An Abridgement of Bp. Burnet's History of his own Times." 10. "A Greek Grammar;" and 11. "A System of Practical Duties."

STANLEY (THOMAS, esq.), a polite writer, of whom, however, not much is known but that he was of Pembroke-college, Cambridge, and was afterwards knighted, and resided at Cumberlow-Green in Herts, is mentioned here principally that he may in future be distinguished from his learned son of the same name, of whom we shall speak more fully in our next article. This distinction is the more necessary, as the two lives are in some degree confounded by Dr. Birch, in his "History of the Royal Society." Vol. III. p. 443. As both father and son were authors, it is not very easy, without a close examination, to ascertain the works of either to its right author; the dates being almost the only clue to adjust them. The following memoranda are from a MS. letter of the late Mr. Cole to the compiler of this article: "Quidam Tho. Stanley cooptatur in Ordinem Magistrorum in Artibus per gratiam Mar. 12, 1641, una cum Principe Carolo, Georgio Duce Buck. et aliis nobilibus. Reg. Acad. Cant.—Alibi non invenio.—Tho. Stanley Aul. Pembr. Convict. l. admissus in Martriculam Acad. Cant. Dec. 13, 1639. Reg. Acad.—Fuit igitur Artium Mag. extraordinarius.—T. B.—These manuscript notes by Mr. Thomas Baker, who wrote them

Nichols's
Select Col-
lection of
Poems,
vol. VIII.
p. 311.

“ them at different times.—I suppose ‘*Convictus prior*’ means Fellow-commoner.—‘*Europa, Cupid Crucified, Venus’s Vigils, with Annotations.* By T. Stanley, Lond. 1649.’ 8vo. Thomas Stanley has a Copy of Verses on his Friend Edward Sherburne, esq. his translation of *Medea, a Tragedy of Seneca*, in 1648.—The poems of his friend John Hall were inscribed to him in 1646; and a volume of his own poems was published in 1651.”

STANLEY (THOMAS, esq.), an English gentleman prodigiously learned, was the son of Thomas Stanley, and born at Cumberlow-Green, Herts, about 1644. At fourteen, he was sent to Cambridge, and placed in Pembroke Hall. He was a great linguist and philologer, and had something of a genius for poetry; for before he left the university, he composed several little pieces in that way, which, together with some translations out of French, Italian, and Spanish authors, were published some time after. When he had taken his degrees in Cambridge, he was also incorporated into the university of Oxford. Then he performed the tour of France, Italy, and Spain; and, upon his return home, placed himself in the Middle-Temple, London, and soon after married a daughter of Sir James Engan, of Flower, in the county of Northampton. This alteration, however, of his state of life did not alter in the least the state of his temper and disposition. He did not complain perhaps, as a learned Chancellor of France has done in print, that he “had not more than six hours to study on his wedding-day;” yet his vast application must needs appear to all, who consider the greatness of his undertakings, and the short limits of life he had to finish them in. The first work he published was, “*Claudius Ælianus his various History*, Lond. 1665,” 8vo. dedicated to lady Newton, his aunt. He says, that he made this first attempt in obedience to his father’s command. Edward Suerbourne, and Richard Stokes, M. D. and Christopher Wase, have verses before it. 2. “*The History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect.*” He dedicated this to his honoured uncle John Marsham, esq. the well-known author of the “*Canon Chronicus*,” who first directed him to this design; and in the dedication gives this short account of his plan: “The learned
“*Gassendus*,”

Athen.
Oxon.

Eudæus de
asse. Præ-
fat

“ Gassendus,” says he, “ was my precedent ; whom nevertheless I have not followed in his partiality. For he, though limited to a single person, yet giveth himself liberty of enlargement ; and taketh occasion, from this subject, to make the world acquainted with many excellent disquisitions of his own. Our scope, being of a greater latitude, affords less opportunity to favour any particular, while there is due to every one the commendation of their own deserts.”

This work has gone through four editions in English, the 2d in 1687 ; it was also translated into Latin, and published at Leipzig 1711, 4to, with considerable additions and corrections. The account of the Oriental learning and philosophy, with which it concludes, is very nice and curious ; and did not escape the notice of Le Clerc, who published a Latin translation of it in 1690, 8vo, with a dedication to bp. Burnet, and placed it at the end of the 2d volume of his “ Opera Philosophica.” Montaigne would have been charmed with this work of Stanley :

“ How much do I wish,” say he, “ that, while I live, Essays, B. II. c. 12.
 “ either some other, or Justus Lipsius, the most learned
 “ man now living, of a most polite and judicious understanding, and truly resembling my Turnebus, had
 “ both the will, and health, and leisure sufficient, sincerely
 “ to collect into a register, according to their divisions
 “ and classes, as many as are to be found of the opinions
 “ of the ancient philosophers, about the subject of our
 “ being and manners, their controversies, the succession
 “ and reputation of sects : with the application of the
 “ lives of the authors and their disciples to their own precepts, in memorable accidents and upon exemplary occasions ! what a beautiful and useful work would that be !” It is worth observing also, that Stanley has here supplied one of the desiderata mentioned by lord Bacon in his “ De Augmentis Scientiarum.” “ I could wish,” says the great author, “ a collection made, but with diligence and judgement, “ De Antiquis Philosophiis,” out Lib. III. cap. 4.
 “ of the lives of ancient philosophers ; out of the parcels
 “ of Plutarch, of their Placits ; out of the citations of
 “ Plato ; out of the confutations of Aristotle ; out of a
 “ sparsed mention found in other books, as well of
 “ Christians as Heathens, as out of Lactantius, Philo,
 “ Philostratus, and the rest : for I do not yet see a work
 “ of this nature extant. But here I must give warning,
 “ that this be done distinctly ; so as the philosophics,
 “ every

“ every one separately, be composed and continued, and
 “ not collected by titles and handfuls, as hath been done
 “ by Plutarch. For every philosophy, while it is entire
 “ in the whole piece, supports itself; and the opinions
 “ maintained therein give light, strength, and credence
 “ mutually one to the other: whereas, if it be broken to
 “ pieces, it will appear more harsh and dissonant. Thus,
 “ when I read in Tacitus the actions of Nero or of Clau-
 “ dius, invested with circumstances of times, persons,
 “ and motives, I find them not so strange but that they
 “ may be true: but when I read the same accounts in
 “ Suetonius Tranquillus, represented by titles and com-
 “ mon-places, and not in order of time, they seem
 “ monstrous and altogether incredible. So is philosophy,
 “ when it is propounded entire, and when it is sliced
 “ and dissected into fragments.”

When Stanley had finished this work, and it is said
 that he had finished it before he was eight and twenty,
 he undertook “ *Æschylus*,” the most knotty and intricate
 of all the Greek poets; and, after a world of pains
 spent in restoring his text and illustrating his meaning,
 published an accurate and beautiful edition of that author,
 under the title of “ *Æschyli Tragoediæ Septem, &c. Ver-
 sione & Commentario Thomæ Stanleii, 1664,*” fol.
 Dedicated to Sir Henry Puckering, alias Newton, baronet.
 Besides these monuments of his learning which are pub-
 lished, there were many other proofs of his unwearied ap-
 plication, remaining in manuscript after his death, and
 preserved in the library of More, bishop of Ely: viz. his
 large “ *Commentaries on Æschylus*,” in 8 vols. folio,
 which were never published; his “ *Adversaria, or Miscel-
 laneous Remarks*,” on several passages in Sophocles,
 Euripides, Callimachus, Hesychius, Juvenal, Persius,
 and other authors of antiquity; “ *copious Prelections on
 Theophrastus’s Characters*,” and “ *A Critical Essay on
 the First Fruits and Tenths of the Spoil*,” said in the
 epistle to the Hebrews to be given by Abraham to Mel-
 chisedeck. His works were certainly much above his
 years, and in this he might be considered as a second Pi-
 cus Mirandula. He died also much about the same age,
 namely, about his 34th year; leaving our nation much
 indebted to his family, for affording two such Englishmen
 as Sir John Marsham and himself. His death happened in
 1678. The letter of Mr. Cole (referred to in p. 555.)
 furnishes the references cited below to such as are curious

to search further into the history of either the father or the son [A].

[A] See, "A short Account of Dr. Bentley's Humanity:" with a Vindication of Thomas Stanley, esq. his Notes on Callimachus. Lond. 8vo. 1699. See Preface to Dr. Needham's edition of "Theophrastus," where it is evidently proved, that the "Prelections," which go under the name of T. S. are by Dr. James Duport. Salmon's "History of Hartfordshire," p. 331. "Granger," vol. II. p. 64. Birch's "History of Royal Society," vol. III. p. 440, where is his Life, and at p. 444, that of his son Thomas Stanley, esq. Carter's "Cambridge," p. 395. "Fasti Oxon." vol. I. p. 284, 285. vol. II. p. 18.—and "Ath. Oxon." vol. II. p. 18.

STATIUS (PUBLIUS PAPINIUS), an ancient Roman poet, was descended of a good family at Sellæ, a town in Epirus, not far from the famous Dodonæan grove. He was born at Naples, but at what time is uncertain, though probably about the beginning of the reign of Claudius. His father had settled there some years before, had opened a school of rhetoric and oratory, and met with encouragement suitable to his great merits and learning. He removed afterwards to Rome, and engaged in the same profession with equal success. Here our poet, though very young, fell in love with a widow named Claudia, and married her soon after. She was a lady of a fine wit, accomplished in many parts of learning, poetry in particular. He has inscribed one of his "Sylvæ" to his wife Claudia; Lib. III. and he treats her with the utmost esteem and tenderness. c. 5. She very well deserved such treatment; as she affectionately sympathised with him upon every occasion. In this very poem, he mentions her rejoicing with him at the favour he received from the emperor Domitian, and for his three victories at the Alban games; and also her concern for his ill success, when he lost the prize in the Capitol. His character was soon established at Rome; and his "Sylvæ, or Miscellaneous Pieces," introduced him to the acquaintance of the greatest wits of his age. "It is very remarkable," says Vossius, "that Martial, who was a great admirer of Stella the poet, should never make the least mention of Statius; who also was so intimate with Stella, that he dedicated to him the first book of his Sylvæ." But this, he supposes, might proceed from envy and emulation in Martial; who could not bear, that Statius should run away with so much of Domitian's favour, for making quick extemporary verses, which Martial claimed as his own particular province. He was recommended to the emperor by Paris, a favorite actor;

De Poetis Latinis.

actor; who obtained for him the honour of being admitted to sit at table with the emperor among his chief ministers. It is supposed his circumstances were but low before he became acquainted with Paris, and that he was obliged to sell his poems to the best bidder for subsistence; for Juvenal mentions a tragedy called "Agave," which was

Satyr. VII. purchased by Paris, in the following lines:

"Curritur ad vocem jucundam & carmen amicæ

"Thebaidos, lætam fecit cum Statius urbem,

"Promisitque diem: tanta dulcedine captos

"Afficit ille animos, tantaque libidine vulgi

"Auditur; sed cum fregit subsellia versu,

"Esurit, intactam Paridi nisi vendit Agaven."

Having for some time exercised his Muse in these Miscellanies, he next attempted his "Thebaid;" in which he was assisted by Maximus Junius, a man of quality and singularly learned. This poem cost him twelve years labour:

theb. Lib.
XII.

"O mihi his senos multum vigilata per annos

"Thebai."—

and he was grown old by the time he had finished it. He returned to Naples to correct it, and soon after set about the "Achilleid;" but did not live to go far with that work. We have no account of the time or manner of his death. It probably happened in Trajan's time, and at Naples; as it does not appear that he had any call to Rome after Domitian's decease. It is a great singularity in the history of Statius, that he is not mentioned by any of his contemporaries, excepting Juvenal; and, as some have thought, not even by him without a mixture of satire. Whether this silence about him flowed from some ill qualities which made him disliked, is no where said: in the mean time, it is easy to conceive, that his flatteries of Domitian, which it must be confessed were inordinate, and the very great favours conferred on him by that detested emperor, might create him no small envy and ill will. We have extant of this poet, his "Sylvæ" in five books, his "Thebaid" in twelve books, and his "Achilleis" in two. He has been considered among the poets, as Alexander the Great was among the heroes: he has great virtues, and great vices. Sometimes his verse runs in a truly lofty and majestic strain; sometimes he mounts above the clouds, in a high bombastic style; and sometimes, Icarus-like, he falls from these heights down to the very ground. Upon which account Strada supposes

poses him to be seated upon the summit of Parnassus, and in so much danger, that he seems to be like a man who is just ready to fall. Statius, as well as his contemporary Silius Italicus, paid a great veneration to the memory of Virgil; which he shewed, like him, by frequently visiting his tomb, which was near Naples, and by annually celebrating his birth-day. Like him too, he endeavoured to imitate Virgil; but with all deference to the superior talents of his great master:

Thebaid.
IV. 4.

Ibid. lib.
XII.

—“nec tu divinam Æneida tenta

“Sed longe sequere, & vestigia semper adora.”

Scaliger says, that “none of the ancients or moderns have approached the majesty of Virgil so nearly as Statius; who had even yet been nearer to him, if he had not affected to be so near: for, being naturally sublime, his efforts only carried him into the bombast.” And he goes on to set him above all other poets, not excepting, according to his usual partiality, even Homer himself: while others have not considered him in near so high a light. We must not confound Publius Papinius Statius, as some have done, with another Statius, whose surname was Surculus; or, as Suetonius calls him, Urfulus. This latter was indeed a poet, as well as the other; but he lived at Tolosa in Gaul, and taught rhetoric in the reign of Nero.

De Re Po-
etic. lib.
VI.

De Claris
Rhetor.

The best editions of Statius are these: that “in usum Delphini, cum interpretatione & notis Claudii Beraldi, Paris, 1685,” 2 vols. 4to; and that “cum notis integris Frederici Gronovii & selectis variorum, curâ Veenhusii, L. Bat. 1671,” 8vo. The best edition of the “Sylvæ” is that “cum notis & emendationibus Jermiæ Markland, Lond. 1728,” 4to.

STAVELEY (THOMAS, esq.), of Cuffington in Leicestershire, after having completed his academical education at Peter-House, Cambridge, was admitted of the Inner-Temple July 2, 1647, and called to the bar June 12, 1654. In 1656, he married Mary the youngest daughter of John Onebye, esq. of Hinckley, and steward of the records at Leicester, and succeeded his father-in-law in that office in 1662. In 1664, when the court espoused the cause of Popery, and the presumptive heir to the crown openly professed himself a Catholic, Mr. Staveley displayed the enormous exactions of the court of Rome, by publishing “The Romish Horseleech.” Some years

Nichols's
History of
Hinckley,
p. 152.

before his death, which happened in 1683, he retired to Belgrave near Leicester, and, passing the latter part of life in the study of English history, acquired a melancholy habit, but was esteemed a diligent, judicious, and faithful antiquary. Besides the “History of Churches,” which first appeared in 1712, Mr. Staveley left a curious historical pedigree of his own family, drawn up in 1682, the year before he died, which is preserved at large in the work which furnishes this article; and also some valuable collections towards the “History and Antiquities of Leicester,” to which he had more particularly applied his researches. These papers, which Dr. Farmer, the worthy and learned master of Emanuel-college, Cambridge, intended once to publish, are now, by that gentleman’s permission, in the hands of Mr. Nichols, who intends to give them to the world in the “Bibliotheca Topographica Britannica.” The younger Mr. S. Carte (an able antiquary and an eminent solicitor), who had a copy of Mr. Staveley’s papers, says of them, in a MS. letter to Dr. Ducarel, March 7, 1751, “His account of the earls of Leicester, and of the great abbey, appears to have been taken from Dugdale’s ‘Baronage’ and ‘Monasticon;’ but as to his sentiments in respect to the borough, I differ with him in some instances. By the charter for erecting and establishing the court of records at Leicester, the election of the steward is granted to the mayor and court of aldermen, who likewise have thereby a similar power in respect to a bailiff for executing their writs. But afterwards, viz. Dec. 20, 7 Jac. I. the great earl of Huntingdon having been a considerable benefactor to Leicester, the corporation came to a resolution of granting to him and his heirs a right of nominating alternately to the office of steward and bailiff, and executed a bond under their common seal, in the penalty of one thousand pounds, for enforcing the execution of their grant. And as John Major, esq. was elected by the court of aldermen to succeed Mr. Staveley [in December 1684], I infer that Staveley was nominated by the earl of Huntingdon, and confirmed by the aldermen, in pursuance of the grant abovementioned.”

From the
General
Dictionary.

STEELE (Sir RICHARD), an English writer, who made himself famous by his zeal in political matters, as well as by the various productions of his pen, was born of English parents at Dublin in Ireland; but the year of his birth is not mentioned. His family was a gentleman’s;

man's; and his father was a counsellor at law, and private secretary to James, the first duke of Ormond. He was carried out of that kingdom while very young; and educated, together with his friend Addison, at the Charter-House school in London. In 1695, he wrote a poem on the funeral of queen Mary, intituled, "The Procession." His inclination leading him to the army, he rode for some time privately in the guards. He became an author first, as he tells us himself, when an ensign of the guards, a way of life exposed to much irregularity; and, being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private use a little book, called "The Christian Hero," with a design principally to fix upon his own mind a strong impression of virtue and religion, in opposition to a stronger propensity towards unwarrantable pleasures. This secret admonition was too weak; and therefore, in 1701, he printed the book with his name, in hopes that a standing testimony against himself, and the eyes of the world upon him in a new light, might curb his desires, and make him ashamed of understanding and seeming to feel what was virtuous, and yet of living so contrary a life. This had no other effect, but that, from being thought no undelightful companion, he was soon reckoned a disagreeable fellow. One or two of his acquaintance thought fit to misuse him, and try their valour upon him; and every body he knew measured the least levity in his words or actions with the character of "The Christian Hero." Thus he found himself slighted, instead of being encouraged, for his declarations as to religion; so that he thought it incumbent upon him to enliven his character. For this purpose he wrote the comedy, called "The Funeral, or Grief a-la-Mode," which was acted in 1702; and, as nothing makes the town fonder of a man than a successful play, this, with some other particulars enlarged upon to advantage, obtained the notice of the king; and his name, to be provided for, was, he says, in the last table-book ever worn by the glorious and immortal William the Third. So far from himself; and there is no reason to disbelieve him.

He had before this obtained a captain's commission in the lord Lucas's regiment of fusiliers, by the interest of the lord Cutts, to whom he had dedicated his "Christian Hero," and who likewise appointed him his secretary. His next appearance as a writer, we use his own words

Apology
for himself
and his
writings,
printed a-
mong his
Political
Writings,
1715, 12mo.

again, was in the quality of the lowest minister of state, to wit, in the office of Gazetteer; where he worked faithfully, according to order, without ever erring, he says, against the rule observed by all ministries, to keep that paper very innocent and very insipid. He was introduced by Addison's means into the acquaintance of the earls of Halifax and Sunderland, by whose interest he was appointed Gazetteer. His next productions were comedies; "The Tender Husband" being acted in 1703, as was "The Lying Lovers" in 1704. In 1709, he began "The Tatler:" the first of which was published April 12, 1709, and the last Jan. 2, 1710-11. This paper greatly increased his reputation and interest; and he was soon after made one of the commissioners of the stamp-office. Upon laying down "The Tatler," he set up, in concert with Addison, "The Spectator," which began to be published March 1, 1710-11; after that, "The Guardian," the first of which came out March 12, 1713; and after that, "The Englishman," the first number of which appeared Oct. 6, the same year. Besides these works, he wrote several political pieces, which were afterwards collected, and published under the title of "Political Writings, 1715," 12mo. One of these will be mentioned particularly just now, because it was attended with remarkable consequences relating to himself.

Having a design to serve in the last parliament of queen Anne, he resigned his place of commissioner of the stamp-office in June 1713; and was chosen member for the borough of Stockbridge in Hampshire: but he did not sit long in the house of commons, before he was expelled for writing "The Englishman, being the close of a Paper so called," and "The Crisis." This last is one of his political writings, and the title at full length runs thus: "The Crisis, or a Discourse representing, from the most authentic records, the just causes of the late happy Revolution, and the several settlements of the crown of England and Scotland on her majesty; and, on the demise of her majesty without issue, upon the most illustrious princess Sophia, electress and duchess-dowager of Hanover, and the heirs of her body being Protestants, by previous acts of both parliaments of the late kingdoms of England and Scotland, and confirmed by the parliament of Great Britain. With some sensible remarks on the danger of a Popish successor." He explains in his "Apology for himself" the occasion of

his writing this piece. He happened one day to visit Mr. Moore of the Inner-Temple: where, the discourse turning upon politics, Moore took notice of the insinuations daily thrown out of the danger the Protestant succession was in; and concluded with saying, that he thought Steele, from the kind reception the world gave to what he published, might be more instrumental towards curing that evil, than any private man in England. After much solicitation, Moore observed, that the evil seemed only to flow from mere inattention to the real obligations under which we lie towards the house of Hanover: if, therefore, continued he, the laws to that purpose were re-printed, together with a warm preface and a well-urged peroration, it is not to be imagined what good effects it would have. Steele was much struck with the thought; and prevailing with Moore to put the law-part of it together, he did the rest, yet did not venture to publish it, till it had been corrected by Addison, Hoadly, afterwards bp. of Winchester, and others. It was immediately attacked with great severity by Swift, in a pamphlet published in 1712, under the title of, “The Public Spirit of the Whigs” set forth in their generous encouragement of the author “of the Crisis:” but it was not till March 12, 1714-15, that it fell under the cognizance of the house of commons. Then Mr. John Hungerford complained to the house of divers scandalous papers, published under the name of Mr. Steele; in which complaint he was seconded by Mr. Auditor Foley, cousin to the earl of Oxford, and Mr. Auditor Harley, the earl’s brother. Sir William Wyndham also added, that “some of Mr. Steele’s writings” contained insolent, injurious reflections on the queen “herself, and were dictated by the spirit of rebellion.” The next day Mr. Auditor Harley specified some printed pamphlets published by Mr. Steele, “containing several” paragraphs tending to sedition, highly reflecting upon “her majesty, and arraigning her administration and government.” Some proceedings followed between this and the 18th, which was the day appointed for the hearing of Mr. Steele; and this being come, Mr. Auditor Foley moved, that, before they proceeded farther, Mr. Steele should declare, whether he acknowledged the writings that bore his name? Steele declared, that he “did frankly” and ingenuously own those papers to be part of his writings; that he writ them in behalf of the house of Hanover, and owned them with the same unreserved-

ness with which he abjured the pretender." Then Mr. Foley proposed, that Mr. Steele should withdraw; but it was carried, without dividing, that he should stay and make his defence. He desired, that he might be allowed to answer what was urged against him paragraph by paragraph; but his accusers insisted, and it was carried, that he should proceed to make his defence generally upon the charge against him. Steele proceeded accordingly, being assisted by his friend Addison, member for Malmesbury, who sat near him to prompt him upon occasion; and spoke for near three hours on the several heads extracted from his pamphlets. After he had withdrawn himself, Mr. Foley said, that, "without amusing the house
 " with long speeches, it is evident the writings com-
 " plained of were seditious and scandalous, injurious to
 " her majesty's government, the church, and the uni-
 " versities;" and so called for the question. This occasioned a very warm debate, which lasted till eleven o'clock at night. The first, who spoke for Steele, was Robert Walpole, esq. who was seconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchinbrook: however, it was resolved by a majority of 245 against 152, that "a printed pamphlet, intituled
 " 'The Englishman, being the close of a Paper so called,'
 " and one other pamphlet, intituled 'The Crisis,' written
 " by Richard Steele, esq. a member of this house, are
 " scandalous and seditious libels, containing many ex-
 " pressions highly reflecting upon her majesty, and upon
 " the nobility, gentry, clergy, and universities of this
 " kingdom; maliciously insinuating, that the Protestant
 " succession in the house of Hanover is in danger under
 " her majesty's administration; and tending to alienate the
 " good affections of her majesty's good subjects, and to
 " create jealousies and divisions among them:" it was resolved likewise, that Mr. Steele, "for his offence in
 " writing and publishing the said scandalous and seditious
 " libels, be expelled this house." He afterwards wrote
 "An Apology for himself and his writings, occasioned
 " by his expulsion," which he dedicated to Robert Walpole, esq. This is printed among his "Political Writ-
 " ings, 1715," 12mo.

He had now nothing to do till the death of the queen, but to indulge himself with his pen; and accordingly, in 1714, he published a treatise, intituled, "The Romish
 " Ecclesiastical History of late years." This is nothing
 more

more than a description of some monstrous and gross Popish rites, designed to prejudice the cause of the pretender, which was supposed to be gaining ground in England: and there is an Appendix subjoined, consisting of particulars very well calculated for this purpose. In N^o I. of the Appendix, we have a list of the colleges, monasteries, and convents of men and women of several orders in the Low Countries; with the revenues, which they draw from England. N^o II. contains an extract of the “*Taxa Camerae*,” or “*Cancellariæ Apostolicæ*,” the fees of the pope’s chancery; a book, printed by the pope’s authority, and setting forth a list of the fees paid him for absolutions, dispensations, indulgences, faculties, and exemptions. N^o III. is a bull of the pope in 1357, given to the then king of France; by which the princes of that nation received an hereditary right to cheat the rest of mankind. N^o IV. is a translation of the speech of pope Sixtus V, as it was uttered in the consistory at Rome, Sept. 2, 1589; setting forth the execrable fact of James Clement, a Jacobine friar, upon the person of Henry III. of France, to be commendable, admirable, and meritorious. N^o V. is a collection of some Popish tracts and positions, destructive of society and all the ends of good government. The same year, 1714, he published two papers: the first of which, intituled, “*The Lover*,” appeared Feb. 25; the second, called “*The Reader*,” April 22. In the sixth number for May 3, we have an account of his design to write the history of the duke of Marlborough, from the date of the duke’s commission of captain general and plenipotentiary to the expiration of those commissions: the materials, as he tells us, were in his custody, but the work was never executed.

Soon after the accession of George I, he was appointed surveyor of the royal stables at Hampton-Court, and governor of the royal company of comedians; and was put into the commission of the peace for Middlesex; and, April 1715, was knighted upon the presenting of an address to his majesty by the lieutenancy [A]. In the first parliament,

[A] It was on this occasion, that Sir Richard, in order to distinguish himself by the celebration of his majesty’s birth-day, who then entered into the 56th year of his age, treated above 200 gentlemen and ladies, at his house, appointed for concerts, speeches, poems, &c. The entertain-

ment consisted of pyramids of all manner of sweetmeats, the most generous wines, as burgundy, champagne, &c. and was ushered in by a prologue written by Mr. Tickell, under secretary to Mr. Addison; and concluded by an epilogue written by himself, which was very merry and free

parliament, he was chosen member for Boroughbrigg in Yorkshire; and, after the suppression of the rebellion in the North, was appointed one of the commissioners of the forfeited estates in Scotland. The same year, 1715, he published in 8vo, "An Account of the State of the Roman-catholic Religion throughout the world. Written for the use of pope Innocent XI, and now translated from the Italian. To which is added, A Discourse concerning the State of Religion in England: written in French in the time of king Charles I, and now first translated. With a large dedication to the present pope, giving him a very particular account of the state of religion among Protestants, and of several other matters of importance relating to Great Britain," 12mo. The dedication is supposed to have been written by Hoadly, bp. of Winchester. The same year still, he published "A Letter from the Earl of Mar to the King before his Majesty's Arrival in England;" and, the year following, a second volume of "The Englishman." In 1718, came out "An Account of his Fish-pool:" he had obtained a patent for bringing fish to market alive; for, alas! Steele was a projector, and that was one circumstance, among many, which kept him always poor. In 1719, he published "The Spinster," a pamphlet; and "A Letter to the Earl of Oxford, concerning the Bill of Peerage," which bill he opposed in the house of commons. In 1720, he wrote two pieces against the South-Sea scheme; one called "The Crisis of Property," the other "A Nation a Family."

Jan. 1719-20, he began a paper under the name of Sir John Edgar, called "The Theatre;" which he continued every Tuesday and Saturday, till the 5th of April following. During the course of this paper, viz. on the 23d of January, his patent of governor of the royal company of comedians was revoked by the king: upon which, he drew up and published, "A State of the Case between the Lord Chamberlain of his Majesty's Household and

free with his own character: after which, a large table, that was in the area of the concert-house, was taken away, to make room for the company to dance country-dances, which was done with all the decency and regularity imaginable. We are likewise to acquaint the reader, that an Ode of Horace was set to music and

sung upon this occasion, with several other very particular songs and performances, both vocal and instrumental; and that Mrs. Younger spoke the prologue, and Mr. Wilks the epilogue, which, after Sir Richard's way, was extremely diverting. "Weekly Miscellany," May 28, 1715.

"the

“ the Governor of the Royal Company of Comedians.” He tells us, in this pamphlet, that a noble lord, without any cause assigned, sends a message, directed to Sir Richard Steele, Mr. Wilks, and Mr. Booth, to dismiss Mr. Cibber, who for some time submitted to a disability of appearing on the stage, during the pleasure of one who had nothing to do with it; and that, when this lawless will and pleasure was changed, a very frank declaration was made, that all the mortification put upon Mr. Cibber was intended only as a prelude to remote evils, by which the patentee was to be affected. Upon this, Sir Richard wrote to two great ministers of state, and likewise delivered a petition to the king, in the presence of the lord chamberlain: but these had no effect, for his patent was revoked, though it does not appear for what reason; and the loss he sustained upon this occasion is computed by himself at almost 10,000 l. In 1722, his comedy, called “ The Conscious Lovers,” was acted with great success; and published with a dedication to the king, for which his majesty made him a present of 500 l.

Some years before his death, he grew paralytic, and retired to his seat at Llangunnor, near Caermarthen, in Wales; where he died Sept. 1, 1729, and was privately interred according to his own desire. He had been twice married: his first wife was a lady of Barbados, with whom he had a valuable plantation upon the death of her brother; his second was the daughter of Jonathan Scurlock, of Llangunnor, esq. by whom he had one son [A] and two daughters. He testified his esteem publicly for this last lady, in a dedication to her prefixed to “ The Ladies Library.” He was a man of quick and excellent parts, accomplished in all branches of polite literature; and would have passed for a better writer than he does, though he is allowed to be a very good one, if he had not been so connected in literary productions, as well as in friendship, with Addison. He speaks himself of their friendship in the following terms: “ There never was a more strict
 “ friendship than between these gentlemen; nor had they
 “ ever any difference, but what proceeded from their dif-
 “ ferent way of pursuing the same thing. The one with
 “ patience, foresight, and temperate address, always waited
 “ and stemmed the torrent; while the other often plunged
 “ himself into it, and was as often taken out by the tem-

Theatre,
No XII.

[A] A reputed son of Steele, who passed by the name of Dyer, was said very much to resemble him in person.

“ per of him who stood weeping on the bank for his
 “ safety, whom he could not dissuade from leaping into it.
 “ Thus these two men lived for some years last past,
 “ shunning each other, but still preserving the most pas-
 “ sionate concern for their mutual welfare. But when
 “ they met, they were as unreserved as boys, and talked
 “ of the greatest affairs; upon which they saw where
 “ they differed, without pressing (what they knew im-
 “ possible) to convert each other.”

STELLA (JAMES), an eminent painter, the son of Francis Stella, a Fleming, was born in 1596 at Lyons, where his father had settled in his return from Italy. He was but nine years old at his father's death; but, applying himself to painting, succeeded so well, that at twenty he went to Italy to be perfected. As he was passing through Florence, the great duke Cosmo de Medicis employed him; and, perceiving him to be a man of genius, assigned him lodgings and a pension equal to that of Callot, who was there at the same time. He stayed in this city seven years, and performed several things in painting, designing, and graving. Thence he went to Rome, where he spent eleven years; chiefly in studying the antique sculptures, and Raphael's paintings. Having acquired a good taste, as well as a great reputation, in Rome, he resolved to return to his own country; intending, however, to pass thence into the service of the king of Spain, who had invited him more than once. He took Milan in his way to France; and cardinal Albornos offered him the direction of the academy of painting in that city, which he refused. When he came to Paris, and was preparing for Spain, cardinal Richelieu detained him; and presented him to the king, who assigned him a good pension and lodgings in the Louvre. He gave such satisfaction here, that he was honoured with the order of St. Michael. He painted several large pictures for the king, by whose command the greatest part of them were sent to Madrid. Being very laborious, he spent the winter-evenings in designing the histories of the Holy Scriptures, country sports, and children's plays, which were engraved, and make a large volume. He also drew the designs of the frontispieces to several books of the Louvre impression; and divers antique ornaments, together with a frieze of Julio Romano, which he brought out of Italy. He died of a most tedious consumption in 1647.

This painter had a fine genius, and all his productions were wonderfully easy. His talent was rather gay than terrible: his invention however noble, and his design of a good goût. He was upon the whole an excellent painter; but at last degenerated into what is called *manner*; seldom consulting nature: which seems so natural to us, that we should not wonder, if all painters, who lived to any age, did the same.

STEPHANUS BYZANTINUS, or of Byzantium, Fabricii Bibl. Græc. vol. III.—Bayle's Dict. in voce. was an able grammarian, who lived in the fifth or sixth century; for it is not certain which. He composed a dictionary, of which we have nothing remaining, but a mean abridgment; which the grammarian Hermolaus undertook to make of it, and dedicated to the emperor Justinian. The title *Περὶ πόλεων*, *de urbibus*, which is commonly given to this work, is neither that which the author, nor that which the abridger, gave it: the true title of the book was *Ἐθνικά*; and hence it was, that Hermolaus intituled his abridgment *Ἐθνικῶν ἐπιτομή*. For these some half-learned men in later times have inscribed it *Περὶ πόλεων*, *de urbibus*, because they thought the principal design of Stephanus was to write a treatise of geography; which was only a part of his work, if indeed it was that. Others again have said, that he had no other design, than to write a treatise of grammar, and to explain the names derived from people, cities, and provinces. Bayle thinks, however, that this was probably the smallest part of his scheme, and only an accessory to his work; that, though he is careful to mark these kinds of names, and to explain their derivations, yet this takes up but very little room, in comparison with the facts which he relates, and the testimonies which he cites; that he made a great number of observations borrowed from mythology and history, which shewed the origin of cities, colonies, nations, their changes and differences; and that the title *Ἐθνικά* relates to these observations.

How great soever the injury is, which this work has suffered from the want of judgement in the abridger, and afterwards from the ignorance of transcribers, learned men have still received considerable light from it; and thought, that there was none of the ancient books, which deserved more to be explained and corrected by criticism. Sigonius, Casaubon, Scaliger, Salmasius, and others, have employed themselves in illustrating it. The first edition

in

in Greek was by Aldus Manutius, at Venice 1502, in folio; and it was printed several times elsewhere in the Greek only. A Portuguese Jew, named Pinedo, published it at Amsterdam in 1678, with a Latin translation by himself, and a commentary. In 1684, Rickius, professor at Leyden, published there the notes of Lucas Holstenius upon this work, which notes he had received from cardinal Francis Barberini; and, in 1688, there came out in the same city a new edition of "Stephanus" in folio, which is reckoned the best. It is in Greek and Latin: the Latin translation is by Abraham Berkelius, who has added a large and learned commentary. He died while the work was printing, so that his remarks upon the last letters are not so long, nor so full of learning, as his remarks upon the first. James Gronovius, at Berkelius's death, continued the publication, and greatly contributed to the improvement of this edition by notes of his own.

Vitæ Ste-
phanorum a
Maittaire.

STEPHENS, a name greatly revered in the public of letters, and with good reason; since to this family it is indebted for the most correct and beautiful impressions of the best authors, the ancient Greek ones particularly.

HENRY STEPHENS, the first distinguished person of his name, was a Frenchman, and one of the best printers of his time. He died in 1520, and left three sons behind him, who carried the art of printing to perfection; and were, two of them at least, very extraordinary men, exclusively of their profession.

ROBERT, his second son, was born at Paris in 1503; and applied so severely to letters in his youth, that he acquired a perfect knowledge in the Latin, Greek, and Hebrew tongues. His father dying, as we have said, in 1520, his mother was married the year after to Simon de Colines, in Latin Colinæus; who by this means came into the possession of Henry Stephens's printing house, carried on the business till his own death in 1547, and is well known for the neatness and beauty of his Italic character. In 1522, when he was nineteen, Robert was charged with the management of his father-in-law's press; and the same year came out, under his inspection, a New Testament in Latin, which gave such offence to the Paris divines, that they threatened to have it burned, and him banished. He appears to have married, and to have set up for himself soon after; for there are books of his printing,

ing, dated so early as in 1526. He married Perrete, the daughter of Badius, a printer; who was a learned woman, and understood Latin well. She had indeed more occasion for this accomplishment, than wives usually have: for Robert Stephens had always in his house ten or twelve correctors of his press, who, being learned men of different nations, spoke nothing but Latin; whence there was a necessity, that his domestics should know something of the language. He resolved from the beginning to print nothing but good books: he only used the Roman characters at first, but afterwards employed the Italic: his mark was a tree branched, and a man looking upon it, with these words, “*noli altum sapere*,” to which he sometimes added, “*sed time*.” In some of his first editions, he did not use figures and catch-words, as thinking them of little importance. In 1539, Francis I. named him his printer; and ordered a new set of letters to be founded, and ancient manuscripts to be sought after, for him. The aversion, which the doctors of the Sorbonne had conceived against him, on account of the Latin New Testament in 1522, revived in 1532, when he printed his great Latin Bible. Francis protected him: but, this king dying in 1547, he saw plainly that there was no more good to be done at Paris; and therefore, after sustaining the efforts of his enemies till 1552, he withdrew thence to Geneva. It has been pretended by some, that Robert Stephens carried with him, not only the types of the royal press, but also the matrices, or moulds, those types were cast in: but this cannot be true, not only because no mention was made of any such thing for above sixty years after, but because none of the Stephens’s afterwards ever used these types: and if Robert was burned in effigy at Paris, as Beza in his “*Icones*” relates, it was not for this, but for his embracing Calvinism at Geneva, of which he was suspected before he left Paris. He lived in intimacy at Geneva with Calvin, Beza, Rivet, and others, whose works he printed; and died there in 1559. This eminent artist was so exact and solicitous after perfection, that, in a noble contempt of gain, he used to expose his proofs to public view, with offer of a reward to those who should discover any faults: so that it is no wonder, his impressions should be as correct as beautiful. He was, like the rest of his family, not only a printer, but a writer: his “*The-saurus Linguae Latinae*” is a work of immense learning, as well as labour; and he published also in 1552, when

when he went to Geneva, a Latin piece, in answer to the Paris divines, who had abused his Latin editions of the Old and New Testament, which shews his parts as well as learning. He left his substance, which was very considerable, to such of his children as should come to Geneva, exclusively of the rest. He had a daughter, who understood Latin well, which she had learned by hearing it talked in her father's family; and three sons, Henry, Robert, and Francis. But before we take any notice of these, we must say a word or two of his brothers, Francis and Charles.

FRANCIS, older than himself, we know no more of, than that he worked jointly with his father-in-law Colinaeus, after Robert had left him; and that he died at Paris about 1550. Charles, his younger brother, though more considerable than Francis, was yet inferior to him both as a printer and a scholar: nevertheless, Charles wrote and printed many useful and valuable works. He was born about 1504, and became so perfectly skilled in Greek and Latin literature, that Lazarus de Baif took him for preceptor to his son Antony, and afterwards carried him with him into Germany. He studied physic, and took a doctor's degree at Paris; but this did not hinder him from following the profession of his father, and being printer to the king. In the mean time, he was more of an author, than a printer; having written upwards of thirty works upon various subjects. He died at Paris in 1564, leaving behind him a very learned daughter.

HENRY, ROBERT, and FRANCIS, the sons of Robert, make the third generation of the Stephens's, and were all printers. It is necessary to be somewhat particular about Henry. He was born at Paris, in 1528; and, being most carefully educated by his father, became the most learned of all his learned family. He was particularly skilled in the Greek language, which he conceived a fondness for from his infancy; studied afterwards under Turnebus, and the best masters; and became at length so perfect in, as to pass for the best Grecian in Europe, after the death of Budæus. He had also a strong passion for poetry, while he was yet a child, which he cultivated all his life; and gave in his tenderest years so many proofs of uncommon abilities, that he has always been ranked among the *celebres enfans*. He had a violent propensity to astrology in the younger part of his life, and procured a master in that way; but soon perceived the vanity of it, and laid it aside.

aside. It seems to have been about 1546, when his father took him into business: yet, before he could think of fixing, he resolved to travel into foreign countries, to examine libraries, and to connect himself with learned men. He went into Italy in 1547, and stayed there two years; and returned to Paris in 1549, when he subjoined some Greek verses, made in his youth, to a folio edition of the New Testament in Greek, which his father had just finished. In 1550, he went over to England; and in 1551 to Flanders, where he learned the Spanish tongue of the Spaniards, who then possessed those countries, as he had before learned the Italian in Italy. On his return to Paris, he found his father preparing to leave France: we do not know whether he accompanied him to Geneva; but, if he did, it is certain that he returned immediately after to Paris, and set up a printing house. In 1554, he went to Rome, visiting his father at Geneva as he went; and the year after to Naples; and returned to Paris, by the way of Venice, in 1556. This was upon business committed to him by the government. Then he sat down to printing in good earnest, and never left off, till he had given the world the most beautiful and correct editions of all the ancient Greek and other valuable writers. He called himself at first "printer, of Paris;" but, in 1558, took the title of "printer to Ulric Fugger," a very rich German; who allowed him a considerable pension. He was at Geneva in 1558, to see his father, who died the year after; and he married in 1560. Henry III. of France was very fond of Stephens, sent him to Switzerland in search of manuscripts, and gave him a pension. He took him to court, and made him great promises: but the troubles, which accompanied the latter part of this king's reign, not only occasioned Stephens to be disappointed, but made his situation in France so dangerous; that he thought it but prudent to remove, as his father had done before him, to Geneva. Notwithstanding all his excellent labours, and the infinite obligations due to him from the public, he is said to have become poor in his old age; the cause of which is thus related by several authors. Stephens had been at vast expence as well as labour, in compiling and printing his "Thesaurus Linguæ Græcæ:" so much, in short, that, without proper reimbursements from the public, he and his family must be inevitably ruined. These reimbursements however were never made: for his servant John Scapula extracted from this

Article
FUGGER.

this treasure what he thought would be most necessary, and of greatest use to the generality of students : and published a lexicon in 4to, under his own name, which has since been enlarged and printed often in folio. By this act of treachery, he destroyed the sale, though he could not destroy the credit, of the “*Thesaurus* ;” and, though he ruined his master, left him the glory of a work, which was then pronounced by Scaliger, and has ever been judged by all learned men, most excellent. He died in 1598, leaving a son Paul and two daughters ; one of which, named Florence, had espoused the learned Isaac Casaubon in 1586. He was the most learned printer, that had then been, or perhaps ever will be : all his Greek authors are most correctly printed : and the Latin versions, which he gave to some of them, are, as Casaubon and Huetius have said, very faithful. The chief authors of antiquity, printed by him, are Anacreon, Æschylus, Maximus Tyrius, Diodorus Siculus, Pindar, Xenophon, Thucydides, Herodotus, Sophocles, Diogenes Laertius, Plutarch, Plato, Apollonius Rhodius, Æschines, Lyfias, Callimachus, Theocritus, Herodian, Dionysius Halicarnassensis, Dion Cassius, Isocrates, Appian, Xiphilin, &c. He did not meddle so much with Latin authors, although he printed some of them ; as, Horace and Virgil, which he illustrated with notes and a commentary of his own, Tully’s familiar epistles, and the epistles and panegyric of Pliny. But he was not content with printing the works of others : he wrote also a great many things himself. His “*Thesaurus Græcæ Linguae*” has been mentioned : another piece, which made him very famous, was his “*Introduction à l’Apologie pour Herodote*.” This ran through many editions, and is a very severe satire upon popery and its professors.

PAUL STEPHENS, the son of Henry, though inferior to his father, was yet well skilled in the Greek and Latin tongues. His father was more solicitous about his being instructed in these, than in the art of printing. He carried on the business of a printer for some time at Geneva ; but his press had greatly degenerated from the beauty of that at Paris, and he afterwards sold his types to Chouet, a printer. He died at Geneva in 1627, aged 60 years, leaving a son Antony, who was the last printer of the Stephens’s. Antony, quitting the religion of his father for that of his ancestors, quitted also Geneva, and returned to Paris, the place of their original. Here he was
some

some time printer to the king; but, managing his affairs ill, he was obliged to give all up, and to have recourse to an hospital, where he died in extreme misery and blindness in 1674, aged 80.

Such was the end of the illustrious family of Stephens, after it had flourished for five generations; and had done great honour to itself, by doing incredible service to the republic of letters.

STEPHENS (ROBERT, esq.), an eminent antiquary, was the fourth son of Richard Stephens, esq. of the elder house of that name at Eastington in Gloucestershire, by Anne the eldest daughter of Sir Hugh Cholmeley, of Whitby, in Yorkshire, baronet. His first education was at Wotton school, whence he removed to Lincoln-college, Oxford, May 19, 1681. He was entered very young in The Middle Temple, applied himself to the study of the common law, and was called to the bar. As he was master of a sufficient fortune, it may be presumed that the temper of his mind, which was naturally modest, detained him from the public exercise of his profession, and led him to the politer studies, and an acquaintance with the best authors, ancient and modern: yet he was esteemed by all who knew him to have made a great proficiency in the Law, though History and Antiquities seem to have been his favourite study. When he was about twenty years old, being at a relation's house, he accidentally met with some original letters of the lord chancellor Bacon; and finding that they would greatly improve the collections then extant relating to king James's reign, he immediately set himself to search for whatever might elucidate the obscure passages, and published a complete edition of them in 1702, with useful notes, and an excellent historical introduction. He intended to have presented his work to king William; but that monarch dying before it was published, the dedication was omitted. In the preface, he requested the communication of unpublished pieces of his noble author, to make his collection more complete; and obtained in consequence as many letters as formed the second collection published in 1734, two years after his death. Being a relation of Robert Harley earl of Oxford (whose mother was a Stephens), he was preferred by him to be chief solicitor of the customs, in which employment he continued with undiminished reputation till 1726, when he declined that troublesome office, and was appointed to

Anecdotes of Bowyer, by Nichols, p. 545.

succeed Mr. Madox in the place of historiographer royal. He then formed a design of writing a History of king James the First, a reign which he thought to be more misrepresented than almost any other since the Conquest : and, if we may judge by the good impression which he seems to have had of these times, his exactness and care never to advance any thing but from unquestionable authorities, besides his great candour and integrity, it could not but have been a judicious and valuable performance. He married Mary the daughter of Sir Hugh Cholmeley, a lady of great worth ; died at Gravesend, near Thornbury, in Gloucestershire, Nov. 9, 1732 ; and was buried at Eastington, the seat of his ancestors.

STEPNEY (GEORGE), an English poet and statesman, was descended from a family at Pendigraſt in Pembrokeſhire, but born at London in 1663. He received his education at Weſtminſter ſchool, and was removed thence to Trinity-college, Cambridge, in 1682 ; where, being of the ſame ſtanding as well as college with Charles Montague, eſq. afterwards earl of Halifax, a ſtrict friendſhip grew up between them. To this lucky incident was owing all the preferment Stepney afterwards enjoyed, who is ſuppoſed not to have had parts ſufficient to have riſen to any diſtinction, without the immediate patronage of ſo great a man as lord Halifax. When Stepney firſt ſet out in life, he ſeems to have been attached to the Tory intereſt ; for one of the firſt poems he wrote was an addreſs to James II, upon his acceſſion to the throne. Soon after, when Monmouth's rebellion broke out, the univerſity of Cambridge, to ſhew their zeal for the king, thought proper to burn the picture of that raſh prince, who had formerly been their chancellor : upon which occaſion Stepney wrote ſome good verſes, in anſwer to this queſtion :

“ ————— fed quid

“ Turba Rami? ſequitur fortunam ſemper, & odit

“ Damnatos.”——

Upon the Revolution, he embraced another intereſt, and procured himſelf to be nominated to ſeveral foreign embaſſies. In 1692, he went to the elector of Brandenburg's court, in quality of envoy ; in 1693, to the Imperial court in the ſame character ; in 1694, to the elector of Saxony ; and, two years after, to the electors of Mentz, Cologn, and the congreſs at Francfort. He was employed

in several other embassies; and, in 1706, Queen Anne sent him envoy to the States General. He was very successful in his negotiations, which occasioned his constant employment in the most weighty affairs. He died at Chelsea the year after, 1707, and was buried in Westminster Abbey; where a fine monument was erected over him, with a pompous inscription. At his leisure-hours he composed several other pieces, besides those already mentioned: which are among the works of the minor poets, published some years ago in 2 vols. 12mo.

He likewise wrote some political pieces in prose, particularly, "An Essay on the present interest of England," in 1701: to which are added, The proceedings of the house of commons in 1677, upon the French King's progress in Flanders." This piece is reprinted in the collection of tracts, called "Lord Somers's Collection."

"It is reported," says Dr. Johnson, "that the juvenile compositions of Stepney *made grey authors blush*. I know not whether his poems will appear such wonders to the present age. One cannot always easily find the reason for which the world has sometimes conspired to squander praise. It is not very unlikely that he wrote very early as well as he ever wrote; and the performances of youth have many favourers, because the authors yet lay no claim to public honours, and are therefore not considered as rivals by the distributors of fame.

"He apparently professed himself a poet, and added his name to those of the other wits in the version of Juvenal; but he is a very licentious translator, and does not recompense his neglect of the author by beauties of his own. In his original poems, now and then, a happy line may perhaps be found, and now and then a short composition may give pleasure. But there is in the whole little either of the grace of wit, or the vigour of nature."

STERNE (LAURENCE), an English writer of very original powers, and a turn of wit somewhat in the manner of Rabelais, was the son of Roger Sterne, grandson to Sterne abp. of York. He was born at Clonwell, in the South of Ireland, Nov. 24, 1713; which was owing to the profession of his father, who was an officer in the army, and at that time stationed at Clonwell. After travelling with his parents, in the military way as we may call it, from one station to another through various coun-

Memoirs written by himself, and prefixed to his Letters, published by his daughter Mrs. Medalle in 1775, 3 vols. 12mo.

tries, he was sent to school at Halifax in Yorkshire in 1722. Here he continued till 1731; and, in 1732, was sent to Jesus-college in Cambridge, where he stayed some time. He then went to York; and, being in orders, was presented to the living of Sutton, by the interest of his uncle Dr. Sterne, a prebendary of that church. He married in 1741; and soon was made a prebendary of York, by the interest also of his uncle, who was then upon very good terms with him, but “quarrelled with him afterwards,” he says, “and became his bitterest enemy, “because he would not be a party-man, and write paragraphs in the news-papers.” By his wife’s means he got the living of Stillington: but remained near twenty years at Sutton, doing duty at both places. He was then in very good health, which, however, soon after forsook him; and books, painting, fiddling, and shooting, were as he tells us, his amusements.

In 1760, he went to London, to publish his two first volumes of “Tristram Shandy;” and was that year presented by lord F—— to the curacy of Coxwold. In 1762, he went to France, and two years after to Italy, for the recovery of his health: but his health never was recovered. He had a consumption of the lungs, under which he languished till 1768, his spirits never failing him to the last; for it was under all this illness that he composed and published the greater part of his ingenious and entertaining works. Garrick, who was his intimate friend and admirer, wrote the following epitaph for him:

“ Shall pride a heap of sculptur’d marble raise
 “ Some worthless, unmourn’d, titled fool to praise;
 “ And shall we not by one poor grave-stone learn,
 “ Where genius, wit, and humour, sleep with Sterne?”

His works consist of, 1. “The Life and Opinions of “Tristram Shandy.” 2. “Sermons.” 3. “A Sentimental Journey.” 4. “Letters,” published since his death. An extract or two from these will display the spirit and humour of the man, better than any description. In a letter, dated from Coxwold, July 21, 1765, he writes thus: “You must know, that by the “carelessness of my curate, or his wife, or his maid, or “some one within his gates, the parsonage-house at “Sutton was burnt to the ground, with the furniture “that belonged to me, and a pretty good collection of “books; the loss 350 l. The poor man with his wife “took wings of the next morning, and fled away. His

“ has

“ has given me real vexation : for so much was my pity
 “ and esteem for him, that as soon as I heard of this dis-
 “ after, I sent to desire he would come and take up his
 “ abode with me, till another habitation was ready to
 “ receive him ; but he was gone, and (as I am told)
 “ through fear of my persecution. Heavens ! how little
 “ did he know of me to suppose, I was among the num-
 “ ber of those wretches that heap misfortune upon mis-
 “ fortune ; and, when the load is almost insupportable,
 “ add to the weight ! God, who reads my heart, knows it
 “ to be true, that I wish rather to share, than increase
 “ the burthen of the miserable ; to dry up, instead of ad-
 “ ding a single drop to, the stream of sorrow. As for
 “ the dirty trash of this world, I regard it not : the loss
 “ of it does not cost me a sigh ; for, after all, I may say
 “ with the Spanish captain, that I am as good a gentle-
 “ man as the king, only not quite so rich.” In another
 letter he says, “ I have had a parsonage burnt down by
 “ the carelessness of my curate’s wife : as soon as I can,
 “ I must rebuilt it I trow, but I lack the means at pre-
 “ sent : yet I am never happier than when I have not
 “ a shilling in my pocket ; for, when I have, I can never
 “ call it my own.”

He met with great civilities upon his travels, and was
 singularly noticed by personages of the first rank among
 the French ; yet the easy and even manners of that people
 did not suit the rougher activity and capriciousness of his
 “ Shandean” humour. This, says he in a letter from
 Toulouse, “ is as good as any town in the South of
 “ France, yet for my own part it is not to my taste : but,
 “ I believe, the ground-work of my *ennui* is more owing
 “ to the eternal *platitudo* of the French characters (little
 “ variety, no originality in it at all) than to any other
 “ cause : for they are very civil ; but civility itself, in
 “ that uniform, wearies and bidders one to death.” In
 another, “ I am preparing to leave France, for I am
 “ heartily tired of it : that insipidity, there is in French
 “ characters, has disgusted me.”

In a letter from Montpellier of Feb. 1, 1764, he has
 given a pleasant *trait* of medical practice among the
 French : “ my physicians have almost poisoned me with
 “ what they call *bouillons rafraichissants* : it is a cock head
 “ alive, and boiled with poppy seeds ; then pounded in a
 “ mortar, afterwards passed through a sieve. There is to
 “ be one crawfish in it, and I was gravely told it must be

“ a male one : a female would do me more hurt than
“ good.”

Athen.
Oxon.

STERNHOLD (THOMAS), an English poet, and ever to be remembered, by all parish-clerks especially, for his version of King David's psalms, was born in Hampshire, as Wood thinks ; but he is not sure. He is less sure, whether he was educated, as some supposed, at Wykeham's school near Winchester ; but very sure, that, after spending some time at Oxford, he left the university without a degree. He then repaired to the court of Henry VIII, was made groom of the robes to him, and had an hundred marks bequeathed to him by the will of that king. He continued in the same office under Edward VI ; and was in some esteem at court for his vein in poetry. Being a most zealous reformer, and a very strict liver, he became so scandalized at the amorous and obscene songs used there, that he turned into English metre one and fifty of David's psalms, and caused musical notes to be set to them. He flattered himself, that the courtiers would sing them instead of their loose and wanton sonnets ; but Wood is of opinion, and so are we, that very few of them did so. However, the poetry and music being thought admirable in those times, they were gradually introduced into all parochial churches ; and sung, as they continue to be in the far greater part at present, notwithstanding the more reformed and elegant version, since made by Tate and Brady, and countenanced by royal authority in 1696. Eight and fifty other Psalms were turned into English metre by John Hopkins, a con-

Baleus in
Script. Mag.
Britannicæ,
p. 113.

temporary writer, and styled by Bale, “ Britannicorum
“ Poetarum sui temporis non infimus.” The rest were
done by other hands. We do not find, that Sternhold
composed any other poetry ; and the specimen we have
gives us no room to lament that he did not : however,
let us not forget to commend the piety of the man. He
died in London in 1549. It may be proper to subjoin
upon this occasion, what Heylin in his “ Church History”
has remarked concerning this translation of the Psalms.

Heylin's
church hist.
ad annum
1552.

“ About this time,” says he, “ the Psalms of David did
“ first begin to be composed in English metre by Thomas
“ Sternhold, one of the grooms of the privy chamber ;
“ who, translating no more than *thirty-seven*” (he should
have said *fifty-one*), “ left both example and encouragement
“ to John Hopkins and others to dispatch the rest ; a
“ device,

“ device, first taken up in France by one Clement Marot,
 “ one of the grooms of the bed-chamber about king
 “ Francis I, who being much addicted to poetry, and
 “ having some acquaintance with those that were thought
 “ to be inclined to the Reformation, was persuaded by the
 “ learned Vatablus, professor of the Hebrew language in
 “ Paris, to exercise his poetical fancy in translating some
 “ of David’s Psalms; for whose satisfaction and his own,
 “ he translated the first fifty of them. Afterwards flying
 “ to Geneva, he grew acquainted with Beza, who in some
 “ tract of time translated the other hundred also, and
 “ caused them to be fitted to several tunes; which there-
 “ upon began to be sung in private houses, and by de-
 “ grees to be taken up in all the churches of the French
 “ nation, which followed the Geneva platform. The
 “ translation is said by Strada to have been ignorantly and
 “ perversely done, as being the work of a man altogether
 “ unlearned; but not to be compared with the barbarity
 “ and botching, which every where occurreth in the
 “ translation of Sternhold and Hopkins. These, not-
 “ withstanding, being allowed for private devotion, were
 “ by little and little brought into the use of the church,
 “ and permitted rather than allowed to be sung before
 “ and after sermons. Afterwards they were printed and
 “ bound up in the ‘Common-Prayer-Book;’ and at last
 “ added by the stationers to the end of the Bible. For
 “ though it be expressed in the title of those singing
 “ Psalms, that ‘they were set forth and allowed to be
 “ sung in all churches, before and after morning and
 “ evening prayer, and also before and after sermons,’ yet
 “ this allowance seems rather to have been a connivance
 “ than an approbation, no such allowance having been
 “ any where found by such as have been most industrious
 “ and concerned in the search thereof. At first it was
 “ pretended only, that the said Psalms should be sung ‘be-
 “ fore and after morning and evening prayer, and also
 “ before and after sermons,’ which shews they were not
 “ to be intermingled with the public liturgy: but in some
 “ tract of time, as the Puritan faction grew in strength and
 “ confidence, they prevailed so far in most places to thrust
 “ the ‘Te Deum,’ the ‘Benedictus,’ the ‘Magnificat,’
 “ and the ‘Nunc Dimittis,’ quite out of our church.”

STESICHORUS, an ancient Greek poet, was born
 at Himera, a city of Sicily, in the 37th Olympiad, which

was about the time of the prophet Jeremiah. His name was originally Tyfias, but changed to Stesichorus, on account of his being the first who taught the Chorus to dance to the lyre. He appears to have been a man of the first rank for wisdom and authority among his fellow citizens; and to have had a great hand in the transactions between that state and the tyrant Phalaris. He died at Catana in Sicily at above eighty; and the people were so sensible of the honour his reliques did the city, that they resolved to keep them, whatever pretences the Himerians should make to the contrary. Much of this poet's history depends upon the authority of Phalaris's epistles; and if the genuineness of these should be given up, as we know it has been disputed, yet we collect thence the esteem and character Stesichorus bore with antiquity. We have no catalogue of his works on record: Suidas only tells us, in general, that he composed a book of lyrics in the Dorian dialect; of which a few scraps, not amounting to threescore lines, are set together in the collection of Fulvius Ursinus, at Antwerp, 1568, 8vo. Majesty and greatness make the common character of his style; whence Horace gives him the *Graves Camœnæ*. Hence Alexander, in Dion Chrysostom, reckons him among the poets whom a prince ought to read: and Symonides puts him and Homer together, as the noble celebrators of the heroic race. Quintilian's judgement on his works will justify all this: "the force of Stesichorus's wit appears," says he, "from the subjects he has treated of; while he sings the greatest wars and the greatest commanders, and sustains with his lyre all the weight and grandeur of an epic poem. For he makes his heroes speak and act agreeably to their characters: and had he but observed moderation, he would have appeared the fairest rival of Homer. But he is too exuberant, and does not know how to contain himself: which, though really a fault, yet is one of those faults which arises from an abundance and excess of genius."

Inst. Orat.
l. x. c. i.

Life of
Stillington,
prefixed to
his Works,
in six vols.
folio, 1710.

STILLINGTON (Dr. EDWARD), an English prelate of great abilities and learning, was descended from an ancient family at Stillington near York; and was born at Cranbourn in Dorsetshire, April 17, 1635, being the seventh son of his father, Samuel Stillington, gent. After an education at a private grammar school, he was sent in 1648 to St. John's-college, Cambridge; of which he

he was chosen fellow March 31, 1653, having taken a bachelor of arts degree. Then he withdrew a little from the university, to live at Wroxhall, in Warwickshire, with Sir Roger Burgoin, a person of great piety, prudence, and learning; and afterwards went to Nottingham, to be tutor to a young gentleman of the family of Pierrepont. After he had been about two years in this station, he was recalled by his patron Sir Roger Burgoin, who in 1657 gave him the rectory of Sutton; which he entered upon with great pleasure, having received episcopal orders from Dr. Brownrigg, the ejected bishop of Exeter. In 1659, he published “Irenicum, or a Weapon-Salve for the Churches Wounds:” which, while it shewed prodigious abilities and learning in so young a man, gave great offence to many of the church-party. He did not scruple afterwards to condemn it himself, declaring, that “there Life, p. 3.
“ are many things in it, which, if he were to write again,
“ he would not say; some, which shew his youth, and
“ want of due consideration; others, which he yielded
“ too far, in hopes of gaining the dissenting parties to
“ the church of England.” In 1662, he reprinted this work; and, as he had greatly offended some churchmen by allowing too much to the state, so he now meant to give them satisfaction, in a discourse, which he joined to it, “concerning the power of Excommunication in a Christian Church:” in which he attempts to prove, that “the church is a distinct society from the state, and
“ has divers rights and privileges of its own, particularly
“ that it has a power of censuring offenders, resulting
“ from its constitution as a Christian society; and that
“ these rights of the church cannot be alienated to the
“ state, after their being united in a Christian country.”

The same year, 1662, he published “Origines Sacræ, or a Rational Account of the Grounds of Natural and Revealed Religion;” a work, which, for extensive and profound learning, solidity of judgement, strength of argument, and perspicuity of expression, would have done the highest honour to a man of any age; and therefore was really marvellous from one who had but just compleated his 27th year. When he appeared afterwards at the visitation, bishop Sanderson, his diocesan, seeing so young a man, could hardly believe it was Mr. Stillingfleet, whom as yet he knew only by his works; and, embracing him, said, “he expected rather to have seen one as considerable for his years, as he had already shewn himself for
“ his

“his learning.” Upon the whole, this work has always been justly esteemed one of the best defences of Revealed Religion, that ever came forth in our own or any other language. It was republished by Dr. Bentley in 1709, with “Part of another book upon the same subject, written in 1697, from the author’s own manuscript,” folio. This admirable work made him so known to the world, and got him such esteem among the learned, that, when a reply appeared in 1663 to Laud’s book against Fisher the jesuit, he was pitched upon to answer it; which he did, to the public satisfaction, in 1664.

The same of these excellent performances was the occasion that, while he continued at his living of Sutton, he was chosen preacher at the Rolls chapel by Sir Harbottle Grimston, master. This obliged him to be in London in term-time, and was a fair introduction to his settlement there, which followed soon after: for he was presented to the rectory of St. Andrew’s, Holbourn, Jan. 1664-5. Afterwards, he was chosen lecturer at the Temple; appointed chaplain to the king; made canon residentiary of St. Paul’s in 1670, as afterwards prebendary of Canterbury, and dean of St. Paul’s: in all which stations he acquitted himself like an able, diligent, and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Gloucestershire gentleman, who lived not long with him; yet had two daughters, who died in their infancy, and one son, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton in Norfolk. Then he married a daughter of Sir Nicholas Pedley of Huntingdon, serjeant at law, who lived with him almost all his life, and brought him seven children, of whom two only survived him.

In 1663, he went out bachelor, and in 1668 doctor, of divinity. He was deeply engaged in all the controversies of his times; with Deists, with Socinians, with Papists, with Dissenters. We forbear entering into particulars, as they do not now appear sufficiently interesting; and the catalogue of his works, to be hereunto added, will give the reader a very tolerable notion, as well of the occasions of his writings, as of the persons with whom he had to do. In 1689, he was made bishop of Worcester. He had a controversy, in the latter part of his life, with Mr. Locke; who, having laid down some principles in his “Essay on Human Understanding,” which seemed to the bishop to strike at the Mysteries of Revealed Religion,

gion, fell on that account under his lordship's cognizance. Stillingfleet had always had the reputation of coming off with triumph in all his controversies, but in this was supposed to be not successful; and some have imagined, that his being pressed with clearer and closer reasoning by Locke, than he had been accustomed to from his other adversaries, created in him a chagrin, which shortened his life. There is, however, no occasion to suppose this: for he had had the gout near twenty years, and it is no wonder, when it fixed in his stomach, that it should prove fatal to him; as it did at his house in Park-street, Westminster, March 27, 1699. He was tall, graceful, and well-proportioned; with a countenance comely, fresh, and awful. His apprehension was quick and sagacious, his judgement exact and profound, and his memory very tenacious: so that, considering how intensely he studied, and how he read every thing, it is easy to imagine him, what he really was, one of the most universal scholars that ever lived. His corpse was carried to Worcester cathedral, and there interred: after which an elegant monument was erected over him, with an inscription written by Dr. Bentley, who had been his chaplain. This, as it gives a noble and yet just idea of the man, as also good authority for many particulars of his life, shall be inserted here, after we have given some account of his writings.

They were all collected, and reprinted in 1710, in 6 vols. folio. The first contains, "Fifty Sermons, preached on several Occasions:" with the author's life. The second, "Origines Sacræ;" "Letter to a Deist," written, as he tells us in the preface, for the satisfaction of a particular person, who owned the Being and Providence of God, but expressed a mean esteem of the scriptures and the Christian religion; "Irenicum; The Unreasonableness of Separation, or an Impartial Account of the History, Nature, and Pleas of the present separation from the Communion of the Church of England." The third volume contains, "Origines Britannicæ, or the Antiquities of the British Churches; Two Discourses concerning the Doctrine of Christ's Satisfaction," against the Socinians; "Vindication of the Doctrine of the Trinity," in which he animadverts upon some passages in Mr. Locke's Essay; "Answers to two Letters," published by Mr. Locke; "Ecclesiastical Cases relating to the duties and rights of the Parochial Clergy," a charge; "Concerning Bonds of Resignation of Benefices;"

“ fices ;” “ The Foundation of Ecclesiastical Jurisdiction,
 “ and as it regards the Legal Supremacy ;” “ The grand
 “ question concerning the Bishops’ right to vote in Par-
 “ liament in Cases Capital ;” “ Two Speeches in Parlia-
 “ ment ;” “ Of the true Antiquity of London ;” “ Con-
 “ cerning the unreasonableness of a new Separation, on
 “ account of the Oaths to King William and Queen
 “ Mary ;” “ A Vindication of their Majesties Authori-
 “ ties to fill the Sees of Deprived Bishops ;” “ An Answer
 “ to the Paper delivered by Mr. Ashton, at his execution,
 “ to Sir Francis Child, Sheriff of London, with the Paper
 “ itself.” The fourth, fifth, and sixth volumes contain
 pieces, written against the Church of Rome, in contro-
 versy with Cressy, Sargeant, and other Popish advocates.
 Now follows the inscription :

“ H. S. E.
 Edvardus Stillingfleet, S. T. P.
 Ex Decano Ecclesiæ Paulinæ Episcopus
 Vigornienfis,
 Jam tibi, quicunque hæc legis,
 Nisi & Europæ & literati orbis hospes,
 Ipse per se notus :
 Dum rebus mortalibus interfuit,
 Et sanctitate morum, & oris staturæque
 dignitate,
 Et consummatæ eruditioni laude
 Undique venerandus.
 Cui in humanioribus literis Critici, in
 Divinis Theologi,
 In recondita Historia Antiquarii, in
 Scientiis Philosophi,
 In legum peritia Jurisconsulti, in civili
 prudentia Politici,
 In Eloquentia Universi,
 Fasces ultro submiserunt.
 Major unus in his omnibus, quam alii
 in singulis :
 Ut Bibliothecam suam, cui parem
 Orbis vix habuit,
 Intra pectus omnis doctrinæ capax
 Gestasse integram visus sit ;
 Quæ tamen nullos libros moverat

meliores,
 Quam quos ipse multos scripsit
 ediditque,
 Ecclesiæ Anglicanæ defensor semper
 invictus.
 Natus est Cranborniæ in Agro
 Dorsettenfi,
 XVII Aprilis MDCXXXV, Patre
 Samuele Generoso.
 In matrimonio habuit Andreæ Gul-
 Dobyne Gen. Filiam,
 Atque ea defuncta
 Elizabetham Nicolai Pedley Equitis :
 Fæminas, quod unum dixisse satis est,
 Tanto marito dignissimas.
 Obiit Westmonasterii XXVII Martii
 MDCLXXXIX.
 Vixit annos LXIII, menses undecim.
 Tres liberos reliquit sibi superstites,
 Ex priore conjugio Edvardum, ex
 secundo
 Jacobum & Annam :
 Quorum Jacobus Collegii hujus
 Cathedralis Canonicus
 Patri Optimo bene merenti
 Monumentum hoc poni curavit.”

Anecdotes
 of Bowyer,
 by Nichols,
 p. 300.

STILLINGFLEET (BENJAMIN, esq.) was grand-
 son to the bishop of Worcester, and equally distinguished
 as a naturalist and a poet, the rare union so much desired
 by the ingenious Mr. Aikin. Both the bishop and our
 author’s father were fellows of St. John’s-college in Cam-
 bridge. The latter was also F. R. S. M. D. and Gresham
 professor of physick ; but, marrying in 1692, lost his lucra-
 tive offices, and the bishop’s favour ; a misfortune that
 affected both him and his posterity. He took orders
 however,

however, and obtained, by his father's patronage, the rectory of Newington Butts, which he immediately exchanged for those of Wood-Norton and Swanton in Norfolk. He died in 1708. Benjamin, his only son, was educated at Norwich school, which he left in 1720, with the character of an excellent scholar. He then went to Trinity-college, Cambridge, at the request of Dr. Bentley, the master, who had been private tutor to his father, domestic chaplain to his grandfather, and was much indebted to the family. Here he was admitted April 14, 1720; took the degree of B. A. and became a candidate for a fellowship; but was rejected, by the master's influence. This was a severe and unexpected disappointment; and but little alleviated afterwards by the doctor's apology, that it was a pity that a gentleman of Mr. Stillingfleet's parts should be buried within the walls of a college. Perhaps, however, this ingratitude of Dr. Bentley was not of any real disservice to Mr. Stillingfleet. He travelled into Italy; and, by being thrown into the world, formed many honourable and valuable connexions. The present lord Barrington gave him, in a very polite manner, the place of master of the barracks at Kensington; a favour to which Mr. Stillingfleet, in the dedication of his "Calendar of Flora" to that nobleman, 1761, alludes with great politeness, as well as the warmest gratitude. His "Calendar" was formed at Stratton in Norfolk, in 1755, at the hospitable seat of Mr. Marsham, who had made several remarks of that kind, and had communicated to the public his curious "Observations on the Growth of Trees." But it was to Mr. Wyndham, of Felbrig in Norfolk, that he appears to have had the greatest obligations. He travelled abroad with him; spent much of his time at his house; and was appointed one of his executors; with a considerable addition to an annuity which that gentleman had settled upon him in his lifetime. Mr. Stillingfleet's genius led him principally to the study of history, which he prosecuted as an ingenious philosopher, an useful citizen, and a good man. Mr. Gray makes the following favourable mention of him, in one of his letters, dated from London, in 1761: "I have lately made an acquaintance with this philosopher, who lives in a garret in the winter, that he may support some near relations who depend upon him. He is always employed, consequently (according to my old maxim) always happy, always cheerful, and seems to

" me

“ me a worthy honest man. His present scheme is to
 “ send some persons, properly qualified, to reside a year
 “ or two in Attica, to make themselves acquainted with
 “ the climate, productions, and natural history of the
 “ country, that we may understand Aristotle, Theo-
 “ phrastus, &c. who have been Heathen Greek to us for
 “ so many ages; and this he has got proposed to lord
 “ Bute, no unlikely person to put it in execution, as he
 “ is himself a botanist.” An epistle by Mr. Stillingfleet,
 in 1723, is printed in the “ Poetical Magazine, 1764,”
 p. 224. He published, about 1733, an anonymous pam-
 phlet, intituled, “ Some Thoughts concerning Happi-
 “ nefs;” and in 1759 appeared a volume of “ Miscel-
 “ laneous Tracts,” chiefly translated from essays in the
 “ *Amœnitates Academicæ*,” published by Linnæus, inter-
 spersed with some observations and additions of his own.
 In this volume he shews a taste for classical learning, and
 entertains us with some elegant poetical effusions. He
 annexed to it some valuable “ Observations on Grasses,”
 and dedicated the whole to George Lord Lyttelton. A
 second edition of it appeared in 1762; a third in 1775.
 Mr. Stillingfleet likewise published “ Some Thoughts oc-
 “ casioned by the late Earthquakes, 1750,” a poem in
 4to; “ Paradise Lost,” an Oratorio, set to Music by
 Stanley, 1760, 4to; “ The Honour and Dishonour of
 “ Agriculture, translated from the Spanish, 1760,” 8vo;
 and “ Principles and Powers of Harmony, 1771,” 4to. a
 very learned work, built on Tartini’s “ *Trattato di Musica*
 “ *secondo la vera scienza dell’ Armonia.*” These, and his
 “ Essay on Conversation, 1757,” in the first volume of
 Doddsley’s Collection of Poems, entitle him to no small
 degree of rank among our English polite writers. The
 “ Essay” is addressed to Mr. Wyndham with all that
 warmth of friendship which distinguishes the author. As
 it is chiefly didactic, it does not admit of so many orna-
 ments as some compositions of other kinds. However, it
 contains much good sense, shews a considerable know-
 ledge of mankind, and has several passages that, in point
 of harmony and easy versification, would not disgrace the
 writings of our most admired poets. Here more than
 once Mr. Stillingfleet shews himself still sore from Dr.
 Bentley’s cruel treatment of him; and towards the beauti-
 ful and moral close of this poem (where he gives us a
 sketch of himself) seems to hint at a mortification of a
 more delicate nature, which he is said to have suffered
 from

from the other sex. This too may perhaps account for the asperity with which he treats the ladies in the “Verses” printed in the sixth volume of the “Select Collection of Poems, 1781.” To these disappointments it was perhaps owing that Mr. Stillingfleet neither married, nor went into orders. His London residence was at a sadler’s in Piccadilly, where he died a bachelor, Dec. 15, 1771, aged 69, leaving several valuable papers behind him. To these Mr. Pennant alludes in a beautiful elogium on him, prefixed to the fourth volume of the “British Zoology,” when he says, “I received the unfinished tokens of his regard by virtue of his promise; the only papers that were rescued from the flames to which his modesty had devoted all the rest.” He was buried in St. James’s church, without any monument. A good portrait[A] of him has been engraved by Val. Green, from an original by Zoffanij in the possession of Mr. Torriano. Mr. Stillingfleet’s eldest sister, Elizabeth, was married to Mr. Locker, of whom we have already given some memoirs. Mr. Stillingfleet had ordered all his papers to be destroyed at his death, possibly not chusing any thing of his might be published afterwards. He had, however, printed in 8vo. 18 copies of the following Oratorios: 1. “Joseph.” This drama, he observes, appearing to be unfit for the stage, was not filled up with the number of songs necessary to give it a proper length of time for performing. 2. “Moses and Zipporah.” The plan of this drama was first thought of and laid Feb. 9, 1760; at night; and the recitative was finished on Thursday 14th following, at 11 at night. The songs were begun Monday 18th following, and finished on the Thursday following, all but the first song in the third act. 3. “David and Bathsheba.” The first sketch was begun Jan. 9, 1758; ended Jan. 12, songs and all: and not much altered afterwards. Finished June 6, 1758. 4. “Medea.” Begun March 8, at 10 at night; finished March 20, at 10 in the morning, the same year, songs and all; nearly the same as in this [printed] book. Without songs it was finished March . . . at 11 in the morning. These memoranda are from his own hand-writing; as is the following *new song*, intended to take place of one before written for “Medea:”

[A] Inscribed, “BENJAMIN STILLINGFLEET, Esq.
 “To revive in their memories the image of so worthy a man,
 “many of these Prints have been distributed among his Friends.
 “*Multis ille bonis flebilis occidit.*”

“ Dismal fate of womankind !
 “ Destin’d from their birth to ill !
 “ Slave in body and in mind,
 “ Subject to some some tyrant’s will.
 “ Young, to wilful man a prey ;
 “ Old, despis’d and cast away.”

Fabric. Bibl.
 Græc.
 V. viii.

STOBÆUS (JOANNES), an ancient Greek writer, lived in the fifth century, as is generally supposed ; for nothing certain is known, and therefore nothing can be affirmed, of him. What remains of him is a collection of extracts from ancient poets and philosophers : yet this collection is not come down to us entire ; and even what we have of it appears to be intermixed with the additions of those who lived after him. These extracts, though they give us no greater idea of Stobæus than that of a common-place transcriber, are yet curious and useful, as they present us with many things of various kinds, which are to be found nowhere else ; and, as such, have always been highly valued by the learned. It appears beyond dispute, in Fabricius’s opinion, that Stobæus was not a Christian, because he never meddled with Christian writers, nor made the least use of them, in any of his collections. The “ Excerpta of Stobæus ” were first published in Greek at Venice in 1536, and dedicated to Bembo, who was then the curator of St. Mark’s library there, and furnished the manuscript : but they have been often published since from better manuscripts, with Latin versions and notes by Gesner, Grotius, and other learned men ; particularly at Paris 1623, in 4to.

STONE (JOHN) an English painter, was an extraordinary copier in the reigns of Charles I, and II. He was bred up under Cross ; and took several admirable copies, after many good pictures in England. His copies were reckoned the finest of any that had been then done in this nation. He did also some imitations after such masters as he more particularly fancied ; which performances of his were in good repute, and received into the best collections. He spent thirty-seven years abroad in the study of his art, where he improved himself in several languages, being besides a man of some learning. He died in London Aug. 24, 1653.

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